

THE  
ANNALS  
OF THE  
WORLD.

*Deduced from*

The Origin of Time, and continued to the  
beginning of the Emperour *Vespasians* Reign, and the  
toll Destruction and Abolition of the Temple  
and Common-wealth of the *Jews*.

*Containing the*

HISTORIE  
Of the OLD and NEW  
TESTAMENT.  
With that of the  
MACCHABEES.

Also all the most Memorable Affairs of *Asia* and *Egypt*,  
And the Rise of the Empire of the *Roman Cæsars*,  
under *C. Julius*, and *Octavianus*.

COLLECTED

From all History, as well Sacred, as Prophane, and Methodically digested,

By the most Reverend *JAMES USSHER*, Arch-  
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# THE Epistle to the Reader.



Enforinus, in his little book, written to Q. Cerellius of ones Birth day; having in hand the Explication of Times Intervals, thought good thus to Preface it. (a) *Si Origo Mundi in hominum notitiam venisset, inde exordium sumeremus.* If the Origin of the World had been known unto Man, I would thence have taken my beginning. And a little after, speaking of this Time. *Sive habuit initium,* saies he, (b) *Sive semper fuit, certo quot an-*

*norum sit, non potest comprehendere.* Whether time had a beginning, or whether it alwaies was, the certain number of years cannot be comprehended. Therefore Ptolemæus, from Astronomical supputations, thus renounces this Epoch of the World, as a thing most remote from the knowledge of Man, (c) *Tὰς μὲν ἡμέρας αὐτῆς οὐκ ἔστι πομπὴν πρὸς πρῶτον ἀναρχία τῆς τοῦ κόσμου ἡλικίας, ἀλλὰ καὶ οὐκ ἔστιν ἡλικία, ἣν ὁ ἀνθρώπος δύναται γινώσκειν.*

To find Observation upon the Passages of the whole World, or [w]hether immense croud of times, I think much out of their way, th it desire to learn and know the truth: And Julius Firmius Maternus, from his discourse of Birth-dayes, that Geniture of the World, received from Esculapius and Anubius. (d) *Non fuit ista genitura Mundi, (saies he) Nec enim Mundus certum diem habuit ortus sui, nec aliquid interfuit eo tempore quo Mundus Divine mentis ac providi Numinis ratione formatus est: Nec eo usque, se intentio potius humanae fragilitatis extendere ut Originem Mundi facile possit ratione concipere, aut explicare.* That was not the Birth day of the World: Nor, indeed, had the World any certain day of its beginning: Nor was there any thing in Being at that time, when the World was formed by the Wisdom of the Divine Understanding, and Provident Deity; Nor could the intention of Human frailty so far extend it self, that it could conceive or unfold, by an easie account, the Worlds Original.

Nor, truly, is it strange that Heathens, altogether ignorant of holy writ, should thus despair, of ever attaining the knowledge of the Worlds Rise; when as even amongst Christians, that most renowned

(a) C. r. r. r. in Cap. 20.

(b) Ib. c. 21.

(c) Ptolem. lib. 3.

(d) Jul. Firm. Mat. lib. 3. cap. 2.



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(e) Petav.  
de Doctrina  
temporum,  
lib. 9. c. 2.

(f) Philast.  
De Heres.  
ib. c. 6. p.  
63.

(g) Lactant.  
I. 7.  
c. 14.

(h) Adis.  
1. 7.  
Metaph. 24.  
36.

(i) Ecclef.  
1. 28.  
ib. Nicol.  
Lyranus.

(k) Theoph.  
ad Autolyr.  
lib. 3.

Chronographer Dionysius Petavius, being about to declare his Opinion concerning the Creation of the World, and the number of years, from thence down to us, first made (e) *this resolution before his discourse. Annorum ab orbe condito ad hæc tempora numerum neque certam rationem compertum esse, neque citra Divinam significationem posse competeri. That the number of years from the beginning of the World, to these our days, can by no reasons be certainly concluded, nor any way found out, without Divine Revelation.* From whose opinion Philastrius Brixienfis did very much dissent; denoting it heresie (f) to affirm the number of years, from the beginning of the World, uncertain; and that men knew not the spaces of Time. And Lactantius Firmianus, whose assertion in his Divine Institutions, is somewhat more bold. (g) *Nos, quo Divina litera ad scientiam veritatis erudiunt, principium Mundi finemque cognovimus. We whom the Holy Scriptures do train up to the knowledge of Truth, know both the beginning and end of the World.* For whatsoever may be done of things past, we are taught that the (h) Father hath reserved the knowledge of things future in his own power; Nor is there any Mortal to whom the whole continuance of time is known: whither that of the Son of Sirac is thought to tend. (i) *Ἄπειρος θαλάσσης ἡ κοίτης τῆς θάλασσας ἀνὴρ οὐκ ἐκασταίσι.* The Sands of the Sea, the Drops of Rain, and the Daies of the World, who can number? Which Lyranus thinking to have been spoken of time past, (when as others interpret it here, and in Chap. XVIII. 11. of the daies of eternity) draws thence this erroneous conclusion, That the daies from the beginning of the World were never by any man cast up certainly and precisely.

The first Christian Writer, (that I have had the view of) who attempted from Holy Writings to deduce the Age of the World, was Theophilus, Bishop of Antioch; who, (k) concerning this whole account, thus generally declares. *Ὅτις χρόνος ἂν τὴν ἐκτίσιν τοῦ κόσμου περιέχοντος ἀνὴρ ἀνθρώπος.* All times and years are made known to them who are willing to obey the truth. But concerning the exactness of this Calculation, he thus afterwards proceeds. *Ἡμεῖς δὲ ἀναβλέψαντες ἀπολύτως ἀνέγνωμεν τὴν ἱστορίαν τοῦ κόσμου, διατείνοντες τὴν ἀκριβήτητα τοῦ χρόνου καὶ τῶν ἡμερῶν.* And haply we may not be able to give an exact account of every year, because in the Holy Scriptures there is no mention of the months and daies current.

For when as the Scripture commonly takes notice only of the whole intire years, not regarding the daies and months either deficient to the making up compleat years, or supernumerary to the intire, there might a doubt arise of the accurateness of that sum which shall arise from such years added together. But yet, granting this one thing, (and that most consonant to reason) That Holy Writers, consigning the years of the World, in their several places, with such diligence, had this in designe, That the series of the Years of the World, which could no other way be learned, might be discovered unto us; This (I say) being granted

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granted, we affirm that the Holy Ghost hath, as much as was necessary, provided against this doubt: when as he hath to the several terminations and turnings of the several Periods, (on which the series of time depends) adjoynd the very moneth and day. As for example, when the Israelites are said to go out of Egypt, the (1) fifteenth day of the first moneth: and Solomon to begin to build the Temple, in the 480 year after their (m) departure, on the second day of the (n) second month, the moneths and daies which bound each termination of that Period, shew, that 11 moneths and 14 daies are to be taken away; and not that the whole 480, but only 479 years, and sixteen daies are to be taken for the space of that Period.

*Tempus Astronomicum, à primo creationis puncto ad principium ævæ Christianæ exactum, quise dare nobis posse promittunt, favore mihi digni videntur magis quam laude, quia majus quid ingenio humano moluntur. Those who promise to give us an exact Astronomical Table of Time, from the first point of the Creation unto Christ, seem to me more worthy of encouragement than praise, in that they attempt a thing above human capacity, laies David Paræus, who, among the latest of our Writers, took upon him to number the years, even to Christs time, out of the Holy Scriptures. Therefore he saies, leaving the Astronomical, he betook himself to the Politick time of the Hebrews, Egyptians, and Persians, as to a ἑτέρον πλῆθος; or, another Course.*

But if I have any insight in this business, it is of no great concernment, what rule we make use of in measuring the course of time, so it be known and terminated with a certain number of daies. And if any one could with D. Paræus, by some equal measure of years, define the distance between the foundation of the World, and Christs time; It were also most easie, without the help of any Astronomical Table, to set down how many Equinoctials in number happened, during that Interval. And the noted revolution of time in any Political year, from an Equinoctial to the same point again, what is it but a year natural and truly Astronomical?

But if any one, well seen in the knowledge, not only of Sacred and exotic History, but of Astronomical Calculation, and the old Hebrew Kalender, shall apply himself to these studies, I judge it indeed difficult, but not impossible for such a one to attain, not only the number of years, but even, of daies from the Creation of the World. That, without doubt, by retrograde supputation, Basil, the great, teaches us we may attain to the first day of the World. (o) *Ἡμεῖς ἂν χροὸν ἡρώατο ἡ τὴν κοίτην τῆς οὐρανοῦ ἀνατολῆς ἐκείνης τῆς ἡμέρας, ἡμεῖς γὰρ ἐν τῇ ἀκριβείᾳ ἐκ τῆς ἐκτίσεως ἀνακατασκευάζομεν τὸν χρόνον.* Thou mayst indeed learn in what very time the foundation of the World was laid, if returning from this time to former ages, thou endeavour studiously to find out the day of the Worlds Origin. For thus thou mayest find whence time

(1) Num.  
33. 3.  
(m) 2 Reg.  
6. 1.  
(n) 2 Cor.  
3. 2.

(o) Basil.  
in Hexamer.  
Homil. 1.

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*time had its first motion.* But in regard, in divers Ages and Nations, divers Epochs of time were used, and several forms of years: Here it's necessary that some common and known account should be observed, to which the diversity of the rest may most appositely be reduced. And to us there is no measure of time more known, and more accommodated to the common collation of times than the form of the Julian Years and Months, deduced from the middle of the night beginning the Kalends of January, of the first year of the common account from Christ; with those three Cycles, by which being joyned, every year is distinguished from all other years whatsoever. For example, the Roman Indiction 15 years, the Cycle of the Moon, or Golden Number 19, and the Cycle of the Sun (the Index of Sun-day, or our Lords Day) containing the Period of twenty eight years. Nor is there any thing more or better known than That at this day, the year (I do not say of the true Nativity of Christ, which is controverted amongst the Learned, but) of the common Christian *era* MDCL is noted with the Characters of 3 in the Roman indiction, 17 in the Lunar Cycle, and 7. in that of the Sun.

But for as much as our Christian Epoch falls many Ages after the beginning of the World, and the number of years before that backward, is not onely more troublefome; but (unless greater care be taken) more lyable to errour, Also it hath pleased our Modern Chronologers, to add to that generally received Hypothesis, (which asserted the Julian Years, with their three Cycles by a certain Mathematical prolepsis, to have run down to the very beginning of the World) an artificial Epoch, framed out of three Cycles multiplied in themselves; for the Solar Cycle being multiplied by the Lunar, or the number of 28, by 19, produces the great Paschal Cycle of 532 years, and that again multiplied by fifteen, the number of the indiction, there arises the Period of 7980 years, which was first (if I mistake not) observed by *Robert Lotharing*, Bishop of Hereford, in our Island of Britain, and 500 years after by *Joseph Scaliger*, fitted for Chronological uses, and called by the name of the Julian Period, because it contained a Cycle of so many Julian years. Now if the Series of the three minor Cycles be from this present year, extended backward unto precedent Times, the 4713 years before the beginning of our Christian Account, will be found to be that year into which the first year of the Indiction, the first of the Lunar Cycle, and the first of the Solar will fall. Having placed therefore the heads of this Period in the Kalends of January, in that proleptick year, the first of our Christian vulgar account, must be reckoned the 4714 of the Julian Period, which, being divided by 15. 19. 28. will present us with the 4 Roman indiction, the 2 Lunar Cycle, and the 10 Solar, which are the principal Characters of that year.

We find moreover that the year of our fore-fathers, and the years

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years of the ancient Egyptians, and Hebrews were of the same quantity with the Julian, consisting of twelve equal months, every of them containing 30 days, (for it cannot be proved that the Hebrews did use Lunar Months, before the Babylonian Captivity) adjoining to the end of the twelfth month, the addition of five days, and every fourth year six. And I have observed by the continued succession of these years, as they are delivered in holy writ, That the end of the great Nebuchadnezzars, and the beginning of *Evilmerodachs* (his sons) reign, fell out in the 3442 year of the World, but by collation of Chaldean History, and the Astronomical Cannon, it fell out in the 85 year of Nabonassar, and, as by certain connexion, it must follow in the 562 year before the Christian account, and of the Julian Period, the 4152. and from thence I gathered the Creation of the World did fall out upon the 710 year of the Julian Period, by placing its beginning in Autumn: but for as much as the first day of the World began with the evening of the first day of the week, I have observed that the Sunday, which in the year 710 aforesaid, came nearest the Autumnal *Æquinox*, b, Astronomical Tables, (p) notwithstanding, the stay of the Sun, in the dayes of *Jehus*, and the going back of it in the dayes of *Ezekiah* happened upon the 23 day of the Julian October; from thence concluded, that from the evening preceding, that first day of the Julian year, both the first day of the Creation, and the first motion of time are to be deduced.

The difficulties of Chronologers, perplexed by that *phantasia*, or love of contention, so termed by Basil, being at last over-passed. I incline to this opinion, that from the evening ushering in the first day of the World, to that midnight which began the first day of the Christian *era*, there was 4003 years, seventy dayes, and six temporarie howers; and that the true Nativity of our Saviour was full four years before the beginning of the vulgar Christian *era*, as is demonstrable by the time of *Herods* death. For according to our account, the building of *Solomons* Temple was finished in the 3000 year of the VWorld, and in the 4000 year of the VWorld, the dayes being (q) fulfilled, in which the Blessed Virgin, Mother of God, was to bring forth Christ himself, (of whom the Temple was a (r) Type) was manifest in the flesh, and made his first appearance unto man: from whence four years being added to the Christian *era*, and as many taken away from the years before it, instead of the Common and Vulgar, we shall obtain a true and natural Epocha of the Nativity of Christ.

But these things, (which I do onely point at for the present) God willing, shall be more fully hereafter confirmed in our Sacred Chronology, which I intend to put forth, together with a Treatise of the Primitive Years, and the Kalender of the ancient *Hebrews*: In the mean time I thought good to publish the Annals of the Old Testament, built upon the Foundation there laid, with a Chronicle of all

Foreign

(p) See my  
Annals on  
the year of  
the World,  
2553. d. 6.  
3291. c.

(q) Luc.  
2. 6.  
(r) John  
2. 21.

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Foreign Affairs, transacted in Asia and Egypt, before the beginning of the Olympiads, those things chiefly being reserved to a particular History of the Greeks and Romans, which are recorded to have past in Greece, (to which I joyn Rhodes and the Islands lying betwix Asia and Europe) and the Western parts.

In representing the Sacred History, I have followed the translation of *Junius* and *Tremellius*, using their Hebraism's also, and their Contents of the Chapters. In expressing the Prophane, I have observed the words of their ancient Authours, or of their best Translator out of the Greek, and particularly *James Dalechamp* in *Athenæus*; although in noting the Chapters I observed the edition of *Natalis Comes*, and out of these I have my self collected the Histories, or being gathered by them, taken them out of *Codomanes*, *Capellas Emmias*, *Pezelius*, *Eberus*, *Salianus*, or some other Chronologer, which I had at hand; yet so, that the very Fountains themselves of the first Authours, (whose places I did most diligently mark) were alwayes before mine eyes: for being wholly intent upon the right ordering of times, I was not much concerned in the alteration of other words, which, if it had seemed considerable, had been very easie to have performed.

And whereas amongst a multitude of Historians, which were before *Julius Cæsars* time, the malice of time left only four remaining, *Herodotus*, *Thucydides*, *Xenophon*, and *Polibius*, (and him also lame and imperfect in the greatest part of him) these, notwithstanding, I esteemed the most Authentick for their Antiquity; and having by their authority corrected the frequent errors in Chronology of *Diodorus Siculus*; but in Affairs that related to *Alexander the Great*, (which they not so much as mentioned, I endeavoured not by *Diodorus* only, but by *Curtius* and *Arrianus* also, to clear the light of those times, which were by others left dark and obscure.

The four first letters of the Alphabet I made use of, as indexes of the beginnings, progresses, and ending of the years of the World, A. signifying the Autumnal, or first Quarter, B. the Brumal or Winter Quarter. C. the Spring, and the Summer. D. other things, the Prudent Reader will of himself understand: to whom I with the enjoyment of these endeavours, and bid farewell. London, the 13 Kalend. of Jul. according to the Julian Period, in the 1650 year of the vulgar Christian era, from the true Nativity of our Lord and Saviour, the 1654 year.

PHILIP

PHILIP MELANCHTHON

HIS

NARRATION, concerning PHILIP Prince Palatine,  
to RHENUS.



Have often heard *Capino* relate thus, When *Dalburgius*, the Bishop of the Vangions, *Rudolphus Agricola*, and my self were with Philip Prince Palatine Elector; not onely in common discourse, but also in serious debates about the Affairs of the Common-wealth; they would often bring notable examples, or from the Persian or Grecian or Roman Affairs: whereby the Prince was very much inflamed with the desire of knowledge in History: but said he observed, the distinction of Times, Nations, and Empires, was very requisite to that end. And therefore desired them, that out of all Antiquities, as far as they were known, from the Hebrew Fountains, Greek, and Latine Authours, they would in order dispose the several Monarchies, that so the Times of the World, and the Series of the most considerable mutations might be known. There were then no books extant in the German tongue, concerning ancient Empires. Nor had the Latines any thing of that nature, save *Iustins* confused Epitome, which also wanted the distinction of Times. Those learned men were then at leisure and delighted with the work. They therefore recite in order out of the Hebrew, Greek, and Latine Monuments, the several Monarchies, and insert all the most memorable transactions in their due place and order, with the distinctions of Nations,

About the  
year 1480.

Nations, and Times. This Ingenious Prince read these Works most earnestly, and declared his delight in them, and That the Series of Times, and the memory of the most remarkable Affairs were preserved by Divine Providence. For they shewed him, how that the History of the World was continued so, that Herodotus begins his Narrations, a little before the end of the Prophetic History. For even before the end of the Persian Monarchy, concerning which we have most clear Narrations in Daniel, Esdras, and Nehemia, some names of the Kings of Assyria and Egypt, are the same in the Prophets and Herodotus. Jeremias foretells destruction to Apries, which Herodotus describes. After Apries kills Jeremie, and then Amasis strangles the proud King after he had taken him. The Palatine Prince said he did acknowledge a Testimony of Divine presence, in the constitution of Empires, for that they could neither be attained nor retained by meer Humane power, and that they were therefore constituted, that they might be the Upholders of Human Society, conjoyn many Nations, Restore Law, Justice, Peace, yea, they might teach men concerning God. And therefore did often repeat those words of Daniel, God changes, and confirms Empires. He said likewise, That by the mutations and punishments of Tyrants, the just judgement of the Almighty was most conspicuous; and that all Mankind was, by these Illustrious Examples, premonished to acknowledge God, and were given to understand that he wills and ordains justice, and is truly offended with those who transgresse this his ordination. Such were the Speeches of that Prince, considering the Rises and Ruines of Empires.

THE

The year  
of the  
World.

1

The  
Julian  
Period.

The year  
before  
Christ.



# THE ANNALS OF THE OLD TESTAMENT, From the beginning of the World.



In the beginning God created Heaven and Earth, *Gen. 1. v. 1.* Which beginning of time, according to our Chronologie, fell upon the entrance of the night preceding the twenty third day of *October*, in the year of the Julian Calendar, 710.

4004. 710.

Upon the first day therefore of the world, or *October 23.* being our Sunday, God, together with the highest Heaven, created the Angels. Then having finished, as it were, the roofe of this building, he fell in hand with the foundation of this wonderful Fabrick of the World; he fashioned this lowermost Globe, consisting of the Deep, and of the Earth; all the Quire of Angels singing together, and magnifying his name therefore. [*Job. 38. v. 7.*] And when the Earth was void and without forme, and darkness covered the face of the Deep, on the very middle

of the first day, the light was created; which God severing from the darkness, called the one day, and the other night.

On the second day [*October 24 being Monday*] the firmament being finished, which was called Heaven, a separation was made of the waters above, and the waters here beneath enclosing the earth.

Upon the third day [*October 25, Tuesday*] these waters beneath running together into one place, the dry land appeared. This confluence of the waters, God made a Sea, sending out from thence the rivers, which were thither to return again [*Eccles. 1. vers. 7.*] and he caused the Earth to bud, and bring forth all kinds of herbs and plants, with seeds and fruits: Bur above all, he enriched the garden of Eden with plants; for among them grew the tree of Life, and the tree of Knowledge, of good and evil. [*Gen. 2. vers. 8, 9.*]

On the fourth day [*October 26, which is our Wednesday*] the Sun, the Moon, and the rest of the Stars were created.

On the fifth day [*October 27, Thursday*] Fish and flying Fowl were created, and endued with a blessing of encrease.

And upon the sixth day [*October 28, which is our Friday*] the living creatures of the earth took their creation, as well going, as creeping creatures. And last of all, man was made and created after the image of God, which consisted principally in the divine knowledge of the minds, [*Coloss. 3. vers. 10.*] and in the naturall and proper sanctity of his will, [*Ephes. 4. vers. 24.*] And he forth-with, when all living creatures, by the Divine Power, were brought before him, as a Lord appointed over them, gave them their names, by which they should be called. Among all which, when he found none to help him like to himself, lest he should be destitute of a fit companion, God taking a rib out of his side, whilst he slept, fashioned it into a woman, and gave her to him for a wife, establishing, with all a law of marriage between them; then blessing them, he bade them wax and multiply, and gave them dominion over all living creatures, and for them all he provided a large proportion of food and sustenance to live upon. To conclude, sin being not yet entered upon the world, God beheld all that he had made, and, behold, it was exceeding good. And so was the evening, and so was the morning of the sixth day. [*Gen. 1. vers. 31.*]

Now upon the seventh day, [*October 29, which is, with us Saturday*], when God had finished

B

7. As for *Enoch*, the seventh from *Adam*, God translated him in an instant, while he was walking

1332.	3382
1397.	3317
1584.	3130
1640.	3074
1697.	3017

## 3

more, send the same LOVE out again, in many other formations more and more, till it is

vision of the land among his grandchildren; and that done, that they then went from those eastern parts (whither they first repaired from the mountains of Ararat) unto the valley

2403	2311
2433	2281
2467	2247

The year of the World.	4	The second Age of the World.	The Julian Period.	The year before Christ.
		valley of Sennar, [Gen. 11. v. 2.] where the people impiously laid their heads together, as we find in the book of wisdom, [10. v. 5.] to hinder this dispersion of them commanded by God, and began by <i>Noah</i> (as may be gathered out of [Gen. 11. v. 2, 3, 8, 9.] compared together) and went in hand to build the city and tower of Babylon, which purpose of theirs being frustrated by the confusion of languages, sent among them, (from whence it took the name of Babel, e. 11. v. 9.) the dispersion of Nations followed; divers companies and colonies, sitting them down in several places, as they agreed betwixt each other in that diversity of language. Captains and conductors, of which several companies, among others, the 13 sons of <i>Jethan</i> , the brothers of <i>Phaleg</i> , are recorded to have been, [Gen. 10. v. 26.] all which, certainly, at what time that <i>Uncle Phaleg</i> was born, were not come into the world. For certainly, that <i>Heber</i> was but 34 years old, when <i>Phaleg</i> was born unto him, though we should suppose that <i>Jethan</i> was born, when <i>Heber</i> was but 20 years of age, yet still it appears, that that eldest son of him, when he was likewise but twenty years old, yet still it appears, that that eldest son of <i>Jethan</i> , must be six years younger than <i>Phaleg</i> , for that at least the younger crew of those 13 sons of <i>Lothian</i> , wit, <i>Jedob</i> , and three other brothers of his mentioned next to him, and which left their names, upon those golden countries, <i>Sheba</i> , [Psal. 72. v. 15. <i>Ophir</i> , 1 Reg. 9. v. 28. & <i>Havilah</i> , Gen. 2. v. 11.] could not till some years after <i>Rebu</i> were born to <i>Phaleg</i> , be capable of such an employment, as to conduct colonies by reason of their tender age.		
1771.	d.	The years of <i>mans</i> age were again cut shorter by one half, than erst they were.		2480.
		From hence to the taking of Babylon by <i>Alexander</i> the Great, are reckoned 1903 years: which calculation and number of years made according to Astronomical observations <i>Porphyrus</i> , as we find in <i>Simplex</i> , in his second book de <i>Cale</i> affirmeth to have been transmitted into Greece from Babylon, by <i>Chaldeans</i> , at <i>Assyria</i> first, whence it appears that the Babylonians gave themselves to the knowledge of Astronomy, even from the very days of <i>Nimrod</i> , from whom all that region took the name of the Land of <i>Nimrod</i> , [Mich. 5. v. 6.] Forasmuch as both Babylon it self was by his persuasion begun to be built, as <i>Joseph. Antiq. 6. 5.</i> reporteth, and for that there the royal seat of that kingdom was placed, as <i>Moser</i> [Genet. 10. c.] affirmeth, & from him Babylon it self, [Ter. 5. 15.] took her first celebrity & opinion of Antiquity.		2354.
1787.	d.	But to return to where we left; <i>Rebu</i> or <i>Ragan</i> , was born when <i>Phaleg</i> his father was 30 years old, [Gen. 11. v. 8.]	2497.	2217.
1816.	d.	That the Egyptian sovereignty & regal power over the subject, lasted full out 1663 years, is testified by <i>Constantinus Manasses</i> , which being reckoned backward from the time that <i>Cambyses</i> of Persia conquered Egypt, lead us up to this account, about which time <i>Mysram</i> the son of <i>Cham</i> carried his colony into Egypt, which from thence was called sometime the land of <i>Mysram</i> , sometime of <i>Cham</i> , [Psal. 105. v. 23-27. Psal. 106. v. 22.] From whence it was that the <i>Pharases</i> afterward boasted, that they were the sons of ancient kings, [Esa. 19. 11.]	2526.	2188.
1819.	d.	<i>Serug</i> or <i>Saruch</i> , was born when <i>Ragan</i> had lived 32 years, [Gen. 11. v. 20.]	2529.	2185.
1849.	d.	<i>Nachor</i> was born when <i>Saruch</i> his father had lived 30 years, [Gen. 11. v. 21.]	2559.	2155.
1878.	d.	<i>Terach</i> or <i>Tharah</i> was born when <i>Nachor</i> his father was 29 years of age.	2588.	2126.
1915.	c.	At this time <i>Egialeus</i> K. of the Sicyonians in Peloponessus began his reign 1333 years before the first <i>Olympiads</i> , <i>Euseb. Chron.</i>	2635.	2079.
1910.	c.	And a nation out of Arabia bordering upon Egypt, called by the Egyptians <i>Hief</i> , and possessed themselves significatively <i>Shephards</i> , brake into Egypt, and took <i>Amphis</i> , and possessed themselves wholly of the lower Egypt bordering upon the mediterranean sea, which <i>Salatis</i> their first K. held by the space of 19 years, as <i>Joseph</i> , in his 1 book cont. <i>Apionem</i> reports out of <i>Manetho</i> . From their second King reigned 44 years, [Manetho.]	2630.	2084.
1939.	c.	Now when <i>Tharah</i> had lived 70 years, there was born unto him the eldest of his three sons, [Gen. 11. v. 26.] and he, not <i>Abram</i> (who as we shall see anon, came not into the world till 60 years after) but <i>Haras</i> , father-in-law afterward of the third brother <i>Nachor</i> , for this man, before ever his father <i>Tharah</i> left use of the Chaldeans, died, and left a daughter named <i>Mileam</i> , which was married to his uncle <i>Nachor</i> , [Gen. 11. v. 28, 29.]	2658.	2021.
1983.	c.	At this time reigned <i>Apachnas</i> in Egypt, and continued 36 years, 7 months, [Manetho.]	2692.	2021.
1996.	d.	<i>Phaleg</i> the sixth from <i>Noah</i> , died 200 and 9 years after the birth of <i>Ragan</i> , [Gen. 11. v. 19.]		
1997.	d.	<i>Nachor</i> the 9 from <i>Noah</i> , died 119 years after the birth of his son <i>Tharah</i> , [Gen. 11. 25.]	2707.	2007.
2006.	d.	<i>Noah</i> , died when he had lived 950 years, 350 years after the deluge, [Gen. 9. 28, 29]	2716.	1998.
2008.	c.	In the year 2008 of the world, was <i>Abram</i> born; for he was 75 years old, when <i>Tharah</i> his father died at the age of 205 years, [Gen. 11. v. 32 and Gen. 12. v. 4. with <i>Abi. 7. 4.</i> ]	2718.	1996.
2018.	c.	<i>Smai</i> , who was also called <i>Ischab</i> the daughter of <i>Haras</i> , <i>Abram's</i> brother, [Gen. 11. 29.] was born, being ten years younger than her husband <i>Abram</i> , [Gen. 17. 17.]	2728.	1986.
2020.	c.	<i>Apophis</i> reigned in Egypt 61 years, [Manetho.]	2730.	1984.
2026.	d.	<i>Rebu</i> or <i>Ragan</i> the 7 from <i>Noah</i> , died 207 years after the birth of <i>Saruch</i> , [Gen. 11. 21.]	2736.	1978.
		<i>Serug</i>		

## The third Age of the World.

The year of the World.		<i>The third Age of the World.</i>	5	The Julian Period.	The year before Christ.
1049. d.		<i>Serug</i> or <i>Saruch</i> , the 8 from <i>Noah</i> , died 200 years after the death of <i>Nachor</i> , [Gen. 11. 23.]		2059.	1955.
2079. d.		Near about this time it was, that <i>Chedorlaomer</i> K. of Elam, or Elimaïs, situate between Persia and Babylon, subdued the Kings of Pentapolis, to wit, Sodom, Gomorrah, Adma, Seboim and Belaor Zoar, all which served him twelve years, [Gen. 14. 1, 2, 4.]		2089.	1925.
2081. c.		<i>Lamas</i> reigned in Egypt 50 years, and one month, ( <i>Manetho</i> .)		2791.	1923.
2083. c.		God called <i>Abram</i> out of the, of the Chaldeans, to go into the land that he should hear him, [Gen. 12. 1. <i>Isa. 42. 23. Neh. 9. 7. <i>Abi. 7. 3, 4.</i></i> ]			
		Now this 72, which besides <i>Stephen</i> the Proto-martyr, <i>Arbarchel</i> also, upon Gen. 11. 1. placeth in <i>Mesopotamia</i> , was the habitation of the <i>Chaldeans</i> and Mathematicians, who from their art, were fitted by the name of <i>Chaldeans</i> ; by which name also, even in Chaldea it self, those <i>Genethlics</i> , or casters of nativities were distinguished, and known from the rest of the <i>Magi</i> , or wise men of that country, as we find in [Dan. 2. 2. 20. e. 4. v. 2. 5. out 1.] and from thence it was that <i>Terach</i> and his sons learned their <i>Idolaty</i> , [Isa. 2. 2. 2.] This <i>Terach</i> therefore took <i>Abram</i> his son, and <i>Lot</i> his nephew, the son of <i>Haras</i> and <i>Sarai</i> his daughter in law, <i>Abram's</i> wife, and taking their journey together from use of the Chaldeans, to go into the land of Canaan, came to Carrai, in the same country of <i>Mesopotamia</i> ; and there made their abode, by reason of the great infirmity and sickness of <i>Terach</i> , and when <i>Terach</i> had fulfilled 205 years, he died in Carrai, [Gen. 11. v. 31, 32.]			

## The third Age of the World.

		<p><b>A</b> Bram, after his fathers decease, was called again by God, out of his own country, and from his kindred, and from his fathers house, with a further promise, and Evangelical covenant of blessing him, that is, in his blessed seed, our Lord Jesus Christ, all the nations of the earth, [Gen. 12. 1, 2 and <i>Abi. 7. 4.</i>]</p> <p>from which promise, and <i>Abrams</i> departure, which immediately followed, are to be deduced those 430 years which <i>Abram</i> and his posterity spent in torrid lands, [Ex. 12. 40. v. 1. and <i>Gal. 3. 17.</i>]</p> <p>placing the first and last day of this their pilgrimage and sojournings, upon the 15 of the month <i>Ab</i>, which this year falls upon the 4 day of <i>May</i>, being wednesday, according to the Julian Calendar; by our account.</p> <p>On this day therefore, <i>Abram</i> when he was 75 years old, following the call of God, took <i>Sarai</i> his wife, and <i>Lot</i>, his brother <i>Haras</i> son, with all the substance, which he had gotten, and souls which God had given him in Carrai, and took his journey, and at length came into the land of Canaan; passing through it, till he came to a place called <i>Shechem</i>, to the oak of <i>Morah</i>, [Gen. 12. 4, 5, 6.] of which mention is afterward made, [Gen. 35. 4. <i>Isa. 24. v. 3, 5, 6.</i> and in <i>Judges</i> 9. 6.] where God promised <i>Abram</i>, that to his seed he would give that land, and there built an Altar to the Lord, which had there appeared to him. Afterward removing from thence he went into the hill-country, called <i>Luz</i>, and in after times, known by the name of <i>Bethel</i>, toward the east, [Gen. 28. 19.] where again he built an altar, and called upon the name of the Lord; and from thence holding on his journey, he came into the fourth part of that country, which looketh towards Egypt, [Gen. 12. 7, 8, 9.]</p> <p><i>Abram</i>, compelled by a famine, from thence went down into Egypt, where <i>Sarai</i> his wife (who to elchew a danger, went there by the name of his sister) was taken into <i>Pharaoh's</i> house; but was not long after, with great gifts and presents, sent back unto him again untouched; and, with a safe passage, were both permitted to depart out of Egypt, [Gen. 12. 10, 20.]</p> <p>Then <i>Abram</i>, with <i>Lot</i> returned into Canaan, where when the country which they pitched upon, was not sufficient to feed both their herds of cattle, they parted; and <i>Lot</i> went into the country of Sodom; after whose departures, the promise both of the possession of that land of Canaan, and also of his numberless posterity was again renewed unto him; and then removing from the place between <i>Bethel</i> and <i>Hai</i>, where he had formerly built an Altar, he dwelt in the plain of Mamre, near unto <i>Hebron</i>, &amp; there built an Altar unto the Lord, [Gen. 13.]</p> <p>Then did <i>Bera</i> K. of Sodom, with the rest of the petty kings of Pentapolis rebel, &amp; took off the yoke of <i>Chedorlaomer</i> K. of Elam, in the 13 year of their subjection unto him, [Gen. 14. 4.]</p> <p>And in the fourteenth year <i>Chedorlaomer</i>, with other confederate Princes, <i>Amraphel</i> of Shinar, <i>Arise</i> of Ellafur, and <i>Tidal</i> K. of the nations, joining their forces against those petty kings which had revolted from him, first destroyed the <i>Rapizans</i>, the <i>Zuzzans</i>, the <i>Emarans</i> and <i>Chorazans</i>, who inhabited all that region, which afterward was possessed by the <i>Amalekites</i>, and after that putting to flight the Kings of Pentapolis in the valley of <i>Siddimor</i>, carried away <i>Lot</i> prisoner with all the plunder of Sodom and Gomorrah; whereof, when tidings came to <i>Abram</i>, he armed his own servants to the number of 318. and with his confederates <i>Hanez</i>, <i>Elbec</i>, and <i>Mamre</i>, overtaking <i>Chedorlaomer</i> and his army with the prey they had gotten at <i>Dan</i>, there they defeated and slew them, and pursued them to <i>Hoba</i>, lying on the left hand of <i>Damascus</i>; and thereby rescued <i>Lot</i>, and the rest of the prisoners out of the enemies hand, and brought them back again with all that they had lost. And when <i>Abram</i> returned from the slaughter of <i>Chedorlaomer</i> and the other Kings, <i>Melchisedech</i> the K. of Salem met him, and blessed him, being himself a Priest of the highest God; and <i>Abram</i> on the other side offered him the title of the <i>spoile</i>, which he had taken, yet kept he nothing thereof to himself, but restored to every man his own again; leaving what was not owned to his companies in that service, [Gen. 14.] And now God, finding <i>Abram</i> grieved for that he had</p>		
2804.	a.			
2091.	c.			
2092.	c.			
			2801.	1913.
				no





2890.	1824.
2893.	1821.
2910.	1804.
2915.	2749.
2928.	1786.
2941.	1777.
2949.	1767.
2952.	1767.
2954.	1766.

2956.	1758.
2957.	1457.
2958.	1756.
2959.	1755.
2971.	1743.
2983.	1731.



The year of the World.	10	The third Age of the World.	The Julian period.	The year before Christ.
		ham) for 20 pieces of silver : and was by them carried away into Egypt, and there sold for a slave : to Potiphar, captain of the Guard to Pharaoh, [Gen. 37. 23, 26.] <i>Justin also, in his Epistle of Tragus Pompeius lib. 36. cap. 2. makes mention of Joseph, and that his brethren, esteeming the excellency of his wit, getting him privily into their hands, sold him away to foreign Merchants, and that they carried him into Egypt.</i>		
2287.	c.	Joseph, upon occasion being cast there into prison, interpreted to two Officers of Pharaoh's Court, to each of them his dream, full two years before he was brought into Pharaoh's presence, [Gen. 40. with 41. 1.]	2997	1717.
2288.	c.	Isaac died at the age of 180 years, and was buried by his two sons, Esau and Jacob, [Gen. 35. 28, 29.]	2998	1716.
2289.	b.	Pharaoh, when he could not get his dreams, which he had dreamt, to be expounded by his own wife men : hearing of Joseph's dexterity that way, sent for him : being then 30 years old, who having opened to the King his dreams : first that of the seven years plenty, then the seven years famine, added moreover, his advice, how to provide out of the store of the first seven years of plenty, against the famine of the other seven years of scarcity, which were to follow. Whereupon Pharaoh, by the general assent of all his Nobles, made him Governor of the whole Kingdom : giving him to wife Asenah the daughter of Potiphar, Governor of the Oni or Heliopolitan in Egypt, [Gen. 41. 1, 46.] <i>Justin also out of Tragus Pompeius saies, that he was very great with Pharaoh : For, saith he, he was most exquisite in expounding of prodigies or signs, and was the first that found out, and taught the art of the interpretation of dreams : neither was there any part of divine or humane right, which seemed to be unknown to him : inasmuch, that he foretold a famine, many years before : whereunto all Egypt had perished, unless the King by his advice, had caused corn to be laid up in store many years before it came.</i>	2999	1715.
	c.	From the harvest of this year, being to be counted 7 years of plenty, wherein Joseph laid upon an infinite treasure of corn, and had born unto him of Asenah his wife, two sons, Manasses and Ephraim, [Gen. 41. 47, 53.]		
2296.	c.	The seven years of the famine began from the harvest of this year, wherein the forecast, and wisdom of Joseph, did not only sustain Egypt, but was a help and relief to sundry other countries likewise, [Gen. 41. 54, 57.]	3006	1708.
2297.	d.	Jacob dispatched away ten of his sons into Egypt to buy corn, whom Joseph, seeming not to know them, caused to be taken for spies, and they being laid in hold, could not be discharged, till Simeon, the eldest and chief of them, who consented to tell him, was cast into prison, and left in pawne, that the rest should bring before him Benjamin, their youngest brother, born of Rachel, Josephs own mother : and now being dismissed, they carried away their corn, and with it the money, which they had paid for, being conveyed into their several sacks, by the secret appointment of Joseph, they tell their father Jacob, all that had happened to them : and withal, declare unto him, the necessity laid upon them, of carrying their youngest brother Benjamin into Egypt, perfwading him by all means to let him go : but all in vain, [Gen. 42.]	3007	1707.
2298.	b.	Jacob, pressed with famine, sent again his sons, and with them Benjamin their brother furnished with double money, and other presents unto Joseph to buy more corn, and they at their returne were courteously entertained, and feasted by him, and Simeon was set at liberty, and restored to them, [Gen. 43.]	3008	1706.
		And when they were all to go away, Joseph arrested them, for stealing his cup : which he had caused privily to be conveyed into Benjamins sack : which crime they endeavoured to put off by fliewing how truly they meant, by bringing again the money which they bought in their sacks, when they came home, offering themselves to die, or to be his bond-slaves, if any such thing could be proved against them : But in the end, the cup being found with Benjamin, and they brought back to Joseph, they all yielded themselves to him for his bond-slaves : which when he refused, saying he would have none but him with whom the cup was found, Judah then humbly offered himself to serve him in Benjamins stead, [Gen. 44.]		
		Joseph hearing Judah to make this offer, discovered himself to his brethren, and seeing them all amazed at the remembrance of the sin, which they had formerly committed against him, comforted them, by shewing how that act of theirs was so wrought by the providence of God : and then, out of the Kings store, and to returne with all speed, bringing with him carriages and provision for their journey, so as, and to returne with all speed, bringing their father, and their own several families with them : which when they related to their father, he would not believe, until he saw the coaches, and other things and wondrous, all fitted for his transportation into Egypt, [Gen. 45.]		
		Jacob, after sacrifices offered, being strengthened by God, with all his family, in the beginning of the third year of the famine, went down into Egypt, being then 130 years old, [Gen. 45. 6. c. 46. 1, 2. c. 47. 9. Dent. 26. 6.]		
		Joseph, letting Pharaoh know of the arrival of his kindred in Egypt, brought his father and five of his brethren unto his presence : and having communed with them, assigned them a fitting place in the land of Goshen : where they were provided of all necessaries by Joseph, [Gen. 47. 1, 12.]		
		Mempham-		

The year of the World.		The third Age of the World.	11	The year before Christ.
2299.	d.	Memphambris deceasing, Tamosis reigned in Egypt 9 years 8 months, [Manetho.]	3009	1705.
2300.		Joseph heaped together, all the moneys which were to be found in Egypt and Canaan, for the corn which he had sold unto them, [Gen. 47. 1, 14.]	3010	1704.
2301.		When the money of both these countries was spent the Egyptians then sold all their flocks and herds of cattle unto Joseph for food to live upon that year, [Gen. 47. 15, 16, 17.]	3011	1703.
2302.		At the end of this year, when their money and flock of cattle was all gone, the Egyptians then sold both their lands and liberties unto Joseph : who thereupon supplied them with corn to feed them, and also with seed, to sow their ground withall, in this seventh and last year of the famine, to receive it againe the year following, when the barrenness of the earth was over; and to the end, that Pharaoh might have a full title and possession of the lands he bought, Joseph removed and transplanted them, every man from one side of the country to the other, and there assigned unto every man land to till and to manure, reserving nevertheless out of the profits, a fifth part to Pharaohs own use yearly, by a fundamental law of that kingdom : onely the chief Governours, and the Priests lands, came not into Pharaohs hands, because these living of the Kings allowance, had no need to sell their lands for food as others had.	3012	1702.
		Amemphis reigned in Egypt 30 years 10 months, [Manetho.]	3019	1695.
2309.	b.	Jacob drawing toward his end, adopted Ephraim and Manasse the sons of Joseph, and blessing them, by insinuat from God, let the younger before the elder, [Gen. 48. Hebr. 11, 21.] then calling his sons together, blessed them all, foretold what should befall them in their several generations, and uttered to them that memorable prophetic of the Messias : and taking order with them concerning his burial, dyed when he had lived 147 years : whereof he had spent 17 years in the land of Egypt, [Gen. 49. compared with 47. 25.]		
2315.		The body of Jacob being embalmed by the appointment of Joseph, was kept by the space of 40 dayes : lamentation was made over him by the Egyptians 70 dayes, and with Pharaohs leave, was conveyed into the land of Canaan by Joseph and his brethren, accompanied with a great traine of the principal men of Pharaohs court, where lamentation was againe made over him 7 dayes, and was buried with his kindred in the cave at Macpelah, as himself had given order for it, [Gen. 50. 15, 22.]		
2340.	b.	Orus reigned in Egypt 36 years 5 months, [Manetho.]	3050	1664.
2369.	c.	By faith Joseph on his death-bed spake of the departure of the children of Israel out of Egypt : and gave order that his bones might be carried with them, when they departed this life, in the 110 years of his age : having led out of his offspring to the third generation, [Gen. 50. 22, 26. Hebr. 11. 22.] his wit, Shur-elach and Tachlan, the sons of his son Ephraim, and Hadan or Haran, [Num. 26. 26.] the son of Shur-elach, and Maci the son of Manasse, and Gilead Manasse his grandchild. From whence it is, that the Greek Expollitors, speaking of the families of Jacob and of Joseph, which were laid to consist of 70 souls, [Gen. 46. 27. Dent. 10. 22.] adding thereto these five which were borne unto Joseph in Egypt, upon 1 Chron. 7.] reckon them in all 75 persons : out of all which appears, that Joseph held on his rule and government of the state of Egypt, which lasted full 80 years, under several Pharaohs, as Eusebius in his Chronicle, hath rightly observed, and digested in this manner : Joseph, saith he, was made Governor of Egypt, in the 30 year of his age, when his father Jacob was 122 years old : which government he held 80 years, after whose deasse the Hebrews were held in bondage by the Egyptians 144 years : In the whole time which the Hebrews spent in Egypt, was 215 years : reckoned from the time, that Jacob and his sons went down into Egypt.	3079	1675.
		The books of Genesis end with the death of Joseph containing the storie of 2369 years space, which book, that it was written by Moses himself, is the opinion of the Talmudists in their Baba-batra, lb. 1. and is so generally believed by all the Hebrews. The sum whereof is delivered by Servius Sulpicius, in the first book of his Historia sacra : thus, In this tract of time lived Job : a man embracing the Law of nature, and the knowledge of the true God, and all right conscience, rich in justice, and the more noted, for that neither the enjoyment of those riches corrupted, nor the loss of them depraved him in his way. For when at first being spoiled of his goods by Satan, he was also bereft of his children, and at last tormented with grievous boches and sores in his body, he could yet never be drawn, thorough impatience, to sin in any sort : whereof having first received a testimonie from Gods own mouth, he was afterwards restored to his former health, and cast into his bosome double, of what ever he possessed before.		
2376.	c.	Acenches the son of Orus reigned in Egypt 12 years 1 month : [Manetho.]	3086	1628.
2385.		Levi died in Egypt aged 137 years, [Exod. 6. 16.] being grandfather by the mothers side to Moses and Aaron, and great grand-father by the Fathers. For when Levi had begotten Kohath in Canaan, who died at the age of 133 years, and a daughter called Jochebed in Egypt, Amram the son of Kohath took to wife Jochebed the daughter of Levi, his own Aunt, and of that marriage (expressly afterward forbidden) [Levi. 18. 12. and 20. 19.] had Moses and Aaron, and their sister Miriam, and having attained to the age of his grand-father, and withall his father in law, which was 137 years, dyed a little before the departure	3095	1619.
		C 2		



About the 18 day of the 6 month, (which in the year following and after, was reckoned the 12 month) was sent the first plague, of the waters turned into blood: and after 7 daies ended, [Ex. 7.35.] about the 25 day, came the 2 plague of the frogs; which was removed the day following: About the 27 was brought upon them the third plague, of flies and lice.

About the 28 day, Moses threatened them with a fourth plague, of flies, and other vermin which came upon the 29 day, and were all taken away upon the 30:

which came upon the day, and were all taken away upon the 17. month of the year.  
About the 1. of the 7. month (which thoriely away was made the 1. month of the year)  
Jehovahs having foretold them of a fifth plague to come, brought it upon them, the day fol-  
lowing, to wit, the plague and murrain of cattle, Abur the day the 6. plague of boils &  
boeths, which brake our upon man & beast: of which plague the Magicians tatted, & had  
their thare, no lesse than the reft of the Egyptians, [Ex. 9. 1.] Jehovah proceeded that  
Jehufin, our of Trogs Pompeius, lib. 36, the Egyptians, taith be, being afflicted with the feab,  
and scurf, and being warned by an Oracle, they turned Mosets, and all that were afflicted with  
diseafon, of Egypt-keft the comigien thereof, should perishe, wher as was in the people. Add here-  
unto, the sayings collected out of Diodorus Sicul, 1. 40. reported in Sir: Sibthorpes p. 60. a.

About the fourth day, Moyses foretelling them of a 7 plague, brought it on them upon the 5 day of the same month, which was of thunders and rain, and grievous haile, mixt with fire; with which their flax and barley was smitten, because the barley was then in the ear, and the flax boled, but their wheat and the rie were not hurt therewith, because they were not yett out of the ground, whence Nicolaus Fullerus, lib. 2. of his *Miscellanies* rightly observeth, p. 89. that this plague happened in the month *Abib*.

About the seventh day Moses threatened them with an eighth plague, and accordingly sent it the day following, that was, of Locusts, to devour all; which plague he removed

The month *Abib*, which hitherto was the 7 month, was from this time forward, made the 1 month of the whole year, [Ex. 12.2, with 13.4.] for a memorial of their departure out of the land of Egypt, from the beginning of which month the epocha of the Jewish Calendar, is from thence forward deduced, [Num. 9.1,2, with Ex. 40.17.] though the end of the former account, [cf.] on the middle of the month.

Upon the 10 day of his new first day of the month, (which was the 30 of April, according to the Julian Calendar, upon Thursday) was instituted the feast of the Passover, and sweet bread, to wit, the Paschal lamb, was eaten, and kill'd the fourth day after, [Ex. 34. 18.]

to wit, the Paschal lamb, was eaten, and kill'd the fourth day after; [Ex. 12, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 84

Upon the 14 day (which was *Monday*, *upon monday with us*.) which was the last time that he spake with Pharaoh, Moses foretold him of the 10 plague, which should come: upon him; namely, the destruction of all the first-born of Egypt, which came to pass the night following; at midnight; and then turning him about in a great anger departed from him (*Ex. 10. 24, 29, 11. 1, 4, 8*). At the evening of this day was the Passover celebrated; (*Exod. 12. 11, 12*.)

*The fourth Age of the World.*

**U**Pon the 15 day of the 1 month (*our 5 of May, being tuesday*) at midnight, the first-born of Egypt being all slain, Pharaoh and his servants, made haft to find away the Israelites, with all their lubtance, & the spoiles which they had gotten from the Egyptians; and they the self same day, wherein they were let go out of bondage, being the compleat terme of 430 years, from the first pilgrimage of their ancestors & skioning from Abrahams departure out of Carran, the day after the Passover, took their journey, & marched away, being 600000 men, besides children, and came to Canaell [Ex. 12, 29, 30, 31, 37, 1515 1. Num. 33, 3.] From hence their severall encamping: are let down by Moses: which out of the Hebrew signification of words, I from expoundeth mystically, in his Treatise of their 42 encamping, written to *Fabola*, from whom I have thought good to make the first encamping at Canaells. Thus then:

1. At Ramesses, where the Israelites were placed by Ioseph, [Gen. 47.11,] they all met who either dwelt mixt among the Egyptians [Exod. 3.2,] or who at that time were scattered over all Egypt to gather stubble, [Exod. 5.12.]

2. Was (accost, where Moses first declared to them the Commandments of God, for the yearly keeping of Easter, and the hallowing of the first-born to him; *Ex. 13.*)

3. Was Etham, in the border of the wilderness; whither they came, the Lord conducting them in a pillar of a cloud by day, and in a pillar of fire by night, [Exod 13.20, 21.]

4. Was Pharaoh, between Migdol and the sea, over again disappointed. Here Pharaoh with his host overtook them, here Moses divided the waters with his rod, and they passed through the midst of the Erythraean, or red Sea, unto the desert of Etham, whom, when Pharaoh & his army would needs follow, they were all overwhelmed of

of the waters coming together again, at the dawning of the day, whereby the Israelites were wholly quit and freed from the bondage of the Egyptians, whose carcases when they saw floating all the sea over, and cast upon the shore, [Exod. 14. 1.] they forthwith sang a song of praise and thanksgiving unto God, for their deliverance, [Exod. 5. 20.] Which in the *Apocryph*, 15. 3, is called the *Song of Moses*: and is of all others, any where to be found or mentioned, the first of that kind.

Now that this fell out, upon the 21 day of the first month, to wit, upon the last day of the feast of *sweet bread* (whereon a solemne assembly by Gods appointment was to be held) is the general opinion of the *Jewes*, and most agreeable to truth.

From hence they marched three whole daies through the wilderness of *Eriam*, to wit, the 22, 23, 24. daies of this month, being Tuesday, Wednesday and Thursday of our weeke, but found no water all the way, [*Ex. 15, 22, Numb. 33, 8.*]

5. Was at *Marach*: so called from the bitterness of the waters there found; where-  
upon the people which had gone with our water three whole daies, beginning to murmur,  
Moses, by the throwing a piece of wood into them, made them sweet, and withal taught  
the people, in time to come, to put their trust in God. [*Ex. 15. 23, 26.*]

6. Was at *Elim*; where were 12 fountains of water, and 70 palme trees : and at *Elim*, they encamped by the side of those fountains, [Ex. 15.27. Numb. 33.9.]

7. Was by the Red Sea, [*Numb.* 33. 10.]  
And now we come to the Second month.

8. Upon the 15 whereof (our 7<sup>th</sup> 4<sup>th</sup> be

8. Upon the 15 whereof, (our June 4. being thursday) the Israelites came to the place of their 8<sup>th</sup> encamp<sup>g</sup>: in the wilderness of Sin, which lieth between Elyma and Sinaï; where, when want of food, they had murmured against God, and their leaders, about the evening-tide, God sent them Quails, and the next morning, rained upon them Manna from heaven: and of that kind of bread, they lived afterward, by the space of 40 years, and even until they came to the borders of the Land of Promise, [Ex. 16. 1, 35.]

2. Wasar Dophka.

9. Wasat Dophka  
10. Wasat Alush

11. Was at *Rephidim*; where when the people murmured again for want of water, (from whence the place was afterwards called *Meriba* and *Majin*) Moses gave them water, by striking the hard rock with his rod, [Exod. 17. 1.] which rock followed the *m* also throughout the wilderness, [Psalms 78. 16, 20. Psalm 105. 41. 1 Cor. 10. 4. Dent. 9. 2. 21.]

The Amalekites, falling upon the reare of the Israelites, all spent and tired with their long journey in the wilderness as they were, slew some of the hindermost and feeblest of them, against whom Moses sent out *Jehoshua*, al, *Josua* the son of *Nun* his servant, to fight with them, [Ex. 33. 11.] whole proper name was Hosa, Moses changed into *Jehoshua*, [Num. 13. 16.] or *Jesús*, [Nehem. 8. 17. Acts 7. 45, and Heb. 4. 8.]

He therefore lighting with the Amalekites in Rephidim, whilst Mo'os was in prayer on the top of the hill, overthrew them: and the people by Gods Commandment were charged utterly to destroy and root out that whole nation: and for a memorial thereof, they there built an Altar, [*Deut. 2, 5, 17, 18, 19. Exod. 17, 8, 16.*]

The Third month.

The Third month.  
12. Encamping was in the Desert of Sinai: where the Israelites encamped over again: Horeb: from whence they removed not by the space of almost a whole year; for they removed from the wilderness of Sinai, upon the 2 day of 2 month, of a year, after their coming out of the land of Egypt, *(Num. x. 1, 2, 3)* and they came thither upon *the same day* of the 3 month, of the year, after their coming out of Egypt: *(Ex. xvi. 1, 2)* *one day, for number* with 3 month, *(Lev. xii)* upon the third day of the third month, *(Ex. xix. 1, 2)* *one day, for* Temple, at large declareth; and that falls in, with 22 of our June, happening upon a Monday.

When Moses went up into the mount, God there declared to him, that he would renew his covenant with the Israelites; That he would bind them to himself by a law; and that he would favour and love all those, who would observe and keep that law; which when they readily agreed unto, he gave them two daies space to prepare themselves for the reverend receiving of that Law. He forbade all save Moses and Aaron, to approach the mount; and afterward, in great majesty (thill all looking on and trembling at the sight) God came down upon the Mount, (Ex. 19.)

God published his law, contained in the ten commandments, with a terrible voice, [Ex. 20. DEM. 5.] which nevertheless disannulled not the promise of Grace, made unto Abraham 430 years before. [Gal. 3. 17.]

The people being in this great fear, God gave them sundry other Lawes; [Ex. 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850,

19, 20].  
Moses and Aaron, Nadab and Abihu, and 70 men of the Elders of Israel, went up into the mount, and there beheld the glory of God: and the reit returning, Moses with his servant Jethro, and the pillars, and waited fix daies, and upon the seventh day, God spake unto Moses, and there he continued 40 daies, and 40 nights, [Exod. 24, 9, 18.] (reckoning the fix daies which he waited for the appearance of the Lord) eating no meat all that while, nor drinking water, [Deut. 9, 9.] where he also received Gods command, touching the frame of the Tabernacle, the Priests garments, their consecration, sacrifices, and other things comprised in [Exod. 25,] and in the fix chapters following.

The Fourth month.

Moses, having burnt and defaced the Idol, put 3000 of the people to death, by the hands of the Levites, [*Exod. 32. 20, 29. Dent. 9. 21. & 33. 9.*]

The next day Moses returned again into the mount; and there again entreated the Lord for the people, [Ex. 32.30, 31, 32].

He commanded them to lay aside their gorgeous apparel, and to let up the Tent of the Congregation (which for that present supplied the room of the Tabernacle afterwards built by Bezaleel) without the Camp; and having drawn the people out of a deep sense of God's wrath, to repent them of their sin, by his prayer obtained, that no longer the Angel, but God himself should be their guide and leader in their way, [Exod. 33.]

God commanded Moses to frame new tables of stone, and the next day, to bring them with him into the mount: coming with them the next morning, and standing in the cleft of a rock, God saying by, shewed him a glimpse of his glory, [Ex. 34.]

Moses staying again 40 daies and 40 nights in the mount, without meat or drink, prayed there for the people, [Deut. 9.18. & 10.10.] God being appeased, renews his Covenant with the people, upon certain conditions, gives his Lawes anew, and bids Moses to commit them to writing: and he himself again, writes the ten Commandments in the tables which Moses brought unto him, [Ex. 34.10.28.]

The Sixth month.

Moses after 40 daies returns from the mount, with the tables in his hand; and covering his face with a vail, because it shon; he published the Laws of God to the people, enjoyned the observatio<sup>n</sup> of the Sabbath; and commanded a free-will offering to be made toward the building of the Tabernacle according to Gods order, [Ex. 34. & 35.]

And to the end that this offering and contribution should the more orderly and effectually proceed, all were numbered from twenty years old and upward, and they were divided to be six hundred and three thousand, five hundred and fifty, every one according to the Law prescribed by God. [Exod. 30, 12, 31] And there were half a shekel, the total summe amounted to one hundred talents of silver, 775 shekels of gold, 38,250 [wherein it is gathered, that every man gave a half shekel, as mentioned to 3000 shekels or 50 pounds of silver, every pound containing 60 shekels, [Exod. 45, 11, 12] over and above which polemic offerings of the voluntary offerings, was made up the sum of 29 talents of gold, and 7300 shekels; and of braile, 70 talents, and 2400 shekels; [Exod. 38, 24, 29] As for other materials requisite to this building of the Tabernacle, there came in more than enough: inasmuch that the people were commanded to bring in no more; [Exod. 35, 29, 30] and they brought in more; [Exod. 35, 31]

much that the people were commanded to bring in no more; [Exodus 31.]  
Bezaleel and Aholiab were appointed by God for the chief workmen herein, [Exod. 31.]  
2, 6. and 35, 36, 35.  
In the first five months of this year, were the Tabernacle, the Ark of the Covenant, the Altar, the Table of bread, the Priest's garments, the holy Ointments, the Candlestick, and other utensils, and vessels belonging to the sacrifices, finished in the desert at Mount Sinai, and were brought unto Moles; [Exodus 36, with the three chapters following.]

Then

Then was Moses commanded by God first that upon the first day of the second month he should set up the Tabernacle and furnish it with all things belonging thereto, [Exod. 29, 2, 8.] Secondly, that he should anoint them with holy oyl; and should consecrate Aarons and his sons for the Priests, [Exod. 9, 15.] which he also is said to have done, but not both of them at the same time: For upon the very day appointed, he erected the Tabernacle, with all things thereto belonging, [Exod. 40, 17, 33;] but the other part of the command he performed a while after, and at another time, prefixed by God; [Levit. 8, 1, 13.] for performance whereof, one day sufficed not, namely, for the consecration of the Priests and Altar both; but full seven dayes were spent therein; [Exod. 29, 35, 36, 37.]

On the first day of the first month (answering to our 21. of April, beginning of July) of the second year after their departure out of Egypt, the Tabernacle of the Covenant was set up, and filled with the glory of God, [Exod. 40, 2, 17, 34.] out of which God, at several times, uttered his will and commandments to Moses; which are compiled in the 7 first chapters of *Leviticus*. In the same 2 year, and 1. first month, the Israelites, forewarned by God, celebrated the Passover at the evening of the fourteenth day, (which with us is 4. May, being *tuft-day*.) Upon which day, some of the people complained to Moses and Aaron, that they were weary of the manna, and desired to eat of the flesh of the deer, upon the day appointed, because they were become unclean by touching a dead body. This was made by God that all such perfections should keep their Passover upon the 14. day of the second month, because they could not keep it upon 12. day first appointed. [Num. 9, 1, 14.]

On the fifth day of the second month. (21. of May, Friday by the Julian Calendar) God commanded Mos. to take the number of all the males of the children of Israel; except the Levites, from 20 years old to 60 by their Tribes: and to appoint the Levites for the service of the Tabernacle, and to give their attendance, for the setting of it up, for the taking of it down, and removing and carrying it from place to place, as occasion should require.

[Num. 1. 1, 2, 36. 64.]

The number of them came to 603550. [Numb. 10. 1, 46.] being just the same number which was taken 7 months before, when they were lifted for a contribution to the building of the Tabernacle, [Exod. 38. 26.]

Moses, according to Guss command, *Exod.* 29. 37. c. 30. 2, 30. & 40. 9, 15, ] anointed the Tabernacle and the Altar, with all things therein to be longed, w. the holy oil, and consecrated them to the Lord. He consecrated also Aaron, and his four sons, with the same oil, and with rites and ceremonies prescribed for the execution of the Pri. fly Office: commanding them not to depart from the door of the Tabernacle in seven days [space, *Levit.* 8. ] for to many days the work of the consecration of them, and of the Altar wasin doing, *Exod.* 29. 35, 36, 37. *Levit.* 8. 33, ]

Then was let down and commanded the order of the Tribes in their march and encampings, [Numb. 2.]

The number of Levites from one month old and upward, was found to be 22,300. [ *Numb.* 3, 15, 35. ], or, taking out thence their first born, to 22,000, only: all which we re-affirmed to the service of God, in lieu of the first born, of all the rest of the children of Israel. And because the number of the first-born of the children of Israel, exceeded the whole number of the Levites, (their first-born deducted) to the number of 273, therefore was there laid upon them for every of those supernumerary heads five shekels, by way of redemption. [ *Numb.* 3, 39, 50. ]

The Levite thus set apart, were, with all due solemnity, consecrated to God, and for his service; every man having his certain time appointed, when he should begin, and when he should end his attendance upon his ministrations. [ *Numb. 8, 5, 26.* ]

The Levites from 30 years old to 50, were found to be 8580, and their offices and services were parted among them, according to their families. [Numb. 4.]

All leprous and unclean persons were put out of the Camp. The lawes for restoring of damages, and of jealousie were ordained, [ *Numb. 5.* ]

Upon the 8 day next following the finishing of the consecration, Aaron offered sacrifices and oblations; first for himself, and then for all the people: all which being kindled and consumed by fire, falling from heaven upon them, bred a full belief in the people, that the Priestly office among them was ordained by God himself, [Levit. 9.]

When all the Tabernacle was now fully set up, and appointed all over, together with the utensils, and things thereunto belonging; and the Altar which had been 7 dayes in consecrating, was now dedicated by Aaron his first oblation of sacrifices made upon it; (for the seven former dayes were for expiation, or cleansing, and ordained for the hallowing of it, *Exod. 29. 36, 37.*)

Then came the Heads of the Tribes which were numbered, and they brought six wagons covered over, and twelve oxen, and joyntly offered them before the Tabernacle: all which were configned into the hands of the Levites, the sons of Gershon and Merari; as belonging to their office, and afterward others every day brought their several sacrifices, and things belonging to the ministry of the Tabernacle, and offered them towards

the dedication of it, wherein twelve dayes were wholly spent, [Numb. 7. 1, 10, 11, and 84. 88.]

Wherefore upon this first day, Naafion, from whom David, and according to the flesh, our Lord and Saviour Iesus Christ himself came, made his offering for the Tribe of Juda: and then the rest, every one for his Tribe, and in that order as they were ranked in their encampings. [Numb. 7. 11, 12, 85.]

Nadab and Abihu, the two eldest sons of Aaron [which going with their father up into the Mount Sinai, had there seen the glory of God, Exod. 24. 1, 9, 10.] going into the Sanctuary, with strange or common fire (not with that fire which fell from heaven, Lev. 9. 24. and which was perpetually to be kept alive, and continued for the burning of the sacrifices and incense in times to come) were struck dead in the place by fire sent from heaven. [Levit. 10. 1, 9. Numb. 3. 2, 3, 4, 26, 60, 61.] And for them the Priests were forbid to make lamentation: Moreover for some particular mens neglect of duty, all the Priests were charged to forbear wine and strong drink, before they were to go into the Tabernacle. A law also was made, that what was left of the sacrifices should be eaten by the Priests: and Aarons excise therein was admitted by Moses, [Levit. 10. versle 6, 20.]

Upon that occasion was the Law made (about the tenth day, as it seemeth, of this month) that the high Priest alone; and he but once in every year, should enter into the Sanctuary; and that to be upon the day of expiation and general fast, which was to be kept upon the 10 day of the seventh month. [Levit. 16. 1, 34.]

On the 14 of this month, (June 3, Thursday) at Even, the Passover was to be celebrated by those, who that day-month before were in their uncleanness, [Numb. 9.]

The blasphemous person, by Gods command was carried out of the Camp, and stoned. [Levit. 24. 10, 11, 12, 13.]

All the laws contained in the severente last chapters of Levit. seeme to have been made in this month.

God commanded two silver trumpets to be made, by which the Congregation was to be called together; and the time of their removing, and marching, and sacrificing, signified to the people, [Numb. 10. 1, 28.]

Jethro, who was also called Hobab, brought his daughter Zipporah, with her two sons, Gerson and Eliezer, which were left with him, to his son in law Moses, and he delivered them to him: and having congratulated him, and the whole people of Israels deliverance out of that Egyptian bondage; he openly declared, both by word and deed, his faith and devotion toward the true God. And by his advice, Moses imparted the government of the people to some others, and ordained Magistrates for the deciding of lesser causes, [Exod. 18. with Deut. 50. 9, 18. and Numb. 10. 29.]

The 19 day of this month, seemeth to have been the last that the 12 Heads of the Tribes made their oblations in for the dedication of the Altar; in which Ahar made his offering for the Tribe of Nephtalim, [Numb. 7. 78, 88.]

On the 20 day of the second month (being the ninth of our June, falling on a Wednesday) God commanded the Israelites to remove their camp, and to go forward in their journey, to take possession of the land which he had promised to give them, [Numb. 10. 11. 12. Deut. 1. 6, 7.] whither Moses would have had Jethro to have gone along with him: But he refused, and thence returned to his own home, [Numb. 9. 29, 30. with Exod. 18. 27.]

The cloud, which covered the Tabernacle being lifted up, they cast themselves into four squadrons, or battalions, and marched from Sinai; where they had staid, by the space almost of one whole year; and after 3 dayes continual journey, came to the wilderness of Paran, [Numb. 10. 12, 33.] where they rested them 23 dayes, without removing.

The 13. Their 13 remove, was to Kibroth Hattaavah, [Numb. 33. 16.] where they that murmured were struck with fire from heaven, (where that place, was called Tab.) but were delivered at the intercession of Moses; yet fell again to murmuring, and provoked God, by their loathing of Manna, and desiring of flesh, [Numb. 11. 1, 10. Psalm 78. 19, 20, 21.]

Moses complained to God of the over-great burden of this government which lay upon him; and desired to be discharged of it: But God to ease him of the charge, gave him for assistants, the Court of the 70 Elders; of which number, Eldad and Medad, remaining in the Camp, prophesied, [Numb. 11. 10, 17, 24, 26.]

God gave the people Quails: not as in the year before, for one day, [Exod. 16. 12, 13.] but for the whole month together: but withall a most grievous plague among them. Whereupon, and from the burying place, or graves of them that silted, that place was called, Kibroth Hattaavah, [Numb. 11. 31, 34. Psal. 78. 26, 31. and Psal. 106. 15.]

The fourteenth remove, was to Hazaroth, [Numb. 11. 35, 36. 37.]

Miriam and Aaron spake evil of Moses their brother; because he had married a woman of Ethiopia: to wit, Zipporah of Midian, which was a part of the Eastern Ethiopia, otherwise called Arabia: and made themselves equal in all points with him: But God main-

maintained Moses above them, and struck Miriam with a leprosie: whereupon she was removed out of the Camp: But at the prayer of Moses, after seven dayes, she was healed, [Numb. 12. 15. Deut. 24. 9.]

Miriam, being cleansed upon some day of the 4 month; as may be gathered out of what is said before, returned into the Camp: and upon her return, the Israelites removed: and,

15. Upon their 15 remove, they pitched in Ruthma, in the desert of Paran, [Numb. 12. 6, 9, 13, 18.] near unto Kadesh-Barnea, [Numb. 13. 26.]

On the fifth month.

From the Wilderness of Paran, [Numb. 13. 3.] or Kadesh Barnea, [Numb. 32. 8. Deuter. 1. 19, 22. & 9. 23. Josh. 14. 7.] the people desiring it, and Moses liking well thereof, [Deut. 1. 23, 33.] But above all, God commanding it, [Numb. 13. 1, 2.] at the time when grapes first grew ripe; twelve spies, one for every Tribe, (of which Caleb the son of Jephunna, was for the Tribe of Judah) being then 40 years old, [Josh. 14. 7.] and Holhea the son of Nun, whom Moses had called by the name of Joshua, for the Tribe of Ephraim, were sent to discover, and spy out the land of Canaan: which entering into it by the desert of Sin, lying toward the fourth, went quite thorough it, to the very North parts thereof, even to Rechob, [Numb. 13. 21, 22. Deut. 1. 23.]

The sixth month.

The spies having spent 40 dayes in searching out the land, returned to Kadesh in the Wilderness of Paran: bringing with them one branch of a vine, with a cluster of grapes upon it, gathered in the valley of Ethcol, which took its name from thence, with Pomegranats, and Figs of the land, [Numb. 13. 23, 27. Deut. 1. 24, 25.] from which ripeness of the fruit at that season it appeareth, that this happened near before the 7 month, because a little before the feast of Tabernacles, (which was kept upon the 15 day of that month) the fruits of the barne and wine-press, were always gathered, [Exod. 23. 16. Levit. 23. 39. Deut. 16. 13.] Ten of the twelve went to spy out the land, by speaking ill of the country, and the barrenness thereof, and withal magnifying the Cities for their strength, and the giantly stature of the men therein; dilated the people from marching any further toward it; whilst Caleb, did all he could, to persuade the people to go on, [Numb. 13. 28, 33, & 32. 9.]

The people being terrified with the relation made by the rest, would needs back again into Egypt; and were ready to stone Caleb and Joshua, for telling a contrary tale. And God threatening the people, with a sudden destruction, was bowed to spare them, by the prayers of Moses: Yet so, as withal he denounced to them, that all of them which were then twenty years old and upwards should die in the Wilderness, and never see the land which was promised unto them: ad that they should wander in that Wilderness forty years, [Numb. 14. 13, 35, & 26. 64, 65. & 32. 10, 13. Deut. 1. 26, 36. & 9. 23. Josh. 5. 6. Psalm 95. 8, 11. & 106. 24, 25, 26.] reckoning all in a round number; for it is manifest, that their children entered that land, in the 39. year, by computing [Numb. 32. 13. with Deut. 2. 14.]

The tenth, which had caused this mutiny among the people, God destroyed all by sudden deaths, [Numb. 14. 36, 37.] in remembrance whereof, the Jews to this day, keep a fast, upon the seventh day of the sixth month, called Eilat.

God therefore bad them remove their camp, and return back into the desert toward the Red Sea. But they, contrary to this command, would needs go forward into the mountain, and were there vanquished by the Amalekites and Canaanites, and pursued, as farr as Hormah. Therefore they fared down and wept before the Lord; but he would not hear them, [Numb. 14. 40, 45. Deut. 1. 40, 45.]

Upon this calamity, and the continual dropping away of the Israelites, in the Wilderness, Moses composed the 90 Psalm, [Lord how hath been our refuge, &c.] in which he doth shew, that the ordinary age of men, was reduced to 70 or 80 years at the utmost: therefore,

The age of man, was now a third time, contracted, and cut short a third part of what it was before.

The Israelites continued in Kadesh many dayes, [Deut. 1. 46.] for whether it were for a day or two, or a month, or a year, so long as the cloud continued over the Tabernacle, the Camp all that while continued in the same place, and removed not, [Numb. 9. 32.] But that in some places the Camp continued many years, appeareth, for that in the space of 37 years, there are but 17 encampings mentioned; for leaving Kadesh, they returned into the Wilderness, as I said be, toward the Red Sea, and encamped about the Hill-Country of Seir many dayes, [Deut. 2. 1. Judg. 11. 16.] Now the 17 encampings, belonging to this compassing of the Wilderness of Seir, mentioned in the 33 of Numb. were in this order:

The 16 encamping was at Rimmon Paratz. The 17 at Libna. The 18 at Rifa. The 19 at Kheleatha. The 20 at Mouar Shepher. The 21 at Harada. The 22 at Makheleth. The 23 at Thahath. The 24 at Thara. The 25 at Mathka. The 26 at Hithmuna. The 27 at Moseroth. The 28 at Bene-Iaakan, or Bereb Bene-Iaakan: (i. e.) Of the well of the founts of Iaakan, [Deut. 10. 6.] The 29 at Horagidgad, or Gudgoda, [Deut. 10. 7.]

The 30 at Iotlathia, (i.) a place full of springs of water, [Dent. 10. 7.] The 31 was Hebron. The 32 was Ezion-Gaber, which is near to Eloah, and joyning upon the shore of the Red Sea, in the land of Edom, [1 Reg. 9. 26.]

Now to that long demourage of theirs in Kaddish, or the encampings next ensuing upon their removes from thence, all that seems to referre; which we finde delivered in the fifteenth, and four next ensuing chapters, of Numbers; as well that of the lawes there mentioned to have been made, as the Historiical part thereof. As how he that gathered sticks on the Sabbath: (for though the sacrifices were omitted in the Wilderness, yet was still the use of the Sabbath entirely observed) was, by the Oracle from God, stoned to death, by all the people, c. 15. and how Korah, Dathan, and Abiram, raising a mutiny against Moles and Aaron, were swallowed alive into the earth, and 250. of their associates, while they offered incense perficed by fire, sent upon them from God. And how God commanded their censors to be taken and used, for the over-laying of the Altars, for a memorial to them to the children of Israel. And how the people murmuring against Moles and Aaron for the calamitie which had befallen their brethren, were stricken by God and perished, to the number of 14700. men, c. 16. And how twelve rods being brought by the twelve Princes, and laid in the Sanctuary: Aarons rod, onely budded, and brought forth almons; and was laid up before the Ark, for a sign to those who should afterward be given to rebellion, [cap. 17.] All which things are thought to have been done in the later half of the second year, after their departure out of the land of Egypt. Moles committing to writing nothing, but what fell out in the two first years, and the last of their travel in the Wilderness; and passing by what else happened in those 37 years intervening, laying onely the matter of the 17 stages or encampings formerly mentioned. See *Abulensis*, upon *Numb.* cap. 1. *Quaest.* 3.

The Scripture also sheweth that the time, which the Israelites spent in travelling from Kaddish Barnea, till they passed the vale, or brook Zerad, which was half a year after they removed from their 32 encamping; and another half year before they passed the River Jordan, took up the full time of 38 years. In which space of time, that generation of rebels against God was wholly spent, dead and buried, [Dent. 2. 14, 15, 16.]

Now for the 9 first years, which the Israelites spent in the Wilderness, *Armais* governed in Egypt, and Sesostris invaded the East: both which were brothers and sons to Amenophis, (which was he that was drowned in the Red Sea) as we have formerly noted, to the year of the world, 1494. Of whom *Manetho* in his *Egyptiaca*, mentioned by *Josephus* in his first book against *Apion*, writeth thus, *Sesostris* being furnished with cavalry and shipping, made his brother *Armais* ruler, indeed, over all Egypt, and let him use all other Regall power and authority there: onely he forbade him to wear a Crown; and charged him in no wise to abridge the Queen which was the mother of his children: and that he should abstaine from all other concubines of the King: But he himselfe made war in Cyprus and Phoenicia, and against the Assyrians and the Medes. Some of which he subdued by power and force of arms; others he took in, thorough the false dread and terror of his name: and now puffed up with this great success near home, he went on with the greater confidence to ravage and spoile all the Kingdoms and Countreys of the East. But some few years after he was gone, *Armais* whom he left in Egypt, casting off all fear of him, did all things contrary to what he was commanded by the King: For first, he misused the Queen, and lay continually with the Kings concubines; and at length, following the advice of his friends, used a Crown also, and plainly rebelled against his brother. Thus *Manetho* the Egyptian, adding withal, that *Armais*, was *Danau*; and *Sesostris* was called both *Egyptus*, and that from him, the whole land was called Egypt: and also *Rameffes*, after his Grandfather's name. From which similitude of names and things, it is manifest, that both *Tacitus* comes to call him *Ramies*, and *Herodotus*, *Sesostris*; for so *Tacitus* says, That a King called *Rhamfes*, having conquered all Libya, and Ethiopia, and the Medes and Persians, and Bactria, and Scythia, and all the lands which the Syrians and Armenians, and their borders the Cappadocians held, together with Bythia, and Lycia, lying upon the Mediterranean Sea: and so far *Tacitus* of him, under the name of *Rhamies*. And for *Sesostris*, *Herodotus* in his second book, writes in this manner. *Their Priests*, saith he, speaking of the Egyptians, report; That he was the first, who with a Fleet of long Ships, going out of the Arabian gulf, brought all the nations bordering upon the Red Sea, into his subjection. Which done, he came back the same way: and having gathered a mighty Army, marched into the Contin. (of Asia) and there subdued all the nations which flood in his way. Then passing out of Asia, crossed into Europe; there conquered the Scythians, and Thracians: whither, and no further, saith he, it seems to me, that Egyptian Army came, because here, and no further off, are to be seen yet extant, the Monuments and Monuments of his name and Victories. Of which Monuments created by *Sesostris*, he averseth, that himselfe had seen some remaining in Palestine of Syria: as also now others in Asia; one at Ephesus, as ye go into Phocaea, the others, on the way leading from Sardis to Smyrna. The like report makes *Diodorus Siculus*, of *Sesostris* lib. 2. but makes him far ancienter, than these times: and indeed the age attributed to his brother *Danau* proves, that he was contemporarie with Moles, as also *Manetho* makes

3235. 1489.

makes him, an *Idol*otus himself in his 40 book, misseeth not much of the same mark, where he saith, That at what time all forrainers were turned going out of Egypt, *Danau*, and *Cadmus*, with their companies came into Greece, and moles with his, went into Judea; as we may find in the *Selition* of *Phoebus*, for the better understanding whereof, and in some (to fill up this void space of 37 years, omitted by Moles; it shall not be amiss here to insert, the sum of these forraign affaires, taken out of *Eusebius* his Tables, and are as follows.

2520. Egypt (which was formerly called *Aeria*) was so called from *Egyptus* who was there made King, upon the expulsion of his brother, *Danau*: wherein our account varies two years onely from that of *Eusebius*, for

2522. *Egyptus*, who was also called, *Rameffes*, and *Sesostris*, and *Sesoofis*, after the term of 9 years spent in several voyages and wars in forraign parts, (as *Diodor. Sic.* in his first book testifieth,) returned to Pelulium, Whereby *Armais*, who is also called *Danau*, when he had ruled over Egypt 9 years, fled for fear of his brother *Rameffes*, or *Egyptus*; and falling from the Kingdom which he had gotten in Egypt, came into Greece, as *Georgius Synellus* hath it, in the Greek *Eusebius*, published by *Scaiger*, page 26. 27, having first attempted to poison his brother *Egyptus*, at a banquet provided for him: but mislaid of his purpose, as both *Herodotus* lib. 2. cap. 107. and also *Diodorus Siculus* lib. 1. pag. 53. (in the Greek and Latin edition of him) testifies.

2530. *Danau* coming into Greece, there made himself Master of Argos; and made it abound with waters: *Danau* by his 50 daughters, destroyed the 50 sons of his brother *Egyptus*: save onely his son *Lyceus*, which reigned after him, to wit at Argos.

2533. *Buflis* is the son of *Neptunus*, and *Labra* the daughter of *Epaphus*, exercised a tyranny in the parts joyning upon the river Nile, barbarously murdering all strangers, which passing that way fell into his hands: whence is that of *Ovid*, lib. 3. de Tristis, more cruel thou, than was *Buflis* art, and that of *Virgil* 3. Georg. who of *Eunymphis* us hard heart, hath not heard? And alars, by the unworthy B. fir reard? unworthy indeed to be defended; but much more unworthy was he to have been commended by any man, which yet was his hap to be; by *Socrates* the Orator, in his, *Buflidis Encomium*; and therein (as after him, also *Eusebius* did) he says, that he was the son of *Libya*, the daughter of *Epaphus* and *Neptunus*. Where observe, that this *Rameffes*, surnamed *Myamut*, (of whom I spake, in the year of the world 2427) is by *Muthologus* the we be surnamed *Neptunus*; and was the man who commanded the new born infants of the Hebr. was to be drowned; and that left behind him two sons, *Amenophis*, (i.e.) *Belus* of *Egypt* (the father of *Egyptus* and *Danau*); that oppugner of the Almighty God; and which with his host, was overwhelmed in the Red Sea; and left *Buflis* his son, so infamous, for butchering of strangers, (a fitting offspring of such a father) to succeed him, wherunto you may add, if you please, out of *A. Gellius*, lib. 15. cap. 21. that the Poets were wont to call men, barbarous, cruel, and devoid of humanity, the sons of *Neptune*: as born of that mercelless element, the sea.

2543. In these times, *Tacitus* son of *Hermes* *Trimegistus*, lived, (saith *Eusebius*), with which agreeeth that which the Egyptians deliver, that *Sesostris*, learned his wisdom, from this *Hermes*, as we find in *Elihu*, lib. 12. Parv. Hysior, cap. 4.

2549. *Cadmus* and *Phenix*, going from Thebes in Egypt into Syria, erected a kingdom in Tyre and Sidon, *Euseb.* Chron.

2552. b. Now after the Israelites had compassed the hill-country of Seir and Edom, by the space of 37 years, from Kaddish-Barnea, to Ezion-Gaber, in Idom; going from the North to the South, even to the shore of the Red-Sea, God then commanded them to turne Northward, and march straight forward to the land of promise: and because the land of Edom lay in their way thitherward, he charged them, that they should not, in any wise, draw a sword upon them, abusing their brethren: telling them how great a providence and care he had used, in preserving themselves by the space of 40 years in the wilderness, [Dent. 2. 1. 7.] putting such an imperfect number of 40. for an imperfect, of 39.

In the first month of the 40 year, after their departure out of Egypt, the Israelites coming into the wilderness of *Idun*, they there encamped.

33 Encamping was at Kaddish, *Numb.* 20. 1. with the 33. c. of the same, v. 36, 37, 38. and *Exod.* 11. 17.] To wit in Kaddish of *Tzin*, in the very borders of Edom, c. 20. 14. 15. towards Ezion-Gaber; and the Red-Sea, and not at Kaddish-Barnea, where they made their fifteenth encamping; and which lay near the border of Canaan, toward the south, *Numb.* 34. 4. *Levit.* 15. 3.]

Here *Miriam*, al. *Marias* died. [*Numb.* 30. 1.] 4 moneths before her brother *Aaron*, and 11 moneths before her brother *Moses*. 1. ut that she was the eldest of the three; and attained to the age of 130 years, apparently, *Exod.* 2. 4. 7.] to that she was a pretty big Maid, when *Moses* was born: as was noted before upon the year of the world, 2433. and the Jews to this very day, keep the memory of her decease, upon the tenth of the first month.

The people again, for lack of water, murmur against Moles and Aaron: whom when God commanded to call water out of the hard rocks, onely by speaking to it; *Mole* dug

3230. 1484.

3232. 1482.

3240. 1474.

3241. 1471.

3253. 1461.

3259. 1455.

3262. 1452.





be fall their enemies, [Numb. 23, and 24. Dent. 23. 5. Josuah 24. 10.]

And by his advice it was, that the women of Moab, and Midian were set on work, to turn the Israelites away to Idolatry: and to make them fall a whoring with them, [Numb. 25. 1, 2, 3, 6, 31. 16. Dent. 4. 3. P'sal. 106. 28. Apocal. 2. 14.] Wherefore God commanded Moses, first to take all the ring-leaders of this disorder, and to hang them up before the sun: and then he gave order to the Judges, to put to death all such of them as had joined themselves to Baal-Peor; and last of all, God sent a plague upon the people, whereof there died 23,000 men in one day, [1 Cor. 10. 8.] which added to them which were hanged, and killed with the sword, amount in alio twenty four thousand, [Numb. 25. 4, 5, 9.]

Phineas the son of Eleazar, by killing Zimri, the son of Salu, chief of his fathers family, of the Tribe of Symeon; and Cosbi the daughter of Sui, a Prince of the Midianites, appeased the wrath of God, and so that plague ceased, [Numb. 25. P'sal. 106. 30.] And God therefore feeling the High-Priesthood for ever upon the house of Phineas, commanded them also to make war forthwith upon the Midianites, [Numbers 25. vers. 17, 13, 17, 18.]

Moses and Eleazar, by Gods commands in the plain of Moab, near unto Jordans over against Jerico, numbred the people from 20 years old, and upward; and found them to be 601,730 men: besides the Levites; whose number, reckoning them, from one month old and upwards, came to 23,000, and then Moses received Gods command for the parting of the land of Promise, among the Israelites, [Numb. 26. 1, 63.]

The daughters of Zelophehad, had their fathers land parted among them for want of issue male: and by this occasion was the law for succession in heritages drawn up, and made, [Numb. 27. 1, 1.]

God signified to Moses, that he should die: and Josuah was the eupon declared to be his successor; and Moses laid his hands upon him, and gave him instructions, [Numb. 27. 12, 21. Deuteronomie 3. v. 26, 27, 28.] And several Lawes were then made, [Deuteronomie 28. v. 29, 30.]

Twelve thousand of the Israelites, under the leading of Phineas, vanquished the Midianite, and slew all the males among them with their five Princes, and among them the father of Cosbi, all which were under him. Josuah son of Sion the Amorite, whilst he lived; and Balsam the wizard, who when he should have returned into his own Country of Melopam, [Numbers 24. 25.] itaied among the Midianites, [Numbers 31. 1, 8. Josuah 13. 21, 22.] And of the females only the virgins were saved alive, [Numb. 31. 9, 54.]

The lands which belonged to Sion, and Og were divided and given to the tribes of Rubens, and Gad, and the half tribe of Manasses, by Moses, [Numb. 32. Dent. 3. 13, 20. and c. 29. 8. Jos. 13. 8, 12, and 22. 4.] all from the river Arnon, to mount Hermon (which is also called hemir, and Syriam, and Sion) and joyneth upon Anti-Lebanon, [Dent. 3. 8, 9. Dent. 4. 48. Jos. 12. 1. Jos. 13. 9, 11.]

When the Israelites were now going into the land of Canaan, God commanded them to root out the Canaanites and their Idols, [Numb. 33. 50, 56.] and that they should divide the land, westward of Jordans, among the nine remaining tribes, and the other half tribe of Manasses, [Numb. 34.] and concerning the 48 Cities of the Levites, and six Cities of Refuge, [Numb. 35.] of which there were three appointed then by Moses himself, on the east of Jordans, [Dent. 4. 41, 42, 43.]

Upon the 5 day of 11 month (Fib. 20, falling upon our Saturday) in the 40 year after their departure out of Egypt, in the plain of Moab Moses made a speech to the children of Israel; set down in the 1, 2, 3. c. of Dent, and to the 40 v. of the 4 c. and afterward continued his speaking to them; to the 27 c. of the same.

Moses, with the Elders of Israel, commanded the people, that in their passage over Jordans, they should set up great stones, whitened over with chalk or plaster, and the ten Commandments to be written on them, and the forme of blessing upon the mount Gerizim; and of cursing in mount Ebal, [Dent. 27.] exhorting them to observe the Law of God, by setting before their eyes, what benefits would ensue thereof; and dehorting them from the breach of that law, by assuring them of what miseries would overtake them: if they forsook the Law, [Dent. 28.]

Moses, by Gods command, renews the Covenant, made by God with them, and their children in mount Horeb: and again perswades them, to keep that Covenant, by all the blessings and curses, which would undoubtedly follow the keepers or breakers of it, [Dent. 29.] yet with a promise of pardon and deliverance, if at any time, having broken it, they should repent them of their sin: and tells them further, that God had therefore thus declared his will unto them, to the end, that none hereafter offending, should pretend ignorance, if he offended, [Dent. 30.]

Moses having written this law, delivered it to the Priests, the sons of Levi, and the Elders of the people to be kept: The same day also he wrote his song, and taught the same to the children of Israel to be sung, and having finished the book of this law, he took order to have it laied up, in the side of the Arke, [Dent. 31.] But that most excellent song of his, is contained in [Dent. 32.]

Moses,

Moses, drawing now near to his end, blessed every tribe in particular, by way of prophecy, saving only the Tribe of Symeon: which his last Will and Testament is contained in [Dent. 33.]

In the twelfth month of this year, Moses, going up out of the plain of Moab, into mount Nebo, which was a part of the country of the Abrahams, from the top thereof, lying over against Jerico, he beheld the land of Promise, all over, and then dyed, [Numb. 27. 12, 13. Dent. 3. 23, 29. Dent. 32. 49, 50. Dent. 34. 1, 5.] being then, 120 years old, [Dent. 31. 8, 3, 4, 7.] Of all which time, he spent a full third part, wanting only one month; in his government of the people of Israel: as is not amiss observed by Josephus the later end of his 4 book of antiquities: as departing this life in the last month of the year, and first day of that month, which by the Macedons is called *Dyfrus*, and by the Hebrewes *Adar*: which better suiteth, with the account of Historians shortly after following, than with the tradition of the Jewes of later time: who saith that he died upon the seventh day of the month *Adar*, as in *Sedar Olam rabba*, c. 10. in his 777th book of the death of Moses, in the proeme of Maymonidas to the book, called *Mishnaib*, and in the Calendars of the Jewes of this time appeareth: who still celebrate the memorial of his death, by a solemn fast upon this day.

The body of Moses, God translated out of the place where he died, into a valley of the land of Moab, over against Beth Peor, and there buried it: nor doth any man know the place where he laied it, unto this day, [Dent. 34. 6.] But that this valley was in the land of Sion King of the Amorites, which the Israelites won from him, appeareth out of [Dent. 4. 46.] and that Beth Peor, was assigned to the Rubenites, out of [Jos. 13. 20, 21.] and therefore, whereas here Moses is laied to have been buried in the land of Moab; as likewise [Dent. 29. 1.] the Covenant is laied to have been renewed in the land of Moab, it is to be understood of the land which formerly did belong to them: but was lately taken from them by Sion King of the Amorites, as I shewed before out of [Num. 21. 26.] and was now possessed by the Israelites.

Michael the Arch-Angel, as we read in the Epistle of Jude; disputed with the Devil about the body of Moses: which the Devil would faine have brought to light; that he might thereby have mislited an occasion of Idolatry to the people of Israel, as Chrysostome in his 1. Homilie upon Matthew: and Theodoret, upon Deuteronomie, Quæst. 43. and Procopius Gazæus, upon Deuteronomie, and others say: though we no where find that the Jewes ever gave themselves to this *Antichristian*; i. e. This worshipping of Reliques: But this contention of Michael with the Devil about the body of Moses, went about heretofore in a certain Apocrypha, entitled, *visi' Archangeli Michaelis*: i. e. of the Assumption of Moses, as we read in Origen *Against the Jews*, lib. 3. cap. 2. and in Gelasius Cyticenus in the Acts of the Council of Nice, part. 1. c. 20. Like unto which, somewhat is also found in *PLAC* of Rabbi Nathan.

The Israelites mourned for Moses in the land of Moab, 30 dayes, [Dent. 34. 8.] to wit, all the whole 12 month.

And here ends the *Pentateuch*, or the five books of Moses, containing the history of 2552 years and a half, from the beginning of the world; and the book of Josua begins with the 41 year after the departure of the Children of Israel out of Egypt.

#### The First Month.

Josuah being confirmed in his Government by God, sent forthwith spies from Shittim to the City of Jerico: which being harboured by Rahab in an Inn, and privily sent away when search was made for them, lay three dayes close in the mountain, and then returned to him, [Jos. 2.]

Josuah commanded the people, besides their maize, which as yet ceased nor, to take other provant and victuals along with them, as being three dayes after to passe over Jordans, [Jos. 1. 10, 11.]

The next morning, they removed from Shittim and came to the river Jordan, and there encamped that night, [Jos. 3. 1.]

The third day after, warning was given them, as it should seeme, to provide victuals: the people also were commanded to sanctifie and prepare themselves to passe over Jordans the morrow after, [Jos. 3. 2, 5.]

Upon the 10 day of the first month, April 30, being on a Friday, to wit, the same day that the Paschal lamb was to be chosen out of the flock, the Israelites, by the leading of Josua, a type of Jesus Christ, went up out of the river Jordan, into the promised land of Canaan, a type of that heavenly country: they passed through the river on dry foot, the waters being for that present divided, and that at a season, when they usually over-flowed the banks, for a memorial of which miraculous passage, Josua set up twelve stones in the very channel of Jordans; and taking twelve other stones from out of the middle thereof set them up in the place where they next encamped, at Gilgal, [Jos. 3. and 4.]

The day following (as it seemes) Josuah renewed the use of Circumcision in Gilgal, which had been omitted 40 years, and there the people rested there and abode, untill they were whole again, [Jos. 5. 2, 9.]

E

Upon



Upon the fourteenth day of the first month (the fourth of *May*, being our *Tues*day) in the evening, the Israelites celebrated their first Passover in the land of *Canaan*, [*Josh* 5. 10.]

Next day after the Passover (*May* 5. being *Wednesday*) they ate of the fruit of the Land of *Canaan*, unleavened bread, and parched corn; and manna ceased, the very day after they began to live of the fruits of the land; and the children of Israel after that, saw manna no more, but lived that year of the fruits of the land of *Canaan*, [*Josh* 5. 11, 12.]

Our Lord Jesus, Captain of his Fathers Host, appearing to *Josh*, the first of *Jeh*ru, before *Jeh*ru, with a drawn sword in his hand, promised thereto defend his people, [*Josh* 5. 13, 14, 15.]

*Jeh*ru, the Ark of God having been carried round about it, wastaken the seventh day, the walls thereof falling flat down, at the found of the Priests trumpets: and was utterly destroyed, and all put to the sword, saving only *Rahab*, and her family, [*Josh* 6.] who marrying afterward to *Salmon*, of the Tribe of *Judah*, bore of him *Boaz*, [*Mat* 1. 5.]

The Israelites at their siege of *Ay*, being abandoned by God, for the sacrifice, committed by *Achan*, are smitten by their enemies: *Achan* is being discovered by the casting of lots, and he found guilty, was stoned to death, and together with his children and cattle, burnt with fire, [*Josh* 7.] and God being hereby pacified, *Ay* was taken by an ambushment, and utterly destroyed, and twelve thousand men slain in the taking of it, [*Josh* 8. 1, 2, 9.]

In mount *Ebal*, according to the law made, there was an Altar erected, for sacrifices to be made thereon, and the ten Commandments engraven on it, the blessings and cursings were repeated in mount *Ebal*, and mount *Gerrizim*, and the book of the Law read in the ears of all the people, [*Josh* 8. 30, 35.]

The kings of *Canaan* moved with this great success of the Israelites, bandy themselves together against them, save only the Gibeonites, who craftily found a way to save their own lives, by making a league with them: but were, nevertheless, afterward deprived to the service offices of the house of God: [*Josh* 9.]

*Adoni-zedec*, King of *Jerusalem*, *Jarmuth*, *Lachish*, and *Debir*, hearing that Gibeon was fallen off from them, joined their forces together, and besieged it: But *Josh* having raised the siege, pursued those five Kings, and had the killing of them, as tar as *Azeca*, and *Makeda*, at which time, the sun stood still over Gibeon, and the moon over the valley of *Ajalon*, by the space almost of one whole day, and until the Israelites were fully avenged of their enemies, [*Josh* 10. 1, 14.] Whereupon *Lauren* Co. omannu observes two things: 1. That whereas *Adam*, was distant from *Gibeon*, namely one German mile toward the west, it is very likely that the moon was then past the full and well on in the wain. 2. That seeing both these great lights began and ended their standing still both together, the Astronomical account is no ways confounded by this story, even as (saith he) in music, the harmony is not in any first break, nor the voices jar, if they all rest at the same time, and then begin to again, every man in his part, into the end of the lesson.

*Josh* following the chase, those five Kings hid themselves in a cave at *Makeda*, which cave, *Josh* having commanded to be rammed up with stones, and a guard to be set upon it, till the enemy being wholly routed, had broken themselves to their fenced Cities and when all the army was safely returned to *Josh* at *Makeda*, then were the stones removed, and those five Kings taken out of the cave, and the captains of the Host, bid to put every man his foot upon their necks; and them to be hung up upon five gibbets, until the sun went down, and then to be thrown into the same cave again, and the mouth thereof stopped up with stones as before, [*Josh* 10. 16, 17.]

And thus ended that most bulle year of the world, 2551, in the first six months, whereof *Mose* himself took in and possessed all that land over *Jordan*, toward the east, and in the later, *Josh* had conquered the most part of all, that lay to the west of it: and in the midst of the year, manna ceasing, the people of Israel began to sow, silt and live upon the profits of the land of *Canaan*.

From the Autumn of this year, wherein, after the falling of manna, they began to till the ground and sow it, to be reckoned the first year, *in omnes annos*, (i.e.) of their tillage, and the rise of the librabal years hence to be taken, *Ex* 23. 10, 11, *Lev* 25. 2, 7, *Deut* 15. 1, 9, and *Deut* 31. 10.]

The five Kings thus destroyed, all the rest of the kings, combined together against the Israelites; and with them *Josh* had a long war, [*Josh* 11. 1, 2, 8.] which lasted full six years; as we shall see anon.

*Josh* as now grown old, was commanded by God, to divide all the land on the west of *Jordan*, among the nine tribes remaining, and the other half tribe of *Manasses*, [*Josh* 13. 1, 7.] whereupon he first divided the land of *Gilgal*, (where the Tabernacle of God then was, and the Army then lay) among the Tribes of *Judah*, *hah* *Ephraim*, and the half tribe of *Manasses*, [*Josh* 14. 6, *Josh* 15. 16, 17.] at which time *Caleb* the son of *Jephunna*, 45 years after the time that he was sent to spy out the land by *Mose*, desired to have *Hebron* with the mountain countries of *Juda*, to be assigned to him for his part: undertaking to expulie the *Anakims* from thence, [*Josh* 14. 5, 10, 13.]

Yet would not *Josh*ua permit (as *Tremellius* hath here very well observed) that *Caleb* with his own company should assault *Hebron*: but himself went with the whole Army to take it in; and having taken it, then gave it unto *Caleb*, to wit, the land and villages therunto adjoining: reserving the city itself, and suburbs thereof, for a city of refuge, and for the Priests use, [*Josh* 21. 11, 12, 13. 1 *Chron* 55. 56, 57.] For, that, neither *Hebron*, nor *Debir*, though both lying within the land, and inheritance assigned to *Caleb*, were yet taken by the Israelites, nor the *Anakims* rooted out from thence, appeareth out of the [14 and 15 chap. of *Josh*ua] so that all which is contained in the book of *Josh*ua, from [verse 8. cap. 10.] to the end of chap. 11. and in the first chapter of the book of *Judges*, from the ninth, to the fifteenth verse, seems wholly to be referred to this place, because of the contiguity and coherence of the matter handled in each of them.

For when as the children of *Juda* and *Joseph*, being established in their possessions, according to their Tribes; a great part of the land of *Canaan* remained still in the hands of the *Gentiles*; *Josh*ua before he proceeded to any further apportioning of lands, going with the Host of Israel from *Gilgal*, took *Makeda* at the first assault: and so did he *Libna* in like manner; utterly destroying the Kings and people of either Kingdom, [*Josh* 10. 28, 29, 30.]

From thence he marched with his Army to *Lachish*: took it the second day after he came before it, and put all there likewise to the sword. And when *Horam* King of *Gazer* came to relieve it, *Josh*ua met him, and destroyed him and his people, so that he left not a man of them alive: and then marching to *Eglon*, took it the very day he came before it, and put all to the sword, [*Josh* 10. 31, 35.]

Afterward *Josh*ua with all Israel, going up from *Eglon* to *Hebron*: took it, and put to the sword the new king thereof; (for the old one was hanged six years before) with all the cities belonging, [*Josh* 10. 36, 37.] where *Caleb* also cast those three *Gyants*, the sons of *Anak*, so much renowned and talked of 45 years before, [*Numb* 13. 2, 3; 2] to wit, *Sheshai*, *Achimani*, and *Talmai*, [*Josh* 15. 14.]

Then *Josh*ua with the Army, marching out of the fourth of *Canaan*, came before *Debir*, [*Josh* 10. 38.] which formerly was called, *Kariath* *Seppher*; where, when *Caleb* had proclaimed, that whoever took it, should have his daughter to wife: it fell out that *Orthoniel*, cousin german to *Caleb*, and the son of *Kenez* took it: and thereupon married his daughter *Asah*, and had with her in dowry, a piece of land with springs of water in it, [*Josh* 15. 15, 19 *Judg* 1. 11, 15.] and having taken the city, he put their new King in it (for the other he had caused to be hanged with the rest, six years before) with all his citizens to the edge of the sword, [*Josh* 10. 39.]

To conclude, *Josh*ua destroyed all the *Hill-Countries*, and all the South parts, plaine and valley, and all their Kings, even from *Kadeth* *Barnea*, as far as unto *Gaza*; and all the country of *Goshen*, (which was in the lot of the Tribe of *Judah*) as far as *Gibeon*. And all these Kings, and all their lands took *Josh*ua at one time (i.e.) in one expedition or journey; for God himself all that while fought for Israel: and having thus done, then he with all the Host of Israel, came back to *Gilgal*, [*Josh* 10. 40, 43.]

The rest of the Kings, with whom *Josh*ua had warred a long time, hearing what *Josh*ua had done, resolved to set upon him with all their forces united in one: but *Josh*ua coming suddenly upon them, and upwards, slew them and possessed all their land, [*Josh* 11. 1, 6.] from the mountain, which goeth up to *Seir*, which is the frontier of *Edom*, unto *Baal* *Gaddem*, in the valley of *Lebanon*, which lyeth under the Hill of *Hermou*, [*Josh* 11. 47. *Josh* 12. 7.]

Then went *Josh*ua and rooted out those *Gyants*, the *Anakims* with their cities; out of the *Hill-Countries*, out of *Hebron*: (this was done by the hands of the Tribes of *Judah*, [*Judg* 1. 10.] out of *Debir*, out of *Anab*, and generally out of all the mountains of *Juda*, and all Israel. And lo having gotten the whole land into his hands, he divided it among the children of Israel for a possession, by shares or portions (as we shall see in the year following) according to their Tribes: and so the land rested from war, [*Josh* 11. 23, *Josh* 14. 15.]

The seventh year, reckoned from the first year wherein they began to till the ground in *Canaan*, was withal the first Sabbatical year which was kept among them. When by this typical *Jeh*us they were brought into this place of rest, which was a true type; and figure of that Sabbath and Rest, which the true *Jeh*us was to acquire, and bring the people of God into, [*Heb* 4. 9.] And from hence also the years of *Jubilee*, or of every fifty years space, to be reckoned, [*Levit* 25. 8, 13.]

Upon the 15 day of the seventh months, (our *November* the fifth, falling upon a Saturday) the Israelites kept the Feast of Tabernacles in booths made of boughs of trees, according to the Law, [*Levit* 23. 39, 40.] and much more solemnly than was afterward used in the times of the Judges or Kings, [*Neh* 8. 17.]

When God was now about to give the Israelites rest from all their enemies round about them, so that they might dwell there securely; it was requisite that a place also should be appointed, which himself should chuse, to place his name there, [*Deut* 12. 10, 11.] Wherefore coming together at *Shilo*, they there fixed the Tabernacle of the Congregation;

tion: after the whole Land was subdued unto them.

[*Ish.* 18. 1.] Now *Shilo* (where the Tabernacle with the Ark of the Covenant continued by the space of 328. years) both by the signification of the name, and also by the situation of the place, seemeth to be the same with *Salem*: for, as  $\square$  signifieth *Pedee*, or *Ref.* [*Gen.* 34. 21. *Nahum* 1. 12.] so also doth  $\square$  [*Dan.* 4. 1.] where also the *Messias* is thought to have been called *Shilo*. [*Gen.* 49. 10.] because not only himself was peaceable and quiet: but was also the Author of eternal rest and peace unto us; being as well as *Melchisedech*, King of *Salem*, (1.) the King of peace. [*Hebr.* 7. 2.] which was *Melchisedech's* dwelling place, or palace, as *Jerom* in his 126. Epistle to *Enigrinus* saith, was in his time to be seen in the city of *Salem*, near the place where *John* baptized. [*Ish.* 3. 23.] which, [*Gen.* 33. 18.] according to *Jerom's* own, and the *Sepuagins* exposition, was called *Sichem*, because feared as *Shilo* was. [*Ish.* 24. 25, 26. *Ish.* 18. 1. *Gen.* 35. 4. *Judg.* 9. 6. compared with 21. 8. 19.] in the country of the *Sichemites*.

The land which remained, was divided among the other seven Tribes for their inheritance, and a book drawn up containing their several proportions. [*Ish.* 18. and 19. chapters.] and so after the seven Nations of the *Canaanites* were destroyed, the distribution of their lands among the *Israelites* followed, and was completely finished.

In the year after the Election of the *Fathers*, much about 450. [*Acts* 13. 17, 19, 20.] for from the birth of the promised seed *Isaac*, to this time, are reckoned, 452. years: and from the rejection of *Ishmael*, 447. but between both, we may count 450. years.

d. Our of the land, as well on this, as on that side *Jordan*, were set apart, 48 Cities for the inheritance of the *Levites*: six whereof were made Cities of Refuge; and Sanctuaries were therein made, unto which those who committed not wholly wilful murder, might flee for protection. [*Ish.* 20. and 21.] and so the *Israelites* now possessed the land promised to their fathers: God giving them rest and peace round about, according to all that he had promised to the fathers. [*Ish.* 21. 43, 44.] whereupon the companies of the *Rubenites*, *Gadites*, and half the Tribe of *Manasse*, which came over *Jordan* to help their brethren in this achievement; God having now fully tested them there, took their leave of *Joshua*, and returned to their possessions, which *Moses* had given them, on the other side *Jordan*. [*Ish.* 22. 4. with chap. 1. 14, 15, and *Numb.* 32. 48, 22.]

But when in their return homeward, they were come unto *Gilead* at the passage of *Jordan*, in the borders of the land of *Canaan*, they had there built a great Altar: the other Tribes (supposing thereby that they intended a separation, and to revolt from them, they resolved to make war upon them; yet sending *Phineas*, the son of *Ileazar*, the High Priest, with ten other Princes of the people, to know the reason of their so doing; and understanding, that the Altar was not built to offer sacrifice thereon, but only to testify the communion and fellowship which they had with the rest of the Tribes of *Israel*, they changed their purposes, and laid down their arms. [*Ish.* 22.]

2561. *Joshua* built the city of *Timnah-Sera*, in mount *Ephraim*, in which he dwelt many years, after that God had given *Ref.* to *Israel*; and having lived 110. years (which was the age of *Joseph*, mentioned in the end of *Genesis*) he there died, and was buried. [*Ish.* 23. 1. *Ish.* 24. 29, 30.]

2591. d. When as in the times of *Anarchie* or mis-rule, which followed after the decay of *Joshua* and the Elders, who our Lord him, and who being young men, when they came out of *Egypt*, could well observe and remember the wonders which God had wrought for *Israel*: every man now doing what seemed him good in his own eyes, all those disorders were committed, which are reported in the five last chapters of the book of *Judges*; to wit, the Idolatry of *Micha*, and the children of *Dan*, and the war of the *Benjamites*, and the cause thereof. And there succeeded a generation of men which forgot God, and mingled themselves with the *Canaanites* by marriage, and worshipped their Idols. And God hereby provoked to wrath, gave them up into the hands of *Cushan*, King of *Mesopotamia*; which first calamity of theirs, held them eight years only. [*Judg.* 2. 7. and *Judg.* 3. 6, 7, 8.]

2599. d. Othniel the son of *Kenaz*, and Issue in law to *Joshua*, [*Josh.* 15. 17. *Judg.* 1. 31.] of the Tribe of *Juda*, being stirred up by God, as a Judge and avenger of his people, defeated *Cushan*, and delivered the *Israelites* out of their bondage; And the land had rest 40 years, after the first rest, which *Joshua* procured for them. [*Judg.* 3. 9, 10, 11.]

2609. In this year was kept the first Jubilee, in the land of *Canaan*.

2658. Was kept the second Jubilee.

2661. d. After the decay of *Othniel*, the *Israelites*, falling again to sin against God, were again by him given over into the hands of *Eglon*, King of *Moab*; who joyning with the *Ammonites*

monies, and *Amalekites*, overthrew the *Israelites*, and took *Jericho*, and this second oppression of theirs continued, for the space of eighteen years. [*Judg.* 3. 12, 13, 14.]

2679. b. Then *Ehud*, the son of *Gera*, of the tribe of *Benjamin* (which was but a little before, almost wholly destroyed) was raised up by God for an avenger of his people: for leigning a message to *Eglon*, he ran him into the belly with his dagger, and left him dead in his own dining room, and then getting cunningly away, he gathered all *Israel* into a body, in Mount *Ephraim*, and slew ten thousand of the most valiant men of *Moab*, and the land had rest 40 years; after the former rest, and deliverance gotten them by *Othniel*, the *Judg.* 3. 15, 30.]

After him also *Shamgar*, the son of *Anath*, slew 600 *Philistines* with an Ox-goad; and he also avenged *Israel*, ib. v. ult.

2682. *Belus* the Assyrian reigned in *Babylon*, after the *Arabians* 55 years, saith *Iul. Africanus*.

2699. d. The *Israelites*, after the death of *Ehud*, returning to their old sinne, were given up by God into the hand of *Jabin* of *Canaan*: who reigned in *Hazor*, and had 500 chariots of Iron: and this third thraldom of theirs continued 20 years. [*Judg.* 4. 1, 2, 3.]

2707. Was the 3 Jubile.

2719. d. *Deborah*, the wife of *Lapidoth*, a propheteffe, who at that time judged *Israel*, in Mount *Ephraim*, and *Barack* of the tribe of *Neptahie*, the son of *Abinoam*, being made Captain of the host of *Israel*, in a fight at *Mgiddo*, rowed *Sisera*, Captain of *Jabin's* armie, and being afterward killed by *Jael*, the wife of *Heber* the *Kenite*, in her own Tent, with a male fire ck into the temples of his head, *Deborah* made a song thereof, for a memorial of that victory, and the land rested 40 years, after the former rest, or peace, restored by *Ehud*. [*Judg.* 4. and 5. 31.]

2737. *Ninus* the son of *Belus* founded the Empire of the *Assyrians*, which continued in *Asia* by the space of 520 years, as *Hierod.* in his first book, cap. 95. affirmeth: whom *Aprian*, *Alexandr.* in the beginning of his work followeth. But *Dionysius Halicarnassus*, a most diligent searcher into all such matters, in his first book of *Antiquities*, saith, that they had a very small part of *Asia*, under their command; yet *Diodorus Siculus* in his *Bibliotheca*, reports that *Ninus*, confederating with *Aricum* King of *Arabia*, possessed all *Asia*, having *India* and *Bactria*, by the space of seventeen years, and that at length, he took in the *Bactrians* also with their King *Zoroastres*: of whom *Justin* also; out of *Trogus Pompeius*, thus writeth, lib. 1. *Ninus*, having conquered his next neighbours, synch their forces to his own, and thereby went on still the stronger to the conquest of the next, and every last victory was a step to another, and by this means, he subdued all the people of the east. His last war was with *Zoroastres* King of *Bactria*, who is said to have been the first that found out the art magic, and to have most gently looked into the nature of the world, and motion of the stars: him *Ninus* slew; and presently after died himself. *Julius Africanus* and *Eusebius* say, that he reigned 52 years.

2752. d. The *Israelites* sinning again, are delivered into the hands of the *Midianites*, which fourth thraldom of theirs, lasted 7 years. [*Judg.* 6. 1.]

2759. Was the 4 Jubile.

The *Israelites* falling into this fourth thraldom, cryed unto God for help, and were re-proved by a prophet. Then was *Gideon* of *Manasse*, son of *Joash* the *Abiezrite* stirred up by an Angel sent from God, to deliver them. And first by command from God, he overturned the Altar of *Baal*, and burnt his grove: whereupon, when *Israhel* arose between him and the people, he was called *Ierub-baal*, and *Ierub-besheth*. [*2 Sam.* 11. 21.] He out of 32 thousand men, which came unto him, chose only (God so commanding) 300, but with them, and their trumpets, pitchers and torches in them, he so affrighted the *Midianites*, that he put to flight all their host; whom the *Ephraim* afterwards pursuing, slew their Princes, *Oreb* and *Zeeb*. *Gideon* then, having first pacified the *Ephraim*es, who complained that they were not called to the battle at first, passed the river *Jordan*, and defeated the remainder of the *Midianitish* armie: he chastised also the men of *Succoth* and *Penuel*, who had refused him victual in his journey, and slew two Kings of the *Moabites*, *Zeba* and *Zalmunna*. After which great victories attained, when the *Israelites* offered to settle the kingdom upon him, and his posterity, he refused it: but receiving their golden earings, he made thereof, an Ephod, whereof they took afterward an occasion to fall into Idolatry, and so the *Midianites* being vanquished, the land had rest 40 years, after the former rest restored to them by *Deborah* and *Barak*. [*Judg.* 4. 8, 28.]

2768. d. So soon as *Gideon* was dead, the *Israelites* falling back to Idolatry, worshipped *Baal-Berith* for their god. [*Judg.* 58. 33.] and *Abimelech* the son of *Gideon*, (begotten upon a woman of *Sichem*, his Concubine) purposing to get to himself the kingdom, which his father had refused, slew twentie of his Brothers, all upon one stone. [*Judg.* 9. 11, 18, 24, 56.]

When

The year of the World.	30	The fourth Age of the World.	The Julian Period.	The year before Christ.
2769. a.		When Abimelech, by the help of the Sichemites had got to be made king, Jotham the youngest son of Gedcon, who only escaped Abimelech's clutches, from the top of the mount Gerizim, expostulated with them in the wrong they had done to his fathers house; and by way of a parable, foretold them of their ruin, that would ensue thereon: which done, he forthwith fled, and dwelt quietly in Beerth, [ <i>Judg. 9.</i> ]		
2771. d.		When Abimelech had now reigned over the Israelites three years, Gaal, a man of Sicheim, made a conspiracy against him; which being discovered to him by Zebul, the city of Sicheim was utterly destroyed, and sowed with salt, the inhabitants all put to the sword, and the temple of their god Berith burnt with fire. And from thence Abimelech, going to besiege Thebez, he was there knocked on the head, with a piece of a millstone, cast upon by a woman, and then kild out right, by his own Armour-bearer, [ <i>Judg. 9. 50, 54. with 2 Sam. 1. 1. &amp; 2.</i> ]	3481. 233.	
2772. a.		After Abimelech, Tolah, the son of Puar, of the tribe of Issacar, judged Israel 23 years; [ <i>Judg. 10. 12.</i> ]		
2781. a.		Argon, the son of Ninus, after the Aryadans first reigned in Sardis: whose posterity held the kingdom of Lydia, by the space of 505 years, two and twenty generations; the son ever succeeding the father in his throne: down to Candaules the son of Myrillus, <i>Herod. lib. 1. c. 7.</i>	3491. 123.	
2789. a.		Semiramis, the daughter of Derces, wife, first of Menon, afterward of Ninus, reigned over all Asia, save only India, and lived sixty two years, whereof she reigned forty two, as <i>Diodorus Siculus reports in the second book of his Bibliothecae</i> : out of Ctesias Cnidius: where out of the same Ctesias, he telleth out at large, her noble acts, especially against Strabobates King of India: though Megasthenes, who writes expressly of the Indian affairs, as we find in <i>Strabo, lib. 15.</i> and in <i>Arrianus</i> in his books, <i>De Ind. &amp;c.</i> saith, that she dyed before she ever came into India. <i>Herod. lib. 1. cap. 189.</i> reporteth, that she cast up huge works round about Babylon: whereas formerly the river (Euphrates) was wont to overflow all the lower parts thereof: and Justin also, speaking of her, lib. 10. out of Trogus Pompeius, speaketh in this wise. This Semiramis, built Babylon, and walled it round with bricks; laying the stones with brimstone instead of sand; which brimstone riseth naturally out of the earth, every where in those parts. This Queen did many other very memorable acts: for not content to keep what her husband had got, she added also, Ethiopia to her dominions, she also made war upon India: which was not for her benefit herself; and Alexander the great. Where yet we must note, that besides these two, Diodorus also, al. Bacchus, is reported by all other writers, to have conquered India: as for that tale which goes of her enclosing of Babylon, with a wall of brick, it is indeed generally to be laid, when in truth it was the work of Nebuchadnezzar, and his daughter in law, Nitocris many ages after. But for that tale of her first building of Babylon, reported by Diodorus and Trogus, as also by Strabo, in his second and sixteenth books of his Geography, it is evidently refuted, not only by the sacred History of the book of ( <i>Gen. 11.</i> ) but also out of Eusebius, who in his book, <i>Imp. Iudeeae descriptione</i> , in <i>Eusebius, lib. 9. Preparat. Evangel.</i> saith, that it was first built by those, which escaped the deluge; and out of Eranus, mentioned by <i>Stephanus Byzantinus</i> in his book, <i>De Urbibus</i> , in the word <i>Babylon</i> : and Eusebius in <i>Dionys. Perieget. p. 136.</i> where he notes, that Babylon was built 1003 years before Semiramis was borne; who if he had said 1022 years, (as perhaps he did) had not much varied from the Babylonish Calendar or account, sent from thence by Calisthenes, (which I mentioned before) out of Porphyry, upon the year of the world, 1770. The same Porphyry also, lib. 4. <i>cont. Christianos</i> , cited by <i>Eusebius, lib. 1. Preparat. Evangel.</i> speaking of one <i>Sancronum Berianus</i> , a most ancient writer of the first origin, or beginning of the Phœnicians, saith, that he took his argument or matter from Hieromabal (which comes very near to the name of Jerubbab, of whom I spake before) to the year of the world 2759: a Priest of Iseus of Jevoal, Jehovah, the God of the Jews, which History of his was dedicated to Abubalus, King of the Berutians, and he saies further, that this Sancron, hath lived in the days of Semiramis, Queen of the Assyrians; <i>ἡ δὲ πόλις Ἰερουσαλὴμ ἔσθ' ἄλλοτε ποτὶ αὐτὴν ἦν ἀρκεσθὲν</i> ( <i>i. e.</i> ) who is said to have been before the Trojan wars, or about that very time: which very well agreeth with my account: which, allowing her to have out-lived the destruction of Troy eleven years, shews, that she was in her prime both before, and at the time of the war at Troy.		
2790. a.		Eliab, the Priest was borne, for he dyed at the age of 98 years, [ <i>1 Sam. 14. 15.</i> ] in the year of the world, 3888.		
2795. a.		When Tola was dead, and buried at Shamir, in mount Ephraim, he succeeded after him, Jaar a Gileadite, of the tribe of Manasse, beyond Jordan, who judged Israel, 22 years, [ <i>Judges 10. 1, 2, 3.</i> ] and was descended of that Jaar, who having taken the cities of Argos, called them after his own name, Havoth-Jair, [ <i>Numb. 32. 41. Deut. 3. 14.</i> ] after whose example, the thirty sons of this second Jaar, (who, to difference him from the former, [ <i>1 Sam. 12. 12.</i> and <i>1 Chron. 7. 17.</i> ] seemeth to have been surnamed Baidan; called likewise the 30 cities, which they possessed by the name of <i>Havoth-Jair</i> , [ <i>Judg. 10. 4.</i> ]	3504. 120.	

The

The year of the World.	The fourth Age of the World.	29	The Julian Period.	The year before Christ.
2799. a.		The Israelites, forsaking the true God, and falling to worship the gods of several nations, were given up into the hands of the Philistines, and of the Ammonites, which fifth thralldom of theirs, lasted 18 years. [ <i>Judg. 10. 8.</i> ] ending with the victory, which was gotten over the Ammonites, in the beginning of Jephthas ruling over the Israelites. Was the fifth Jubile.		
2805. d.		This year, to wit, on the eighth of their thralldom, when the enemies had crushed the Israelites, which dwelt beyond Jordan, to pieces, and the Ammonites had passed the river also, to let upon Juda and Benjamin and Ephraim, whom the Philistines had already forcibly harrowed, the Israelites calling upon God, were greatly rebuked by him, yet at length shewing their repentance and abandoning their Idols, obtained mercy, [ <i>Judg. 10. 8.</i> ] Jaar dyed, and was buried at Camon, [ <i>Judg. 10. 5.</i> ]	3414. 1200.	3516. 1188.
2817. a.		The same year, the Ammonites camping in Gilead, and the Israelites in Misphah, which is also in Gilead, [ <i>Judg. 10. 17. and chap. 11. 11.</i> ] Jephthah the Gileadite, being called by the men of Gilead, was made Captain of the host of Israel. He, when he had tried all fair means with the Ammonites, and could do no good with them, made war upon them, and subdued them. But returning from the battle, and vowed his daughter unawares to be offered in sacrifice to God, and put to the sword 42000 Ephraimites, who had behaved themselves somewhat insolently against him, and judged Israel six years, [ <i>Judg. 11. 1. and 12. 6, 7.</i> ]		
2820. c.		Troy was destroyed by the Greeks 408 years before the first Olympiade.		3530. 1184.
2823. c.		When Jephthah was dead, and buried in Gilead, Ibozan, the Bethlehemite, judged Israel seven years, [ <i>Judg. 12. 7, 8, 9.</i> ]		3539. 1175.
2830. a.		Ibozan deceased and being buried at Bethlehem, Elon the Zabulonite succeeded him, who judged Israel 10 years, [ <i>Judg. 12. 10, 11.</i> ]		3539. 1175.
2831. a.		Semiramis, when she would have lain with her son, was by him slain, having held that kingdom 42 years after Ninus, <i>Justin lib. 1. cap. 2.</i> and though a ridiculous thing to credit, that a woman of 60 years of age, should affect such a prodigious act of incest, yet it seemeth that <i>St. Aspin, lib. 18. de Civitate Dei</i> , believed it; but of Semiramis her death, you may read more in <i>Diodor. Sic. lib. 2. Biblioth.</i>		
2840. a.		Her son and successor in the kingdom, Ninus or Ninias, resting content with the Empire, which his parents had gotten, laid aside all cares of military affairs, and, as if he had changed fixers with his mother, seldom came in company, or fight of men; spent his age in the company of women and Eunuchs, <i>Justin lib. 1. cap. 2. out of Trogus, Diodor. Sic. lib. 2. and Athenicus lib. 12. out of Ctesias, lib. 3. Periecorum.</i>		
2840. a.		Elon being dead, and buried at Ajalon in the tribe of Zabulon, Abdon the Ephraimite, the son of Hillel the Pirathonite succeeded him, and judged Israel eight years, [ <i>Judg. 12. 12, 13, 14.</i> ]	3549. 1155.	
2848. a.		Abdon deceased, and was buried at Pirathon in mount Ephraim, [ <i>Judg. 12. 15.</i> ] and after him came Eli, the High Priest (in whom the High Priesthood, was transfused from the stock of Eleazar to Ithamar) and he judged Israel 40 years, [ <i>1 Sam. 4. 18.</i> ] But Israel falling to fin again, were delivered up by God into the Philistins hands: which lasted likewise 40 years, [ <i>Judg. 13. 1.</i> ] which term of their sixth thralldom, as we make to end seven months after the death of Eli, when the Ark was brought back again, so in like manner, we make it to have begun seven months after he began to judge Israel; so wit, about the beginning of the third month, which was, afterward called <i>Sivan</i> .		3557. 1157.
2849. b.		The Angel appearing to the wife of Manoah, of the tribe of Dan, at Zora, told her, that she hitherto barren, should yet conceive and bear a son, who should be a perpetual Nazarite: and should begin to deliver Israel out of the hands of the Philistins, [ <i>Judg. 13. 5.</i> ]		
2849. b.		Sampon the Nazarite, as the Angel had foretold, was born at Zora, [ <i>Judg. 13. 24.</i> ] for since it appeareth, that he was conceived after their forty years thralldom, by the Philistins begun, [ <i>the same chap. v. 1, 5.</i> ] and likewise, that he avenged the Israelites twenty years, in the time of the Philistins, as positively saith, [ <i>Judg. 15. 20.</i> ] it is manifest, that the time of his birth, cannot be put off to any further day, unless we will imagine, that he began to be an avenger of Israel, before he was 18 years old.	3559. 1153.	
2854. a.		Was the sixth Jubile.		3563. 1151.
2867. d.		While Eli the High Priest executing the office of a judge in civil causes, under the Philistins, Sampon picking a quarrel against him by occasion of a marriage, which he had contracted with a woman of Timnah, began to play the part of an avenger of the Israelites, being then about 22 years of age, [ <i>Judg. 14. 4.</i> ] for when, on the day of his betrothing, he had killed a Lion, having nothing in his hand, and there of made a riddle: at the wedding feast, he propounded it to the guests, with a wager: which when he had lost, because his wife had told them what the meaning of the riddle was, in a rage, he went and slew thirty men of Alcalon, &c. gave them the furs of raiment, which he had stripped off their bodies, in performance of the wager, which he had lost; and to return home to his father, Sampon	3577. 1137.	

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2919. c. Jeſſai the Ephraimite in his old age, [1 Sam. 17. 12.] had his youngest ſon David born at Bethlehem; who was therefore afterward called *The City of David*, [1 Sam. 20. 6, and Luke 2. 4.] thirty years before he ſucceeded Saul in the Kingdom, [2 Sam. 5. 4. with 1 Sam. 16. 1.]

2941. c. God having now rejected Saul, and debarred his race and family from ſucceeding in the Kingdom, ſent Samuel, after his long mourning for Saul, to Bethlehem, there to anoint David to be King, forty years before the rebellion of Abſalom, [1 Sam. 16. 1. with 2 Sam. 15. 7.] who being, *A lovely keeper of a lovely flock*, was called from keeping his fathers ſheep, [1 Sam. 16. 13.] and preferred before his elder brethren; and being anointed in their preferences, [1 Sam. 16. 13.] incurred their envy, [chap. 17. 28.] no leſſe than Joſeph did of his brethren: and at laſt, was let over the Tribe of Judah, at the ſame age that Joſeph was made Ruler over all Egypt, [Gen. 41. 46.] Meane while, from the very day of his anointing, the Spirit of God came upon him; to wit, the Spirit of courage and wiſdom, [1 Sam. 18. 5, 12. 2 Sam. 5. 2.] In both which reſpects, even while Saul lived, he was made General over all Iſrael, [1 Sam. 18. 5. 13. and 2 Sam. 5. 2.] and laſt grew a great Warriour, to fight the Lords battels, [1 Sam. 25. 28.] and beſides was Prophet, and made the *ſweet Singer of Iſrael*; as one, who by his divyn Palms ſhould teach and inſtruct the people of God to the end of the world, [1 Aſſ. 2. 30. 2 Sam. 23. 1. 2.] Mephiboſeth, who was alſo called Meribbaal, [1 Chron. 18. 34. and 9. 40.] the ſon of Jonathan was borne five years before the death of his fathers, [2 Sam. 4. 4.]

2944. c. David fearing he might at laſt fall into Sais hands, fled to Gati, (whither he had alſo formerly retired himſelf, 1 Sam. 21. 10.) unto King Achish, carrying with him, fix hundred men: and having obtained of him the town of Ziglag to dwell in, he continued one year and four months in the land of the Philiftines: from whence, making often incursions upon the Giliſtines, and Geriſites, and the Amalekites, he put to ſword all, both men and women, not leaving one alive to carry news thereof to King Achish, of what he had there done, [1 Sam. 27. 1, 2, 6, 7, 8, &c.]

While David was at Ziglag, three repinors of him, of the kindred of Saul, many valiant men of the Tribe of Benjamin, as alſo of the Tribe of Gad, ſundry principal ſouldiers, which came over Jordan to him in the fiſt month, at what time it overflowed all his baſes, with divers other Captains and Commanders of the Tribes of Benjamin and Juſia, [1 Chron. 12. 1, 15, 18.]

2949. c. King Achish purpoſing with his army of Philiftines to invade the Iſraelites; took David along with him in that voyage, [1 Sam. 27. 1, 2.] and to him whiles he was upon his march with his fix hundred men, repaid ſundry incursions of the Tribe of Manaſſes, and joyined with him, [1 Chron. 17. 19.] and the Philiftines were then encamped at Shubaim: but the Iſraelites, in Gilboa, [1 Sam. 28. 4.]

Saul ſeeing the Army of the Philiftines, fell into a fear, and ſought counſell from the Lord: But receiving no answer from him, neither by dream, neither yet by Urim, nor by his Prophets: leaving him, he went to Endor by night, to conſult with a Witch there: where by a viſion of Samuel raiſed by her, he received that dreadful doom, *God ſhall deliver Iſrael, together with thy ſelf, into the hands of the Philiftines: and to morrow, thou and thy children ſhall be with me*, [1 Sam. 28. 5, 6, 19. and 1 Chron. 10. 13, 14.]

While David was away upon his march, the Amalekites took Ziglag; plundered it, and burnt it: carrying away with them among the reſt, Davids two Wives, Abinoam of Iſezrah, and Abigail, the wife of Nabal, [1 Sam. 25.]

Saul returning the ſame night from the Witch, the Iſraelites removed to the Fountain of Iſezrah, and the Philiftines to Aphek: where the Princes of the Philiftines growing jealous of David, he and his company early the next morning left their army, and returned towards Ziglag; and the Philiftines in this interim, marched up to Iſezrah, to fight with the Iſraelites, [1 Sam. 28. 25. and 29. 1, 3, 10, 11.] whence it appar, that Saul and his ſons, were not ſlain the next day after his communication with the apparition of Samuel (for all that day David was in the army of the Philiftines) but ſome while after his departure from them.

When David was upon his return to Ziglag, there came unto him ſeven Colonels of the Manaſſites, [1 Chron. 12. 6, 21.] where arriving the third day after, and finding the town plundered and ſet on fire, he left two hundred of his Company, which were ſet in the march, at the brook Bezor; and with the other four hundred he followed after the Amalekites, and overtaking them, flew them, from the twilight of the fiſt day, to the evening of the next; and having recovered all that was loſt, returned home with joy, [1 Sam. 30.]

The Hoſt of Iſrael being wholly routed, the three ſons of Saul, Jonathan, Aminadab, and Melchithai, were there alſo ſlain; Saul, and the Squire of his body fell upon their own ſwords. The day following, the Philiftines having taken off the head of Saul, hung up his armour in the temple of their Ido Altharoth; and the bodies of him, and his three ſons, upon the walls of Bethſhemish: But the men of Jabesh Gilead, remem-

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bring the favour which Saul at the entrance of his reign had done unto them, ſtole away their bodies from thence, and burnt them; and buried their bones under an oak at Jabesh, and kept a faſt for them ſeven dayes long, [1 Sam. 31. verſe 1. 1 Chron. 10.]

Mephiboſeth, the ſon of Jonathan, who was now ſlaine, when his nurſe, upon the rydings thereof, fled away with him, in a great fright and haſte, fell out of her armes, and became lame of his feet ever after, [2 Sam. 4. 4.]

David returning from the ſlaughter of the Amalekites, three dayes after heard of the defeat of the Army of the Iſraelites, by a boy of the Amalekites, who was in the fight: and brought Sais Crown, and the Bracelet of his arme (both which he had taken off from Sais body,) unto him, [2 Sam. 1. 1.] From which to late rydings, though brought with all ſpeed, coming unto David, it is gathered, that the defeat in Gilboa, happened ſome number of dayes after Davids leaving the Army of the Philiftines. Nor may any man marvel, that the battel was ſo long after delayed, when we read, that the Syrians alſo long after that, encamping againſt the Iſraelites at the ſame place of Aphek, ſate there ſeven dayes, and upon the ſeventh, joyined battel with them, [1 Reg. 20. 26, 29.]

David having pur to death the Amalekite who profeſſed that he had ſlain Saul, lamented the death of Saul and Jonathan, and of the people of God in a funeral Song, [2 Sam. 1.] And when the companies of the Iſraelites Army came daily flocking to him, [1 Chron. 12. 22.] asking counſell fiſt of God, he went up to Hebron with thoſe which were about him and their families: where being anointed King by the men of his own Tribe, when he was now thirty years of age; he reigned over Judah by the ſpace of ſeven years and fix months, [2 Sam. 2. 1, 3, 4, 11. and chap. 5. 4, 5.]

Abner, who was formerly the chief of Sais gendarmery, carrying Iſhboſeth Sais ſon to Mahanaem, there made him King over the reſt of Iſrael; who being then forty years old, is ſaid to have reigned two years over Iſrael, [2 Sam. 2. 8, 9, 10.] to wit, quietly, and without any quarrel with the houſe of David: as alſo his fathers two years reign is meant of his reign free and uncumbered by the Philiftines; as was ſaid before, [1 Sam. 13. 1.]

David ſent meſſengers to the men of Jabesh Gilead, thanking them for the kindeſſe which they had ſhewed to their Lord and Maſter Saul; and to let them know, that the Kingdom of Juda was ſetled upon him, [2 Sam. 2. 3, 6, 7.] wherein the better to ſtrengthen himſelf, he contracted a ſiſtiſh with Tolmai, King of Geſhur, and married his daughter Maacah: which bare unto him, Abſalom and Thamar, [2 Sam. 3. 3. and 13. 1.]

2951. c. After the two years quiet reign of Iſhboſeth over Iſrael, there grew a long war between his partakers, and the partakers of David: Joab the ſon of Zervia, Davids ſiſters ſon, beating up the one ſide, and Abner the other: and ſundry battels and ſkirmiſhes paſſed between them; yet ſo, as that Davids party waxed every day ſtronger and ſtronger, and the other weaker and weaker, [2 Sam. 2. 26. and chap. 3. 1.]

2952. a. Was the eighth Jubilee.

2956. d. Abner being uſed with ſome diſgrace by Iſhboſeth, revolted from him, and fell over to David; and dealt with the chief Men and Heads of Iſrael, to transfer the whole kingdom unto David, and this, in the hearing of the Benjaminites, [1 Sam. 25. 44. 2 Sam. 3. 14, 15.]

Michal Davids wife, whom her father Saul after David was fled, had given in marriage unto Phaltiel; upon Davids demand, was ſent back to him by Iſhboſeth, [1 Sam. 25. 44. 2 Sam. 3. 14, 15.]

Abner coming with a train of twenty men unto David, was by him received and feaſted; and returning from him in peace, was upon the way treacherouſly ſlaine by Joab; and with great mourning and lamentation made over him by David, was buried at Hebron, [2 Sam. 2.]

When all Iſrael was troubled at the death of Abner, Bahana and Recab, of the Tribe of Benjamin, murdered their Lord and Maſter Iſhboſeth, as he lay reſting himſelf on his bed in the heat of the day: and bringing his head to David, were for their pains by him put to death, [2 Sam. 4.]

The Captains and Elders of all the Tribes coming to Hebron, made David now a third time, an anointed King over all Iſrael, [1 Chron. 12. from verſe 23. to the end of that chapter, with chap. 11. 1, 2, 3. and 2 Sam. 5. 2, 3.]

2957. c. David with all Iſrael marched to Jeruſalem againſt the Jebuſites; and there took the Fort of Sion, by the ſpecial ſervice of Joab; and from thence, that was called the *City of David*, no leſſe than Bethlehem, where he was borne. And making Jeruſalem the ſeat of his kingdom, reigned there over all Iſrael, the term of 33. years, [2 Sam. 5. 5, 6, 7. 9. 1 Chron. 11. 4, 5, 6, 7.]

The Philiftins hearing that David was, by the general conſent of the tribes, made King

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overall Israel, led their army twice against him to the valley of the Raphzains; and were twice beaten by him; [2 Sam. 5. 1, Chron. 14.] where when David, in the time of harvest, desired a draught of water, out of the well at Bethlehem; and three most valiant Captains of his army, to please him, brake through the host of the enemy to fetch it, and brought it to him, he would not drink it, [2 Sam. 23. 13, 1 Chron. 11. 15.]

David built the City of Sion round about, as well the fortification, as the houses within, and Joab repaired the rest of the City, [2 Sam. 5. 9, 1 Chron. 11. 8.]

Hiram sent messengers to David, and cedar wood, and Carpenters and Masons, who built him his house, [2 Sam. 5. 11, 1 Chron. 14. 1.]

The Arke of the Covenant, which in the first Sabbatical year, was brought from Gilead to Siloh, was this year, being also a fabatical year, brought from Kiriath-jearim (whither it was removed from Siloh 70 years before) out of the house of Abinadab, thirty thousand choice men out of all Israel, attending on it, and singing the 68 Psalm, as may probably be collected out of the first verse thereof, because taken out of that form of praise which was appointed by Moses to be used and sung at every removal of the Arke; [Numb. 10. 35] and was carried first to the house Obed-Edom; and after three months, removed into the City of David, or the fort of Sion, David himself rejoicing before it, and singing that of [Psalm. 124. 8.] which Solomon his son in the year of Jubile next following, when he brought the Arke into the Sanctum Sanctorum of the Temple, repeated, viz. *Arke O Lord into thy resting place, then and the Arke of thy strength* (with the rest there found, concerning the same Arke, [2 Sam. 6. 17, Behold we i.e. the men of Bethel dwelling thereby] have heard it at Ephraim (our own Country) and found it in the fields of Jair, or the wood; i.e. in the hill of Kiriath-jearim, for that signifies a City, bordering upon woods, and again, [2. 13, 14.] *The Lord hath chosen Sion, for an habitation for himself* saying, *This is my rest for ever here will I dwell, for I have a delight therein*: whence it is, that the Arke is said *There to have rested*; [1 Chron. 6. 3.] being received into the new Tabernacle which David had prepared for it at Jerusalem, [2 Sam. 6. 17, 1 Chron. 16. 1, 2 Chron. 3. 4.]

For the Tabernacle of the Congregation built by Moses, with the brazen altar, whereon was offered the daily sacrifice, remained at Gibeon (which was likewise in the Tribe of Judah, and stayed no longer in Shiloh, which was in the tribe of Ephraim) until the Temple of Solomon was built; [1 Chron. 6. 3, 24, 29, 40, and 21. 29, 16, 2 Chron. 1. 3, 5, 6, 1 Reg. 3. 2, 4.]

And for the Arke, being removed out of the Tribe of Joseph, of which Ephraim was a part, into the Tribe of Judah, Shilo from thence forth lay neglected, [1 Reg. 7. 8, 63, 64, Jer. 7. 12, 14, and Jer. 26. 6.]

David now dwelling in his house of cedar, which he had built, and living in a full and perfect peace, imparted unto Nathan the Prophet, the purpose he had of building a house for God: but was answered from God, that this was a work which should be done, not by him, because he was a man of blood, and trained up wholly in warlike affairs, but by his son Solomon a man of peace, which should be borne unto him, [2 Sam. 7. 1, 2, 11, 13, 1 Chron. 17. and 2. 2, 8, 9, 10, and 2. 24, 3, 6, and 2 Chron. 6. 8, 9, 1 Reg. 8. 18, 19.] Now the time which passed from hence forward, till the birth of Solomon, was all taken up, and spent in wars; wherein David subdued the Philistines, the Edomites, the Amalekites, the Moabites, the Ammonites, and the Syrians; [2 Sam. 8. 3, 1 Chron. 18.] and the bounds of Israel stretched not only from Shicor in Egypt to Hamath, [1 Chron. 13. 5.] but even from thence to the river Euphrates, and even to the borders of Syria Zoba; [2 Sam. 9. 3.] which was the utmost bound of all that land, which had been formerly promised to the seed of Abraham, [Gen. 15. 18, with Deut. 11. 24, and Jos. 1. 3, 4.] and never possessed by any of them, save only by David, and his son Solomon, [1 Reg. 4. 21, 24, 2 Chron. 9. 28.]

At this time Hadad-ezer, *al* Hadar-ezer (for *Had* and *Had* are with the Hebrews easily taken one for the other) the son of Rehob, was King of Syria Zoba, and to him was joined Rezon the son of Eliod with his forces out of Syria of Damascus when he was ready to fight against David, not far from the river Euphrates. But David having first routed Hadad-ezer's army, flew afterward two and twenty thousand of the Syrians of Damascus, and put garrisons upon all that country: But when Rezon saw that David prevailed, he fell off from Hadad-ezer, and commanded, himself in chief, over such forces as he had newly raised; and marching with them to Damascus set up there a Kingdom for himself, and his own posterity, who, we find, afterward proved very bitter enemies to Solomon; and the rest of the Kings of Israel, [2 Sam. 8. 5, 6, 1 Reg. 11. 23, 24, 25.] of this battle fought by David near unto the river Euphrates, Nicolas Damascenus in Josephus, (*lib. 7. Antiq. c. 6. al. 5.*) maketh mention, where he calleth this Rezon Adad; and addeth, that he left this name to defend to his successors to the tenth generation, as Psolymy did to his in Egypt.

After Naah King of the Ammonites, succeeded Hannu his son: who foolishly abused such messengers, as David out of kindness had sent to comfort him over the death of his Father:

Against

Against him therefore Joab, sent by David, went and overthrew a huge army of the Ammonites, and Syrians, whom the Ammonites had in pay: and so returned with victory to Jerusalem, [2 Sam. 10. 1, Chron. 19.]

David passing over Jordan with his army, made a vast slaughter of the Syrians, led by Shobach, General of the army of Hadad-ezer, King of Syria Zoba: whereupon followed a peace between David and the petty Kings of Syria: for they durst no more feud aide to the Ammonites: but served him, [2 Sam. 10. 1, Chron. 19.]

At the end of this year, what time kings use to go forth to battle, Joab, going with the army against the Ammonites, besieged Rabba, the head City of Ammon: whiles David took his ease at Jerusalem, [2 Sam. 11. 1, 1 Chron. 20. 1.] and there defiled, by adultery, Bathsheba the wife of Uriah the Hittite, who was then in the army, and in consequence thereof, procured the husband to be slain by the hand of the Ammonites, [2 Sam. 11.]

When the child so gotten in adultery, was born, David being convinced by Nathan the Prophet of his fault, repented him of his sin, and composed the 51 Psalm, for a memorial of it: yet the new born babe was taken away by death, [2 Sam. 12.]

Bathsheba, being now his wife, bare David a son, into whom, as to one who should prove a man of peace, God gave the name of Solomon, [1 Chron. 22. 9.] and as to one beloved of God, the name of Jedidai, [2 Sam. 12. 25.]

Ammon, David's eldest son, d. flowered his sister Thamar. [2 Sam. 13.]

Ammon two years after that incestuous rape of his, was slain by the setting on of his brother Absalom at the time of these hearings, [2 Sam. 13. 23.] to wit, at the end of the spring, at the second mow of grain, which was wont to be mowed before corn harvest, a little after the middle of the first month: as Codomanus upon this place noteth, out of [Amos 7. 1, compared with Jos. 3. 15, and Jos. 4. 9, and Jos. 5. 10, 11, 12.] But Absalom having done the deed, fled away to Geshur in Syria: where he continued 37 years with king Tolmay his grandfather by the mothers side, [2 Sam. 13. 37, 38, and 15. 8.]

Absalom, after three years exile, returned to Jerusalem: his father being then pacified towards him by the speech of the woman of Tekoa, set on work by Joab, [2 Sam. 13. 38, and 14. 1, 2, 3, 4.]

Absalom, having set Joab's barly on fire, a little before harvest this year (for the year following was a fabatical year, wherein there was no harvest in Judaea) was by his means admitted to his fathers presence, whom he had not seen in two years after his return from exile, [2 Sam. 14. 28, 30, 33.]

This fabatical year came between the burning of Joab's corn field, and the rebellion of Absalom against his father: in which this rebellion, having gotten chaos, and horses, and a guard of ruffians about him, insinuated himself into the favor of the people, and stole away their hearts from his father David, [2 Sam. 13. 1.]

Fourty years after the anointing of David by Samuel, Absalom, following the advice of his chief counselor Achitophel, got himself into possession of his fathers kingdom, between Easter and Whitsonide; as Codomanus gathers out of Barzillai's furnishing of David (when he fled) with new fruits, and parched corns, [2 Sam. 17. 28.]

Against the practices of Absalom, and Achitophel, David composed the 3, and 55 Psalms: Shimai also, of the Tribe of Benjamin, railed upon David, as he fled: [2 Sam. 16.]

And Achitophel seeing his counsel not followed by Absalom, went and hanged himself, [2 Sam. 17.]

Absalom, having lost twenty thousand men, fled, and a bough of a thick oak, catching hold of his long haire, he there hung between heaven and earth, and was thrust through and slain by Joab, [2 Sam. 18.]

After the victory thus gotten, David, by the men of Judah, and one half of the people of Israel, was brought home again; and the Israelites mutined, because they had not had a chief hand in that work, a new rebellion grew thereon: which yet was soon over, by throwing the head of Sheba the son of Bichri, over the walls to Joab, by the inhabitants of Abel, [2 Sam. 19. 20.]

The harv of this year failing, there began a famine, which afflicted the land three years, for the blood of the Gibeonites, shed by Saul and his family, [2 Sam. 21. 1, 2.]

The famine still continuing, the Gibeonites, in the beginning of barley harvest, hung upon four sons, and five grand-children of Sauls: whose bodies, Rapsa, Sauls concubine, watched, and kept from being devoured by ravenous birds or beasts, till water dropped upon them from heaven, [2 Sam. 21. 8, 9, 10.]

David casted the bone of Saul and Jonathan his son to be removed out of Jabell Gilead, together with the bones of the seven that were hanged, and to be buried at Zela, in the sepulchre of Kith the father of Saul, [2 Sam. 21. 12, 13, 14.]

Many battles were fought with the Philistines and their Giants: in one whereof, David being now old, and teining in the fight, was like to have been slain by Ishi-benod



benod a Gviant, and hardlie escaped: and this was the last fight that ever David was in, in person, [2 Sam. 21. 1. Chron. 20.]

David, what by the temptation of Satan, what through his own ambition, would needs have the number of his people to be taken; and thereby kindled the wrath of God against the Israelites: The number therefore throughout all the tribes, (except the tribes of Levi, and Benjamin, [1 Chron. 21. 6, with chap. 27. 24.] of all the men upwards of twenty years old, [1 Chron. 27. 23.] was taken. Which numbering, being finished in nine months and twenty days, [2 Sam. 24. 8.] the choice of famine, word or Pestilence, was put unto him by Gad the prophet, [2 Sam. 2. 48.] which famine was to be of three years continuance, to wit, one after another then immediately following, as [1 Chron. 21. 12.] or of seven years, as [2 Sam. 24. 13.] to wit, counting the three years of famine preceding, and this present fabled year, (which having no fowing, cannot repair the losses of the former years) for a fourth, as it had been said. Three years of famine, for the slaughter of the Gibeonites, are already past: after which there was a harvest indeed; but for want of seed, a very poor one, and no wayes able to supply the want of the two years following, which the intervening of the fabled year must needs draw with it, so that the famine must needs continue still upon the land, especially upon the poorer sort therein, and now to thee by past years of famine; God prophecied unto thee three years more of famine, to chuse, if thou wilt. And the way or reason of reconciling these two differing places, hath especially moved me in this passage, to refer this history of Davids numbering the people, unto this Sabbatical year.

Now of the three, David chose the plague; whereof there dyed in one day seventy thousand men: and when the Angel was about to destroy Jerusalem, God of his mercy bade him hold his hands; and withall, commanded David to offer whole burnt offerings, and peace-offerings in the threshing-floor of Araunah or Ornan the Jebusite, [2 Sam. 24. 1 Chron. 21.]

David fore-seeing, that the house of God should be built in that threshing-floor of Araunah, [1 Chron. 22. 1. with 2 Chron. 3. 1.] began pretently to prepare materials necessary for to great a work, exhorting his Sonne Solomon, and all the Heads of Israel, to fall in hand with all their might, and to go thorough with it, [1 Chron. 22. 1, 2, 3, 17, 18, 19.]

He also taking the number of the Levites, first from thirty, then from twenty years old and upwards, divided them into many ranks; and appointed to every of them their several offices and established a set forme, both of ecclesiastical, and also of civil government, in the fortieth year of his reign, [1 Chron. 23. 2, 27, and 24. 25, 26, 31.] to wit, in the beginning thereof, (i. e.) one year and an half before his death.

Rehoboam was born unto Solomon by Naaman an Ammonitish woman; as being 40 one years old, when he began to reign, [1 Reg. 14. 21. 1 Chron. 12. 13.] for though Solomon called himself a little child, [1 Reg. 3. 7.] and David his father said he was a child, young and tender, [1 Chron. 2. 5. and 29. 1.] yet in another place, he termeth him a man of wisdom, [1 Reg. 3. 9.] and this, before that great measure of knowledge and understanding was cast upon him over and above by God: which three things; tender years, a son born, and perfect wisdom, no man may wonder to find attributed to Solomon, at eighteen years of age, when he sees the very same to be spoken afterward of King Josiah, at his age of sixteen, [2 Chron. 34. 1, 2, 3, with chap. 6. 5.]

David being now seventy years of age, and broken with continual cares and wars, was grown to weak and feeble, that applying of warm cloaths, would hardly keep any heat in him: And therefore was there sought out Abigail, a young maiden, a Shunammite, to keep him warm; and Adonias, seeing his father thus declining, by the counsaile and advice of Joab, and Abiathar, the High Priest made himself King: whereof, when David was advertized by Bathsheba, and Nathan, he presently caused his son Solomon to be anointed King by Zadock the Priest, and Nathan the Prophet, and Benajah, the son of Jehoiada, in Gihon; which to soon as Adonias heard, he presently fled, and took sanctuary; and laying there hold on the horns of the altar, was pardoned by the grace and favour of Solomon, and set at liberty, [1 Reg. 1.]

David assembling all the Governours, Captains and Commanders of Israel, together with his sons and servants, exhorted them all to the fear and worship of God, and in special, Solomon his son to go in hand with the building of the temple: giving him in writall, the platform, or model, according to which it was to be conceived and built, and consigning unto his hands gold and silver, by weight, for the making every vessel implement for the use of the Temple [1 Chron. 28.] after which, what by his example, and what by his exhortation, he prevailed to say, that every man, cast in gold and silver, and brass, and iron, and stone, shall in great abundance towards the building of Gods house. And then, thanks first rendered unto God, the next day after, they offered a thousand young bullocks, a thousand rams, and a thousand lambs, with the meat-offerings thereunto belonging: and for a conclusion, made Solomon King the second time anointing him for their Sovereign King, and Zadock, for the High Priest, [1 Chron. 29. 1, 23.]

David

David having given instructions to his son Solomon; departed this life, [1 Reg. 2. 1, 10.] after he had reigned in Hebron seven years six months, and 33 years in Jerusalem, over all Israel, [2 Sam. 5. 5.] of which the forty years which the Scriptures attribute to his reign, we must take for the terme which he reigned, before he made Solomon King in his room; and that he survived six months after: so that the years of Solomons reign, mentioned in the scripture are to be reckoned from the first month, a full half year before the decease of David.

Adonias, by the means, and intercession of Bathsheba, (sister to Solomon; to give him Abiathar the Shunammite to wife, and was therefore as one aspiring to the kingdom, put to death, Abiathar of the race of Eli, was put from the High Priesthood; and Zadock put in his room, who was defended from Phineas as it was foretold by God, should come to pass, [1 Sam. 2. 33, 35.] and to the High Priesthood reverted from the family of Ithamar to the family of Eleazar, and there continued; Joab for fear that the Tabernacle, where, having hold on the horns of the altar, he was slain by Benajah the son of Jehoiada, who was forthwith made captain of the host, in his room by the king. But Shimei, who had heretofore raised upon David, was confined openly to his house, yet with this condition, that if at any time, he pulled over the brook Kidron, he should die the death, [1 Reg. 2.]

Hadad the Edomite, hearing that Joab was dead, returned out of Egypt into his own country. Him God afterward, when Solomon began to follow after vanities, raised up an enemy unto him, [1 Reg. 11. 14, 15.]

Pharaoh King of Egypt, gave his daughter in marriage to Solomon, and gave her Gezer, a city sometime belonging to the tribe of Ephraim, [Jof. 21. 21.] but which he had taken from the Canaanites putting all the inhabitants to the sword, [1 Reg. 9. 16.] and Solomon brought her into Zion, the palace of David, [2 Reg. 3. 1, 2. 1 Chron. 8. 11.]

Solomon offered a thousand whole burnt-offerings at Gibeon, where the Tabernacle then was, where, when God appearing to him in his sleep, and bade him chose and ask what he would, and it should be given him; he chose, and asked wisdom to be given him: God therefore gave him wisdom from above; calling in all other gifts over and above: And of his wisdom, the first experiment was made, in deciding the controversy between the two women about the child; and that first gave him an opinion and reverence with the people, [1 Reg. 3.]

Solomon being visited by messengers sent from Hyram, King of Tyre, desired further of him, to help him with timber, toward the building of the Temple: which Hyram, upon certain conditions, and consideration of paying for it, promised to doe, and did it, Solomon finding the work-men, over whom he had let pay-masters, and other officers to put on the works.

## The fifth Age of the World.

In the year 480, from the coming of the children of Israel out of Egypt, in the fourth year of the reign of King Solomon, on the second day of the second month, which was then called Ziu (of our May at being munday) the foundation of the temple was laid, [1 Reg. 6. 1, 37. 2 Chron. 3. 2.]

Shim i, three years after he was commanded to keep him at Jerusalem, and not to go over the brook Kidron; returning from Gath, from whence he had Jerich back two run-away servants of his, was put to death by Solomons command, [1 Reg. 2. 39.]

In the eleventh year of Solomons reign, in the eighth month, which was called Bul, the building of the temple was finished with all things belonging thereto: having been seven years and an half in working, [1 Reg. 6. 38.] but the dedication of it was put off till the next year by reason of the Jubile.

This was the ninth Jubile, opening the fourth Millenary of the world, wherein Solomon with great magnificence, celebrated the dedication of the temple. For all Israel being assembled together in the 7<sup>th</sup> month, called Ehtanim, the Ark was brought out of Zion into the Sanctum Sanctorum, and the Tabernacle and holy vessels, from Gibeon, into the treasury of the Temple; where when God had given a visible and wonderful token of his presence, Solomon being upon a scaffold made of brass, and kneeling upon his knees, uttered a set prayer unto God, and afterward blessing the people, he offered twenty two thousand oxen, and 120 thousand sheep, and so having celebrated the feast of the dedication of the Altar seven days, (and the feast of Tabernacles over seven days, and the solemnity of the eighth day of Tabernacles being finished, at last, upon the three and twenty day of the seventh month, the people were dismissed every man to his home, [1 Reg. 8. 1, 2, 65, 66.]

65, 66. 2 Chron. 5. 3, 4, 5. chap. 6. &c. chap. 7. 8, 9, 10.]

The eighth day of the seventh month, (to wit, 30<sup>th</sup> of our Octob. being Friday, was the first of the seven dayes of the dedication; the tenth dayes (*wich* us, Novemb. 1. upon a Saturday) was the fast of expiation or atonement held, whereon (according to the Leviticall law, [chap. 25. 9.] the jubile was proclaimed by the found of a trumpet.

The feast entidays, (*our November 6, being Friday*) was the feast of Tabernacles. The 22 (*our November 13, being also Friday*) was the last of the feast of Tabernacles; which was always very solemnly kept, [*2 Chron. 7. 9, with Leviticus 23. 36. and John 7. 37.*] and at the day following, (*Novemb. 14, being our Saturday*) when the labbath was ended, the people departed home.

Solomon, in the thirteenth year after the temple was built, made an end also of building his own house, having spent full twenty years upon both of them: whereof seven and a half upon the Temple, and thirteen and a half upon his own; [*1 Reg. 7. 1, and 9. 10, & 2 Chron. 8. 1.*]

After all which, Solomon offered unto Hiram King of Tyre 20 cities of Galilee, or Cabul, joyning unto the tribe of Ather, (which himself had purchased) in requital of those many good offices which Hiram had done him, toward the building of the temple: which when Hiram refused, he built them all anew himself, and planted colonies of the Israelites in them, [1 Reg. 9. 10. and 2 Chron. 8. 1, 2.]

When Solomon had finished both houses, and the wall of Jerusalem round about, then he removed his wife, the daughter of Pharaoh, out of the city and house of David: and he brought her into a house, which himself had built, and prepared for her; [1 Reg. 3, 1, and chap. 7, 8, and chap. 9, 24, and 2 Chron. 8, 11.] He new built also Gezer, which Pharaoh the father, having taken from the Canaanites, had given to Solomon, lying within the precincts of the tribe of Ephraim; [1 Reg. 9, 15, 16, 17.]

326. c. of the tribe of Ephraim, [1 Reg. 9. 15, 16, 17.]  
Sack; which others call Sefonias (according to our Egyptian Chronology) began to reign; unto whom Jeremiah the son of Nebar fled, and continued with him till after Sack's reign was dead, [1 Reg. 11. 40. and chap. 12. 2.]

3029. Solomon, having forsaken his lusts and vanities, to which he was too intemperately  
addicted toward his later dayes, having reified his deep repentance for it, in his book  
called *The Preacher*, and having made his peace with God, [ *2 Chron 11. 17.* ] at last  
died; when he had reigned 40 years, [ *1 Reg. 11. 42. 2 Chron. 9. 30.* ]

Rehoboam the son of Solomon, when all Israel met at Shechem to make him King, by harsh answer made unto them, alienated the hearts of tribesmen from him, who presently sending into Egypt for Jeroboam the son of Nebat, made him King over them, and under his conduct, they fell off both from the house of David (killing Adoram, with him) and from the Lord, who had said unto Solomon, that he should be king over Israel. Rehoboam had sent unto them) and all from the true worship of God, [1 Reg. 12.] In memorial of which sad disaster, the Jews afterward, kept a solemn fast yearly, upon the sixteenth month, called Sivan.

From this dismal rent made of that kingdom, Rehoboam reigned over Judah and Benjamin seven years, [1 Reg. 14, 21, 2 Chron. 12, 1, 2,] and Jeroboam over Israel, (i.e. over the other ten tribes, by the space of 22 years. 1 Reg. 14, 20, 2 Chron. 12, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 8

Rehoboam returning to Jerusalem, saying unto the number of one hundred, and four score thousand men, and purposed to make war upon the ten tribes: but being admonished from God by the prophet Semajah, he gave it off, [1 Reg. 12.] though there followed continual wars between the two kings all their days, [1 Reg. 4:1-3.]

continual wars between the two kings all their days (1 Kg. 15:18). The king who was chosen king by Jeroboam in the beginning of his reign, repaired the high places, where he was chosen king by the people, and which had been defiled by King Abimelech, 35 years before, and then dwelt, till going afterward to Samaria. Jeroboam then built Penic, (1 Kg. 12:25, and at last built Tirza, and made it the seat of his kingdom, (ib. chap. 12:25, 17. But fearing lest the great Gizzan, and the great multitude of his subjects, should happily revolt from him again, he diverted their thoughts from his idolatry, by more after [Jerusalem] by a new devised form and fashion of religion, letting them worship two golden calves, the one at Bethel, the other at Dan, for the brain-lick people, to run up a whoring after them, (1 Kg. 12:26).

## REHOBOTHAM.

IEROBOAM.

Jeroboam, the 15 day of the 8 month, (*our Decemb. 6. Munday*) at a feast of his own devising, somewhat resembling the feast of Tabernacles among the Jews, upon an Idolatrous altar, which he had built, at Bethel, offered sacrifice to his calf, [1 Reg. 12, 32, 33. At what time, a certain

certain Prophet sent by God out of Iury, foretold what judgement one of King Davids linages Iolias by name, should one day execute upon the Altar, and the Priests that served at it: which Prophecie he tiend and there confirmed, by signs and prodigies shewed upon that Altar then standing, and upon the King himself, [1 Reg. 13. 24. Reg. 23. 16, 17.] From which beginning of this Idolatrous worship, and publick manifestation of Gods judgement thereupon; we are to reckon the 390. years of the iniquity of Israel, [spoken of in] [Ez. k. 4. 5.]

This Prophet being deceived by another Prophet of Bethel, who abused the name of God unto him: did contrary to the expresse commandment of God to himself delivered, eat meat at Bethel; and was therefore in his return homeward met with and slain by a Lion: whereof when tidings came to the Prophet which had deceived him, he took up the body, and honourably entred it, affixing his sons, that what had been foretold by that other Prophet, should undoubtedly come to passe, [ 1 Reg. 13. with 2 Reg. 23. 17, 18.]

The Priests and Levites, and other Israelites, who feared God, falling off from Jeroboam to Rehoboam, maintained the kingdom of Juda three years. For to long walked they in the waves of David and Solomon, [ 2 Chron. 11. 17. ]

Jeroboam perverting in his revolt, calf of the Priests that were of the lineage of Aaron and the Levites, and made Priests of the High places, men taken from among the common people; [1 Reg. 13, 33; 34, 2 Chron. 11, 8-15, and chap. 13, 9-11] whereupon the Priests and Levites, leaving their possessions which they formerly had in those parts; retired unto Jery, and were followed thither, by all such out of every Tribe; as set their minds upon the true worship of God; and came to Jerusalem, there to do worship and to sacrifice to the God of their forefathers. [2 Chron. 11, 13, 14, 16,

Rehoboam, being once fed in his kingdom, to look the Law of the Lord, and all Israel and Judah with him, [E 2 Chron., 12.] For the Jews have turned up their good example should have stirred up their brethren the Israelites to repentance, & provoked the Lord with their own sins wherein they offended beyond all that ever their forefathers had done. For they made also to themselves High-places, and Images, and Groves, upon every high hill, and under every green tree, doing according to all the abominations of the Gentiles; which the Lord had therefore cast out before them. [1 Reg. 14. 22, 23, 24.]

In the 5 year of Rehoboam, Se  
(ak

3743. 971.



The year, the World	42 The fifth Age	The reigns of the Kings of Israel for Israel	The Julian Period.	The year before Christ.
	sak, King of Egypt, invited perhaps by Jeroboam, (who had formerly lived with him, as I noted before upon the year of the World, 3026.) led an Army of 120, Chariots, and 60000, Horse, with foot innumerable out of Egypt, of the Lubrans, Succians, and Cufites, into the land of Judea; and having won all the rest of their fenced cities, came at last before Jerusalem: where the King and his Princes, being drawn to repentance, by the preaching of Semaia the Prophet, received a gracious promise of their deliverance indeed; but at a dear rate; for they were to give up to the Egyptians all the treasure of the Temple, and of the Kings house, and all the shields of gold which Salomon had made, instead whereof Rehoboam made them as many brass ones, [1 Reg. 14. v. 25. 2 Chron. 12. 3, 12.]	6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18.	6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18.	
3046.	Abijah the son of Rehoboam, succeeded his father deceased, in the beginning of the 18 year of Jeroboams reign, and reigned 3 years, [1 Reg. 15. 1, 2. 2 Chron. 13. 1, 2.]			3756. 958.
3047.	Abijah with an army of four hundred thousand men, encountering with Jeroboam and his army, consisting of eight hundred thousand men, and having first placed his trust and confidence in God, obtained a notable victory against him, wherein he slew of his men, five hundred thousand; such a number as was never slain in any one battle before or since, and then pursuing his victory, he took Bethel, where one of the Calves was set up, and Jeshana, and Hebraim, with the towns about them, [2 Chron. 13.]	2.	19.	3757. 957.
3049.	Ash, in the very end of the 20 year of Jeroboams reign, succeeded his father Abia, deceased, in his kingdom, and reigned 41 years, [1 Reg. 15. 8, 9, 10.]	3. 18.	20. 21.	3759. 965.
3050.	This year was the tenth Jubile.	2.	22. 1.	3760. 964.
d.	Nadab in the second year of Ash, succeeded his father Jeroboam deceased, in his kingdom, wherein he conti-			

The year of the World	The fifth Age	The reign of the Kings of Judah, of Israel	of the World.	43	The Julian Period,	The year before Christ.
3051. d.		3.	1. 2.	continued only the space of 2 years, [1 Reg. 15. 25.]		
				Nadab, at the siege of Gibbethon of the Philistines, was slain by Ba- sa, a man of the Tribe of Issacar, in the third year of the reign of Asa; and the same year, having made himself king over Israel, he utterly destroyed all the race of Jeroboam, and reigned 24 years [1 Reg. 15. 27, 28, 29, 33.]	3761. 953.	
3053. c.	God now gave ten years peace without interruption to the land, [2 Chron. 14. 1, 6.] even to the 35 year of king Asa his reign, or to the 35 year from the rent made of that kingdom from that other of Israel, [c. 15. 12, 19.] in which year, this godly king Asa put away all publick Idolatry, and reformed his king- dom, fortified the Cities of Judah against the invasion of enemies, [c. 14. 16.]	4. 5.	2. 3.		3763. 951.	
3055.	Jehoshaphat was born unto Asa, by his mother Azuba, which after- ward at 35 years of age, (succeeded him in his kingdom, [1 Reg. 22. 42. 2 Chron. 20. 32.])	6. 7.	4. 5.		3765. 949.	
		8. 9. 10. 11. 12. 13. 14. 15.	6. 7. 8. 9. 10. 11. 12. 13.			
3063. c.	In the beginning of Asa his reign, Zerah the Ethiopian, with an innumerable army of his own Cushites (who as it seemeth came out of Arabia Petrea, and the de- sert) and ten hundred thousand of the Libeans, besides those which fought aloft from the Chariots; invaded the land of Juda. These Asa met, with three hundred thou- sand men out of Juda, and two hundred and fourscore thousand out of the Tribe of Benjamin, and calling on the name of the Lord, routed and slew that vast army, and took the spoile of them: After which, being encouraged by Aza- ria the Prophet, he assembled all his own subjects, and very many also of the Israelites, which came unto him, at Jerusalem, in the third month, in which the feast of Pente- cost fell, where they sacrificed to God out of the spoile, which they had taken, seven hundred oxen, and of other cattle, seven thousand, and solemnly renewed their co- venant with God; Asa also pro- ceeding to the fuller reformation of				3773. 947.	

The year of the World.	44	The fifth Age	The weight of the Kings of Juda	The weight of the Kings of Israel	of the World.	The Juda Period.	The year before Christ.
		of his kingdom so well begun, removed Maacha his grandmother, a great patroness of Idolatry, from the honour of Queen mother, and the things which his father and himself had consecrated to God, he brought into the temple, [2 Chron. 14. 9. chap. 15. 8, 10, 11, 12, 16 chap. 16, 8.]				3774.	940.
3064. c.			16.	14.	Baasa, when he saw Asa thus busie in restoring religion, and perceived that many of his subjects were fallen over to him, that they might partake of the covenant of God, [2 Chron. 15. 9.] never ceased to make war upon him all his dayes, [1 Reg. 15. 16, 32.] and pursuing his point, this year which was the 36 of Asa his reign, to wit, over the kingdom of Juda, as it stood divided from Israel, and which Asa then held, went up against Juda, and built Rama, that he might suffer no man to come out from, or go into Asa, king of Juda, [2 Chron. 16. 1.]		
		Asa hired Benadad King of Syria to come and hinder the building of Rama, which he did; and Asa of the stones and timber which was provided for the building of Rama, built Geba and Mizpa. Also when Hanan the prophet reproved him, for craving aid of the king of Syria, he cast him into prison, and at the same time, vexed some of his people, [2 Chron. 16.]			At the same time Benadad king of Syria, marched forth against the Cities of Israel, and destroyed Ijon, of the tribe of Asher, and Dan, of Dan, and Abeth-maacah of the tribe of Manasse, and all the coast of Ginnereth, with all the land of Nephthali, which made Baasa give over his building of Rama, and resided at Tirza, [1 Reg. 16. 20, 21, 2 Chron. 16. 4, 5. with Esay 9. 1.] Now this Benadad was son of Tabrimmon, the son of Hezion, [1 Reg. 15. 8,] or of Rezon the first king of Syria; of Damascus, from whom the name of Hadad, was derived to his posterity, in the kingdom, as Nicolaus Damascenus noteth, recorded by Josephus lib. 7. of his Antiquities, c. 6. ch. 5. where, when the said Nicolaus tells us, That the third of that name seeking to wipe of the blot of the overthrow, received in his grandfathers dayes, marched into Juda, and destroyed Samaria, Josephus understands it, of the invasion made upon Samaria, by Benhadad, in the time of Achab, see before in the year of the world, 2960, and hereafter in the year 3103.		
			17.	15.			
			18.	16.			
			19.	17.			
			20.	18.			
			21.	19.			
			22.	20.			
			23.	21.			
			24.	22.			
			25.	23.			
			26.	24.	Baasa dying, and being buried at Tirza, his son Ela succeeded in his room.	3784.	930.
3074. d.					In the second year of Ela, 27 of Asa, Ela with the whole race of Baasa	3785.	929.
3075. d.							

The year of the World.	The fifth Age	The reign of the Kings of Israel.	The reign of the Kings of Judah.	The World. of the Kings of Israel.	The Julian Period.	The Year before Christ.
				afa, was rooted out by Zimri, who reigned in Tirza seven days. But the foldieric which then lay before Gibberhon, a town of the Philistins, made Omri, the General of the Army, king, who comming to besiege Tirza, Zimri, let fire on the kings palace, and consumed it and himself therein, [1 Reg. 16. 15, 16, 17, 18.] The people of Israel falling in two factions, one part followed Tiboni, the son of Ginath, the other adhered to Omri; but Omri's side was stronger of the two, [1 Reg. 16. 8, 21, 22.]		
3077.		28.	29.	Athalia the daughter of Achab the son of Omri, as it seemeth was born 42 years before her son Athalia reigned over Juda.		
3079. d.	Jehoram was born to Jehoshaphat 135 years, before his father took him into the confortship of his kingdom, [2 Reg. 8. 17, 2 Chron. 21. 20.]	32.		Omri, his rival being now at Tibni, began to reign over Israel alone in the 31 year of king Afa. When Omri had now reigned six years in Tirza, he then removed the seat of his kingdom from thence to Samaria, which he built in the hill of Somron, a place which he had purchased of one Semor, [1 Reg. 16. 23, 24.]	3782.	915.
3080. d.		33.	34.	Omri dies, and was buried at Samaria, a bad father, but Achab the son, that succeeded him, was worse than he; who yet reigned after him 23 years, [1 Reg. 16. 28, 29.]	3790.	924.
3086.		35.	36.			
3087.	Afa in the 39 year of his reign, being defeated in his feet, sought for help, not from God, but from the Physicians, [2 Chron. 16. 12.]	37.	38.			
3090.	Afa in the end of the 41 year of his reign died, and was buried in a room, stuffed with Sweet odours, which he had prepared for himself, in the city of David, [2 Chron. 16. 13, 14.] This father was good, but a better son succeeded him in his stead, called Jehoshaphat, who, in the very latter end of the fourth year of Achabs reign, coming to reign over Juda, held it 25 years, [1 Reg. 22. 41, 42, 2 Chron. 20. 31.]	40.	41.			
3092.	Jehoshaphat being led in his kingdom, began with the taking away of the high places and the groves, and in the third year of his reign, took order that the Levites and other chief men, were sent about	42.	43.			

The year of the World.	46	The fifth Age	The reigns of the Kings of Juda, of Israel.	The Julian Period.	The year before Christ.
		bout into all cities, to instruct the people, while God in the mean time kept off some of his enemies from invading him, and subdued others to him; [2 Chron. 17. 7.]	4. 8. 5. 9. 6. 10. 7. 11. 8. 12.		
3097. d.		Athalia the daughter of Achab, King of Israel, being married to Jehoram the son of Jeholaphat King of Juda (which is that affinity which the Scripture says Jeholaphat contracted with Achab) [2 Chron. 18. 2.] bare unto him a son Ahaziah, who at the age of 22. years, succeeded him in the kingdom; [2 Reg. 8. 18, 26, 17. 2 Chron. 22. with 21. 6.]		3807.	907.
3099. d.		The eleventh Jubilee.	9. 13. 10. 14. 11. 15. 12. 16. 13. 17. 14. 18.	3808.	906.
3103. c.		Benhadad, King of Syria, gathering all his together, with the assistance and attendance of 32 petty kings, besieged Samaria; but was faine to give it over and fled upon a great blow, which he received before it; [1 Reg. 5.]		3813.	901.
3104. d.		About a year after, Benhadad came a second time up as far as Apheka, to make war upon the Israelites; where upon a mighty overthrow received, he gave himself up into Achab's hand. Achab received him with all curtesie and honour; and after a while, let him fairly go, having made a league of friendship with him: for which act of his, God forthwith denounced a judgement upon him by his Prophet; [1 Reg. 20.] Nevertheless, upon this league made, there followed a three years cessation of armes, between the two Nations; [1 Reg. 22. 1.]	15. 19.	3814.	900.
3105. c.		Achab, when he could not get Naboth to sell him his vineyard, grew sick upon it. Jezebel his wife, gate Naboth by false witness to be condemned to death, and stoned; and so put him in possession of the vineyard. Whereupon the Prophet Elias, foretold him of destruction which was to befall him, and all his posterity: and upon Jezebel her self, Achab, trembling hereat, by a timely repentance, obtained a respite of this judgement; [1 Reg. 21.]	16. 20.	3815.	899.
		Jeho-			Achab

The year of the World.	The fifth Age	The reigns of the Kings of Juda, of Israel.	The Julian Period.	The year before Christ.
3106. d.		Jeholaphat after the example of Achab, made Jehoram his son, Vice-Roy of the kingdom: whereupon it is that Jehoram the son of Achab, who succeeded his brother Achaziah in the kingdom over the Israelites, in the 18. year of Jeholaphat, King of Juda; [2 Reg. 3. 1.] It is said to have begun his reign, in the 2. year of Jehoram, the son of Jeholaphat; [2 Reg. 1. 17.]		
3107. c.		Jeholaphat going to visit Achab in the third year of the peace which he had made with the Assyrians, in the very end of the year; was invited by Achab, to go with him to the siege of Ramoth Gilead, and upon his entreaty he went: but escaped thence, not without extrem danger of his life; [1 Reg. 22. 2. 2 Chron. 18.] At his return home, he was reproved by the Prophet Jehu, the son of Haaum, for raising such a wicked King; [1 Reg. 19. 1, 2.]	18. 22.	
3108. d.		When Jeholaphat had rigged his Navy, to send it to Ophir for gold, and Achaziah the wicked son of Achab, would needs go thar with him in that voyage: at first, Jeholaphat would no; [1 Reg. 22. 42.] but at last, condescended thereto. And for to doing, God reproved him by the mouth of his Prophet Eliczer, the son of Dodona, and destroyed his Fleet; [2 Chron. 20. 35, 36, 37.]		
3109. c.		Achaziah King of Israel, falling out of a grate of his Dining-room in Samaria lay sick of it, and asked counsel of Baal-zebub, the god of the Ekronites, concerning his recovery. And the Prophet Elias, when two Captains over fifty men a pieces, with their companies, were sent to apprehend and bring him to the King; destroyed them & their companies with fire called down from heaven upon them: and at last, going voluntarily with the third Captain that came for him, he told the King plainly, that he should die; [2 Reg. 1.] and accordingly die he did, after he had spent two years, partly with his father, partly by himself, in the administration of the kingdom; [1 Reg. 22. 51.]		
		When Achazias was dead, his brother Jehoram, the son of Achab succeeded him, in the later end of the 18. year of Jeholaphat, and reigned 12. years; [2 Reg. 3. 1.] Elias was taken up into heaven in a fiery chariot; [2 Reg. 2.]	19. 1. 20. 2.	
		Three Kings, to wit, of Israel, Juda, and Edom, (which Edom had hitherto continued in subjection		
		Jho-		

The year of the World.	48	The fifth Age	Reigns of Reigns of the Kings the Kings of Juda, of Israel	of the World.	The year before Christ.
				on to the kings of Juda) joined together to reduce the rebellious Moabites; in which war, Elizeus the Prophet, miraculously furnished the army with water, and assured them of the victory over their enemies: Nevertheless, Mesah king of the Moabites being shut up, in Kir-hareseth, with such small forces as he had left about him, and making a falley out, took prisoner the son of the king of Edom, being his first-born (and who was to have succeeded him in the kingdom, and is in that regard, by the Prophet Amos, [c. 7. 1.] stiled, king of the Edomites) and offered him for a whole burnt-offering upon the wall of the City, [2 Reg. 3.]	
3112. c.		Jehoshaphat now grown old, and desiring to settle his house, gave the rest of his son many gifts, with ten- ced Cities in Juda; but his eldest son Jehoram (whom he had formerly im- ployed as his Vicegerent) he now joyned with himself, and made him his consort in the kingdom, in the fifth year of Jehoram king of Israel: which he held by the space of eight years, [2 Chron. 21. 2, 3, 5, 20. 2 Reg. 8. 16, 17.]	24. 22. 23. 1.	3. 4. 5.	3822. 892.
3115. c.		When Jehoshaphat was dead and buried in the City of David, [1 Reg. 2. 50. 2 Chron. 21. 5.] Jehoram, a detestable son, of a most blessed fa- ther, held that kingdom alone, by the space of 4 years, who being so settled in his kingdom, slew all his brethren, and many also of his other Princes of Israel, [2 Chron. 21.] And now the Edomites, which from the time of king David [2 Sam. 8. 14. had ever lived in subjection to the Tribe of Judah, fell off, and revolted from it: and although they had been smitten by Jehoram, yet, ac- cording to the foretelling of Isaac [Gen. 27. 40.] they for ever after shook off his yoke; Libna also, a City of the Priests, in the Tribe of Juda, [Jos. 12. 13.] fell off from him at the same time, [2 Reg. 18. 20, 21, 22. 2 Chron. 21. 8, 9, 10.]	24. 2 25. 3 26.	6. 7. 8.	3825. 899.
3116. c.		Jehoram following the counsel of his wicked wife Athaliah, set up in Judah, and even in Jerusalem, fell, the idolatrous worship of Baal, after the fashion of his father in law Achab and his house: and com- pelled his subjects to do the like, for which he was reproved by a letter written			

The year of the World.	The year of the Jewish period.	The year before Christ.
<i>The fifth Age</i>	<i>Reign of Reigan of the King; the Kingd of Juda, or Israel.</i>	<i>of the World.</i>
		49
written, and left for him by the Pro- phet Elias, before his assumption, with a foretelling of all those cala- mities and punishments, which ac- cordingly afterward fell upon him.		
6. For heft God stirred up againft him the Philiftines and Arabians, which breaking in upon Judea, plundered, and carried away, what ever was found in the Kings houfe, together with the perfons of his fons and wives; fo that all his other fons being flain, he had none left him, fave only Jehoahaz, [2 Chron. 21.] who was alfo called Achazia, and Azaria, and who fucceeded him in the kingdom, [ib. c. 22. v. 6.]		
317. 6. After this God ftroke Jehoram with an incurable difeafe in the bowels, which tormented him, two whole years, [2 Chron. 21. 15, 18, 19.]	6. 10.	3827. 887.
318. 4. Jehoram being thus afflicted with fickneffe, made his fon Ahazia, his Vice-roy, in the 11 year of Joram the fon of Achab, [2 Reg. 9. 29.]	7. 11.	3828. 886.
319. Jehoram his bowels breaking out, died a miserable death, and was bu- ried in the city of David, but with- out all pompe, and not among the kings, [2 Chron. 25. 19, 20.] After whom fucceeded his fon Achazia, in the 12 year of Joram the fon of Achab, and reigned one year in Je- rufalem; and he alfo, following the train of a wicked mother, Athalia, and of the houfe of Achab, fet up, and maintained the worfhip of Baal, [2 Reg. 8. 25. 27. 2 Chron. 22. 1, 2, 3, 4.]	8. 12.	3829. 885.
Achazia, had a fon by Zibia of Beerſheba, whoſe name was Joaſa, who at the age of 7 years was alter- ward proclaimed king, [2 Reg. 11. 21. 2 Chron. 24. 1.]		
320. Jehoram king of Iſrael, and A- chazia King of Iuda, went out joynt- ly with their armies to Ramoth Gi- lead, againſt Hazael, who had new- ly ſucceeded Benadad, in the king- dom of Syria, as Eliſeus the prophet had foretold him. In that fight, Je- horam was grievouſly wounded by the Syrians, and he retired himſelf to Iezracl, there to be cured of his wounds, [2 Reg. 8. 3.] mean while a certain ſon of the prophets ſent by Eliſeus the prophet, came to Ra- moth, and there anointed Iehu, the fon of Iehoſaphat the ſon of Nunſhi, king over Iſrael, and opened to him the will of God, for the rooting out of the houſe of Achab, who forth- with being proclaimed king, by the captains and officers of the Army, marched ſtraight on to Iezracl, and there flew both Jehoram and Ieza-		3830. 884.
Achazia returning from the bat- tle at Ramoth Gilead, againſt Ha- zael, after a while, went to Iezracl, to fee Jehoram the king of Iſrael, lying ſick of the wounds, which he had taken, where Iehu finding many of his blood, which there attended him, and ſundry princes of Iuda, he flew them alſo : and then ſearching for Achazia himſelf, who had gotten a way		

The year of the Mosaic	50 The fifth Age	Aegens of Reigns of the Kings the Kings of Juda, of Israel	of the World.	The year before Christ.
	<p>away, and was fled to Megiddo, and overtaking him afterward in the going up to Cury, which is in Jibleham, in the tribe of Manasse, caused him to be killed in his chariot. Who being taken and carried from thence by his servants, was buried with his forefathers in the city of David, [ 2 Reg. 9. 2. 2 Chron. 22. ] Jehu also going on to Samaria, and meeting by the way with fourty two men of the blood of Achazia, who were going to Jezrahel, there to salute the kings children, caused them every man to be butchered in the place, [ 2 Reg. 10. 13, 14. ]</p> <p>Athalia, the daughter of Achab, seeing her own son Achazia dead, destroyed all the race of the house of Juda, and possessed her self of the kingdom; but Jeholheba, the daughter of king Joiam, and wife to Jehoida, the High Priest, took Joash, being then an infant, and son to her brother Ahazia, and him with his nurse, hid six years in the Temple, whiles Athalia ruled all, and so saved him from the butchery which was made of the rest of the blood-royal, [ 2 Reg. 11. 1, 2, 3. 2 Chron. 22. 10, 11, 12. ]</p>	1. 1.	<p>bel, [chap. 9.] and Efrasons dispatched away letters to Samaria, and there caused the seventy sons of Achab to be slain, maintaining this act of his, by the foretelling and prophesie of Elias. Then taking with him Iehonadab, the son of Kecab; he came himself to Samaria, and destroyed all the race of Achab, and all the priests of Baal; though having put down the worship of Baal, he departed not from the worship of Iero-boams golden calves, but maintained that inveterate Idolatry among the Israelites all the time of his reign, which was for eight and twenty years, [ 2 Reg. 10. 28, 29, 39. ]</p>	
		2. 2. 3. 3. 4. 4. 5. 5. 6. 6. 1. 7.		
3126. c.	<p>Jehojada the high Priest, brought out Joash, being now seven years old, and anointed him king: caused Athalia to be slain, and restored the worship of the true God, destroying the house of Baal, and commanding his priest Marthanes to be kild before his altars, [ 2 Reg. 11. 4, 21. 2 Chr. 23. 1, 21. ] Now Joash beginning his reign in the seventh year of Jehu, reigned 40 years in Jerusalem, [ 2 Reg. 12. 1. 2 Chron. 24. 1. ]</p>	2. 2. 3. 3. 4. 4. 5. 5. 6. 6. 1. 7.		
		2. 8. 3. 9. 4. 10. 5. 11. 6. 12. 7. 13. 8. 14. 9. 15. 10. 16. 11. 17. 12. 18. 13. 19. 14. 20. 15. 21.		
3140. d.	<p>Amasia was this year born in Jerusalem, being the son of Joash, and Jehodaa,</p>			
				3850 864.
			Jehochaz	

[illegible]

The year of the World.	52	The fifth Age	Reigns of the Kings of Israel.	of the World.	The Julian Period.	The year before Christ.
		<p>piring against him, in revenge of Zacharie's death, and murdered him as he lay in his bed; in the beginning of the 40 year of his reign, [2 Chron. 24. 1, 23. &amp;c. with 2 Reg. 12. 1, 17. &amp;c.] whose successor Amasia in the later end of the second year of Joash king of Israel, reigned 29 years, [2 Reg. 14. 1, 2.] Who so soon as he was quietly settled in his kingdom, put to death such of his servants, as had had a hand in the death of his father; yet spared their children, according to the law of God, delivered by Moses, [ib. v. 5, 6. 2 Chron. 25. 3, 4.]</p>		<p>Concerning the miserable distracted state of the kingdom, as then it stood; was foretold that he should obtain three victories over the Syrians, [ib. from v. 14. 10 v. 20.]</p>		
3168.			<p>2. 4. 3. 5. 4. 6.</p>			
		<p>Jeroboam the second, seemeth to have been taken into the consorship of the kingdom, by his father Joash, going to war against the Syrians, in which war, he overthrew Benhadad, (who succeeded his father Hazael in the kingdom of Syria) in three pitched fields, and recovered out of his hands the cities, which Jehocahaz his father had lost) so that from hence we may gather, that Azarias king of Judabegan his reign in the 27 year of this Jeroboam, [2 Reg. 15. 1.]</p>	3878.	836.		
		<p>5. 7. 6. 8. 7. 9. 8. 10. 9. 11. 10. 12. 11. 13. 12. 14. 13. 15. 14. 16.</p>				
3178.		<p>Amasia the king, had by Ischolia, a woman of Jerusalem, a son called Uzziah, al. Azariah, who was 16 years of age, when he succeeded his father in the kingdom, [2 Reg. 15. 2. 2 Chron. 26. 3.]</p>			3888.	826.
		<p>Amasia, growing proud upon a victory lately obtained against the Edomites, in this fourteenth year of his reign, as Josephus, lib. 9. Antiquit. cap. 10. hath it, provoked Joash king of the Israelites, to battail; and in a pitched-field at Bethshemith, was overcome and taken prisoner, and upon a great ransom, &amp; hostages given, was let go again, [2 Reg. 14. 2 Chron. 25.]</p>				
3179.			15. 1.			
		<p>Joas having overcome and taken prisoner Amasia, king of Juda, brake down four hundred cubits of the wall of Jerusalem, even from the gate of Ephraim, to the corner gate; and so having gotten from him all the treasure both of the temple, and also of the Kings own house, returned to Samaria, [2 Reg. 14. 13, 14. Chron. 25. 23, 24.]</p>				
		<p>But Joash departing this life, 35 years before the death of Amasia, Jeroboam his son succeeding him, reigned in Samaria 41 years, [2 Reg. 14. 23.]</p>				
		<p>By this man, did God deliver Israel, having recovered Damascus and Hamath, both which appeared by right to the Tribe of Juda, [2 Sam. 8. 6.]</p>				

The year of the World.	The fifth Age	Reigns of the Kings of Juda.	Reigns of the Kings of Israel.	of the World.	53	The Julian Period.	The year before Christ.
				<p>8, 6, 2 Chron. 8. 3. ] and the old border thereof, [Numb. 13. 21.] from the entrance into Mamath, even to the sea of the plaine; according to the word of the Lord, which he spake by the mouth of Jonas the Prophet, the son of Ammithai, [2 Reg. 14. 25; 27, 28.]</p>			
		<p>16. 2. 17. 3. 18. 4. 19. 5. 20. 6. 21. 7. 22. 8. 23. 9. 24. 10. 25. 11. 26. 12. 27. 13. 28. 14. 29. 15.</p>					
3194.		<p>Amasia, finding a conspiracy made against him at Jerusalem, fled to Lachish: where he was murdered, and was from thence carried and buried in the city of David, [2 Reg. 14. 19, 20. 2 Chron. 25. 27, 28.] after whom came Uzzia, or Azaria, in the 27 year of Jeroboam, King of Israel: reckoning from the time that he began to reign in consorship with his father, as before, in the year of the World, 3168, was said; and he reigned 59 years in Jerusalem, [2 Reg. 25. 1, 2.]</p>					
		<p>Under him did the kingdom of Juda flourish no less than that other of Israel did under Jeroboam the second; for so long as following the advice of the Prophet Zachary, he applied his minde to matters of piety and religion; so long, born up by the hand of God, he subdued the Philistines, and other bordering enemies of his; and grew mighty in his kingdom, as is at large expressed, [2 Chron. 26. from the 2. to the 26. verse.]</p>					
3197.		<p>Now was the 13 Jubilee held under two most flourishing Kings, under whom also lived sundry great Prophets in either kingdom: as in Juda, that Evangelical Prophet, Elias, the son of Amotus, [Esa. 1. 1.] and Joel, the son of Pethuel; who prophesied before Amos, as Codomanus conceiveth, because that in the end of his first chapter, he foretelleth of a drought to come, which Amos in his fourth chapter, complaineth to have come. But Amos living in Iudca, amongst the Heardsmen of Tekoa, was called and sent to be a Prophet to the King-</p>					
		<p>2. 17. 3. 18. 4. 19.</p>					
		<p>At the same time, in the kingdom of Israel, prophesied Jonas the son of Amithai, and Hosea, the son of Beeri.</p>					
		<p>Jonas was of Gathe-Chepher, [2 Reg. 14. 25. ] a town of the Tribe of Zebulon, [Job. 19. 13.] in Galilee of the Gentiles, [Esa. 9. 1.] which I note by the way, to meet with that of the Pharisees to Nicodemus, [Job. 7. 52.] where they say, [Search</p>					
					3906.	808.	







The year of the World	58	The fifth Age	Reign of the Kings of the Kings of the King of Juda of 152	of the World.	The Julian Period.	The year before Christ.
				the self-same man, who was converted and brought to repentance by the preaching of the Prophet Jonas; so that here also the men of Ninive, may seem to have risen in judgment against this Nation: and that God here raised up a heathen man, repentant, to take vengeance of unrepenting Israel. But Menachem gave him a thousand talents of silver, to help, settle and confirm him in his kingdom, [2 Reg. 15. 19, 20.] whereunto he refer that of [Hosea, 5. 1.] When Ephraim saw her disease, and Juda her love, Ephraim went away to the Assyrians, and sent to the king of Arab, or, to the king, that should defend, or uphold him. Menachem being thus confirmed in the kingdom: which he had gotten, began to reign quietly in the latter end of the 39 year of Azaria, or Uzzia his reign; and held the kingdom, by the space of ten years, [2 Reg. 15. 17.]		
3237.			41. 2. 42. 3. 43. 4. 44. 5.	Sardanapalus held the kingdom of the Assyrians, 20 years, <i>Joh. African.</i> and <i>Euseb.</i> who in his Epitaph (which is to be read in <i>Athenus lib. 12.</i> out of <i>Clitarchus</i> : and in <i>Strabo, l. 14.</i> & in <i>Arrianus, l. 3.</i> of the acts of Alexander) is said to have built two Cities in Cilicia, in one day, to wit, <i>Anchialus</i> and <i>Tarsus</i> .	3947	767.
3242.		Achaz the son of Jotham, was in this year born: for he was twenty years old, when he came afterword to reign, [2 Reg. 16. 2, 2 Chron. 28. 1.] But because he reigned 16 years only; and after his decease, his son Ezechias, is said to have been twenty five years old, when he began to reign, whereby Achaz could be but eleven years old, when his son was borne, therefore Tremelius would have it understood that Achaz was twenty years old, not when himself, but when his father Jotham began to reign.	45. 6. 46. 7. 47. 8. 48. 9. 49. 10.		3952	762.
3243.			50. 1.	Pekahia succeeded his father Menachems deceased in the 50 year of Azaria, or Uzzia, King of Juda, and reigned two years, [2 Reg. 5. 2.]	3953	761.
3245.		Habyattes the elder, reigned in Lydia 14 years, <i>Euseb. Chron.</i>	51. 2.	Pekah, the son of Remaliaha, king of Israel, killed Pekahia, in Samaria, in his own palace, reigned in his stead 20 years, reckoning from the 52 years of Azaria, or Uzzia King of Juda, [2 Chr. 15. 25, 27.]	3955	759.

The

The year of the World.	The fifth Age	Reign of the Kings of the Kings of the King of Juda of 152	of the World.	59	The Julian Period.	The year before Christ.
3246.		The 14 Jubile, in which the prophet Isaiah saw and beheld the glory of the Lord, sitting in his throne, and compassed about with a guard of Angels, singing, <i>Holy, Holy, Holy, Lord God of Sabbath</i> , the people of the Jews, growing from this time forward, more & more obdurate and blind every day than other; lest they should understand the words of the prophets, which were sent unto them, and should be converted and healed, [Esay 6. John. 12. 40, 41.]				
		This vision of the prophet Isaiah, befel in the last year of King Uzzia, [Esay 6. 7.] after whom being buried in the cities of David, and in the burying place of the Kings; but a part from the rest, because of his leprosie, succeeded his son Jotham, in the 20 year of Peka, King of Israel, and reigned 16 years in Jerusalem, [2 Reg. 15. 7. 32, 33. 1 Chron. 26. 23. and 27. 1. 8.]				
		Jotham, fought a battail against the Ammonites, and overthrew them, whereupon they became tributary to him, by the space of three years, [2 Chron. 27. 5.] under him and his two successors, Micah the Morastite, together with Isaiah and Hosea, executed his prophetic function, [Mic. 1. 1.] In his time also, as <i>Josephus lib. 9. Antig. cap. 11. et. 12.</i> affirms, did Nahum the prophet foretel, the subversion of the Assyrians, and city of Ninive, which came to pass 100 and 15 years after, whereas by that reckoning, he should rather have gathered, that Nahum prophesied in the time of Achaz, the son of Jotham.				
3252.		In this year was Ezekias the son of Achaz, born of Abiah, the daughter of Zacharia, for he was 25 years old when he began to reign, [2 Reg. 18. 2, 2 Chron. 29. 1.]				
3254.						
		Aradus, which is a verie small Island, as <i>Mela</i> noteth, and the whole circumference thereof, taken up with one town, and Cyzicum, in Propontis; were this year built.				
		Arbaces the Governour of Media, scorned the effeminacie of Sardinapalus, conspired with Beletus the Governour of Babylon, and armed against him four hundred thousand men, of Medes, Persians, Babylonians and Arabians; And having been overthrowen in three battails, yet				

a firmeth

The year  
before  
Christ.

397.2.740.



him from the kings of Syria, &c. Itaels hands: &c. he thereupon came and took Damascus, and carryed away all the inhabitants thereof to Kire, &c. put to death Rezin, the king of Syria, [1 Reg. 16. 7, 8, 9.] fulfilling therein the prophesie as well of Isaiah, [Is. 7. 16. &c. 8. 4. &c. 9. 11.] as of Amos, who long before had foretold the ruine of the kingdom of Damascus, in these words, *I will send a fire upon the house of Hazael, which shall consume the palaces of Benhadad, and I will break in pieces the bars of Damascus, and root out the inhabitants of the valley of Aven, and him that beareth the scepter out of the house of Eden, and the people of Syria shall be carryed away into Assyria, saith the Lord, [Amos 1. 4, 5.] And so the kingdom of Damascus, and with it that of Hamath, of which, as then being in a most flourishing estate, mention is made, [Amos 6. 2. and of Aradus, Jer. 49. 23, Esey 10. 9. and 36. 19. and 37. 12, 13.] which was begun in Rezin, [1 Reg. 11. 23, 24.] ended in this Rezin, which continued for ten generations, as Nicol. Damascenus, cited by Josephus, lib. 7. Antiquit. c. 6 affirmeth, see before upon the year of the world 2960.*

But when Achaz went to meet Tiglath-pilezer at Damascus, and to congratulate him, for his great victory there obtained, he there saw the great altar: the fashion whereof he forthwith took, and sent to Uriah, the priest, that he might make the like of it, in Jerusalem, on which, upon his return thither, he both offered himself, and also caused the people to offer their sacrifices, removing the brazen altar, a far off from the fore-part of the house, that it might not stand between his altar, and the house of the Lord, [2 Reg. 16.]

3265.

When Achaz had now made him selfa servant to the K. of Assyria, he then found, that he had received more hurt than help from him, [2 Chr. 28. 20, 21.] which the prophet a little before had intimated to him, by that allegory of his, saying, *The Lord shall shew off the hair of thy head & feet, with an barred razor, from beyond the river, even the king of Assyria, and it shall also consume the beard, [Esey 7. 20.]* wherefore also Achaz turned the entrie without, which led from the kings house to the house of the Lord, for fear of the king of Assyria, [2 Reg. 10. 18.] that is, as Tremelius understands it, for fear lest the king of Assyria, should assault him

4.

1.

Holca, the son of Ela, having murdered Pekah the son of Remaliah, got the kingdom into his own hand, in the 10 year, from the time that Jotham began to reign over Juda, [2 Reg. 15.] that is, in the fourth year of the reign of Achaz, yet by reason of fits and tumules, which a- royle thereupon, he could not presently enjoy it: but that state continued in confusion, and in a kinde of Anarchy, for the space of 9 years.

3975. 739.

Holca

him that way, and to break into his palace, and yet in the midst of all these his afflictions, he firmed still more and more against the Lord, [2 Chron. 28. 22.]

5. 2.  
6. 3.  
7. 4.  
8. 5.

3269. Candaules, whom the Greek Authors call, as Herodorus saith, Myrsylus, the son of Myrsus, the last of the stock of the Heraclydæ, reigned in Lydia 17 years, Engeb. Chron.

3979. 735.

3271. Nadius, or Nabius, נבדן reigned over the Babylonians, 2 years, Ptol. in Reg. Canon.

3981. 733.

3273. Chinzius and Porus, reigned over the Babylonians, five years, [Id. ib.]

3983. 731.

3274. c.

9. 6.  
10. 7.  
11. 8.  
12. 9.

3276. b.

13. 1.

Holca having composed all differences at home, began now quietly to reign in the later end of the 12 year of Achaz king of Juda.

3984. 730.

14. 2.

Tiglath-pilezer, or Ninus the younger, when he had reigned 19 years, as hath been noted out of Cætor, dyed, and after him succeeded Salmanasser, called Evemassar, in the Greek copie of Tobias, and this seemeth to be that Shalman, who in the prophesie of Hosea 10. 14. is said to have laid wast the house of Arbel, (famous afterward for the overthrow of Darius the Persian) in the day of bataille, to wit, the country of Arbel, in the land of Assyria, beneath Arpad; also against this Hosea, king of Israel, Salmanassar came up, and made him to serve him, and to pay him tribute, [2 Reg. 17. 3.]

3986. 728.

3277. c.

1. 16. 4.

Achaz, in the last year of his reign, joyed his son Ezekia within, in the kingdom, who from that time, being the later end of the third year of Holca king of Israel, reigned 29 years in Jerusalem, [2 Reg. 18. 1, 2.]

3987. 727.

3278. a.

Jugus or Iulzus, reigned over the Babylonians 5 years, Ptol. Reg. Canon.

b.

And in this year died Achaz: and the Prophet Esey foretold the Philistines (who at that time, unjustly detained a part of Judea, as was shewed before, in the 3264. year of the world) of their destruction, [Esey 14 from the 28 verse to the end thereof]

K

thereof: as likewise he forewarned the Moabites of a great calamity to befall them within three years after, [ *Ezra* 15. 1. and 16. 14. ] of the fulfilling of which prophecies look what we shall hereafter say, upon the years 3280. and 3284.

Achaz dying, was buried in the city of David, [ *2 Reg.* 16. 20. ] but not among the Kings, [ *2 Chron.* 28. 27. ]

Ezechias, (his father being dead, and he now at his own disposing) toward the later end of the first year of his reign, in the first month, Abib, opened the doores of the Lords house, which his father had caused to be shut up, [ *2 Chron.* 28. 24. ] and commanded the Priests and Levites to sanctifie themselves, and then to cleanse the Temple, [ *2 Chron.* 29. 3, 4. ]

And they taking courage hereupon, upon the first day of the first month, ( *Apr. 21. upon the Sabbath-day* ) sanctified themselves. And then, according to the Kings command, came to cleanse the house of the Lord; and upon the eighth day of the same month, ( *28 Apr. being also upon the Sabbath-day* ) entering into the porch of the Temple, they sanctified the house of the Lord eight dayes; so that upon the sixteenth day of the first month ( *6 of our May, being Sunday* ) they finished that work, [ *2 Chron.* 29. 15. 17. ]

The next morning, King Ezechia, early in the morning, ( *May 6 being Monday* ) called together all the Rulers of the City, and went up into the house of the Lord; wherein, together with the people, by the ministry of the Priests and Levites, he offered many sacrifices upon the Altar of the Lord, with great joy and gladness, [ *2 Chron.* 29. v. 20. 26. ]

But because the Pascheover could not be kept at the same time when that meeting and the cleansing of the Temple was appointed, because the number of the Priests then sanctified was not sufficient, and the people was not gathered together from all parts to Jerusalem, according to the law, [ *Numb.* 9. 10. 11. ] therefore was the Pascheover appointed to be kept, in the second month, whereof notice being given to the people from Beerseba even to Dan; not onely the Jewes, but some also out of the Tribes of Asher, Manasses and Zabulon, ( the rest of the Tribes laughing at such warning given ) came together in Jerusalem:

lem: where the Idol-altars, and altars of incense being demolished it, and then thrown into the brook Kidron, they killed the Paschal lambs upon the 14. day of the second month ( *being on our third of June, falling upon a Sunday* ) then kept they the Feast of sweet-bred 7 days, offering their sacrifices of thanksgiving, and singing praises to the God of their fore-fathers: to which in further testimony of their thankfulness unto God, they added seven dayes more; all which they kept and celebrated with great gloe and joy of heart, [ *2 Chron.* 30. 23. ]

And when they had finished all things, then all the Israelites, which were there present, about the end of the said second month, went forth throughout all the cities of Juda, and brake down the Images, & cut down the groves, and destroyed the High places and Altars, throughout the whole land of Juda and Benjamin, and even throughout Ephraim and Manasses, until they had finished the work they went about: which done, the Israelites returned every man to his own home, in their several countries [ *2 Chron.* 31. 1. ]

But Ezechia went further, and brake in pieces the very brazen Serpent, which Moses had set up, [ *Numb.* 21. 9. ] because unto those dayes the children of Israel had burnt incense to it; and in contempt thereof, by a diminutive terme, called it *Necushtan*, ( *i. e.* ) a little piece of brass. And in like manner, taking order that the Priests and Levites should serve every of them, in his office, and by turn; he also provided them of victuals and maintenance, by letting on foot again the law of first-fruits and tithes, [ *2 Chron.* 31. ]

Whereupon, in the third month, every man brought in, who should bring fastest, their first fruits and tithes, and delivered them to the Priests, [ *2 Chron.* 31. 5, 6, 7. ]

In the seventh month, wherein the gathering of the fruits of the whole year was finished, [ *Exod.* 23. 16. ] the bringing in of the first fruits and tithes, was fully compleat and ended, [ *2 Chron.* 31. 7. ] and officers were appointed by Ezechia for the just distribution of them, [ *2 Chron.* 31. ]



6.

3

6.

Hosea the king of Israel, consulting before hand with *Sons* king of Egypt, refused to pay tribute any longer to Salmanasser, [ 2 Reg. 17.

v. 4.] Which Sous or Sua, as Jerom calls him, seemeth to be none other: but *Sabacon* the Ethiopian.

Whence Chrysostome, in his 30 Homile upon John, saies that this Hosea confederated with the Ethiopians: and Severus Sulpicius, in his sacred History lib. 1. saith, that he drew into his side, the kings of the Ethiopians, who at that time, held the kingdom of Egypt.

Salmanassar, getting knowledge that Holca, had confederated with the king of Egypt: sift of all made sure of all the land of the Moabites, that he might leave no enemy on the back of him, to annoy him or his army, razing to the ground their two chief Cities, Are, and Kir-hafareth; according to the prophetic of Isaiah uttered three years before it came to pass; [E<sup>sa</sup>, i. 26. 1. and the last: with the notes of Tremellius thereupon:] and then he went through and wasted all the land of Israel: and then marching toward Samaria in the 4 year of Ezechia, and 7 of Holca, in the beginning of each of them, besieged it three years; [2 Reg. 17. 4. 5. and 18. 9.]

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1

Mardocephadus began to reign in Babylon, after the beginning of Nabonnassers reign there 26 years from the end thereof 42 years, as we find in *Ptolemy, Reg. Canon*. By the Prophet Isaiah, Merodach Balaadan, is called the son of Baladan: [c.39.] as being Belshazzar, or the son, or according to a most usual Hebrew, Nephew of Nabonnasser. In this Mardocephadus his first year, the moon was eclipsed at Babylon, as *Ptolemy* in his *book of his great Syntaxis*, c. 6. noteth in the 270<sup>th</sup> of Nabonnasser, 39 of the month Thoth, as the Egyptians call it, to wit, toward the end of the 19 day of *our March* two hours and an half before midnight.

Toward the end of the 3 year of the siege of Samaria : and 6 of the reign of Ezechiel, and 9 of Holofer, Samanafar took Samaria, and carried away the Israelites into his own Country, and planted them in Ciliachia, Babylonia, and Nchar-gofan : whether Tigath-pilefat, had forced, or the two Tribes and a half inhabiting on the other side Jordan [1 Chron. 5, 26,] in the Cities of Media [1 Reg. 17, 6, and c. 8, 10, 11.] for the Anarchie, which was, before the kindly power of Media was torled upon **Deiaces** gave occasion to the Allyrians to invade and take in that whole country, whence it was that Tobit or Tobiashe eldar, who faith of himself, that he at this time, with Anna his wife, and his countrymen the Nephthalites, was carried away into the land of the Allyrians, and there made purveyor or provider of corn to a household, and also that he was carried into media, and there placed in a principal City of Media, called Rares, and there deposited ten ta-

3989.725.

3993, 721.

lents of silver, in the hand and trust of Gabel his near kinsman, and one that was carried away captive with him to the same place, [Tobit. i.] And this wasthe end of the kingdom of Israel, when it had stood severed from the kingdom of Juda, by the space of two hundred fifty and four years.

3284.  
b.

In the second year of Mardocempedus, or of Merochach, there was seen another eclipse of the moon in Babylon, in the 28 year of Nabonalar, upon the 18 day of the month Thoth, at midnight (to wit, in the beginning of the 9 of March, according to the Julian Calendar, upon Saturday) and 176 days, 20 hours and a half after, a third eclipse of the moon, upon the 15 day of the month Phamenoth (in the end of the 1. of September, being Sunday) three hours and a half before midnight, Ptolemy lib. 4. magn. Syntax, cap 6, and 7.

12285

Seuechus the Ethiopian, Sabacons son, reigned in Egypt, 14 years, [*African,*] who seemeth to be Sethos, Priest unto Vulcan : of whom Herodotus, in his *second book*, c. 141, maketh mention.

1286

Candaules having shewed his wife to Gyges a Courtier of his, the son of Dalcylis, in an unfriendly manner, was by him (his wife setting him on theretro) murdered; and he thereby got, not only her, but with her the kingdom it self of Lydia. *alio*, for his labour, which is mentioned by Arctichous, of the Isle of Paros, who lived at the same time; in a Trimeter lambus of his and to the kingdom of Lydia fell from the race of the Heraclidae into the flock of the Mermaudes: wherein it continued by the space of 170 years: in which Gyges himself reigned eighteen in it; *Heracl. lib. i.* Now that this Gyges was but a bond-flave, appears by that laying of Cretus his grandchild in *Xenophon. Instit. Græc. l. i.* *τὸν βασιλέα περὶ τὸν αὐτὸν χρόνον ἀφαιρῶντα τὸν πατέρα καὶ τὸν υἱὸν ἐκ τῆς βασιλείας ἔλαβεν.* (¶) Understand that the title of my Ancestors that here reigned, was made a king and a free man both at once: and Plato in his *2 de Repub.* saith, that he was master of the King: cattle, and his name Gyges, in the *caeteru* dialect seemeth to have been *γῡγ*, (i. e.) Gug, or Gog.

3287.

Gyges having thus gotten the kingdom, sent lundry great offerings to Delphos, made war upon Miletus and Smyrna: and took the City of Colophos, by force, *Herod. lib. 1. cap. 17.*

17. Elulius king of Tyre, reduced under his obedience the Kittians, which had revolted from him, making a voyage thither by sea. Against the Tyrians, Salmanaſar king of Aſſyria marching with his army, invaded all Phenicia: yet ſhortly after, making a peace with them, he returned home again: and not long after, Sidon and Ace (called afterward Ptolemais) and Ptolemy or old Tyre, with ſundry other Cities, fell off from the Tyrians to the Aſſyrians; and when the Tyrians only now ſtood out againſt him, he returned a ſecond time: in which action, the Phenicians furniſhed him with fixty ſhips, and eight hundred Mariners: whom the Tyrians let upon with twelve ſhips only, and routed all that Navie, and took five hundred priſoners of them: whereby they got no ſmall reputation at ſea: But Salmanaſar returning to beſiege it, let guards upon the river, and conducts, which ſerved the City, and cut them off: which hindered them from watering, which could being beſide againſt them five year together, forced them at laſt to dig wells within their City walls, and to live of that. This is delivered by Menander of Ephelus in his Chronicles, tranſlated into Greek, out of the Tyrian Annals, cited by *Iſſeph. 9. Antiq. cap. ult.* where for Elulius, Rufinus, an ancient Laſine interpreter, calleth him *Aſylus*; and thence Scaliger taketh occaſion to call him *Elſelus*, from whom yet I differ in this, that he here ſaith that the Cyprians were by Menander called Kittians: whereas he by the name of Kittians, underſtood in deed the inhabitants of Gitta, or Gath, known well enough by that name in the holy Scriptures, [*2 Sam. 15. 18. and e. 21. 19.*] compared with [*1 Sam. 7. 4.*] who were all ſubdued to Juda, by Elchia, in the very time of this Elulius or Eluſus, as may be gathered out of *Jobeleus*: who ſaith that Elchia made war upon the Philiftines, and having vanquiſhed them, joyntly all their Cities and Countrey, from Gath, to Gaza, to the kingdom of Juda: *y. Antiq. e. liſt ſecond*: as alſo, it is clear out of [*2 Reg. 15. 18. and 8. 1.*] that Elchia did ſubdue the Philiftines as far as Gaza, and the territories thereof: but againſt the Tyrians, who at this time were grown proud and intolent by reaſon of their wealth and ſucceſſe in war, was uttered that prophecy by [*Eſaias. 23. 1.*]

But when Salmanazar died, his son Sennacherib reigned in his stead, [*Tob. 1. 18.*] whom *Herod. l. 2.* calleth the King both of Assyria, and Arabia too, perchance for that the Assyrians

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4002.712.

For it was not for nothing, that the Assyrian messenger put them in mind of Egypt, saying, *Now behold, you trust in the staff of this broken reed Egypt, on which if a man lean, it will go into his hand and pierce it; for even so is Pharaoh, to all such as trust upon him.* [2 Reg. 18. 27.] for we find the same similitude used by God of the Egyptians and Israelites, in *Ezekiel* 29. 6, 7. and likewise in *Ezra*, chap. 30. and *chaps. 1.* many things, spoken against the vain hope which the Jews had of help from Egypt, and among the rest this also, *Therefore saith he, shall the strength of Pharaoh be your shame, and your trust in the shadow of Egypt your confusion, for the Egyptians shall be in ruin, and to no purpose: therefore have I cried concerning this, Their strength is to lay at home.* [chap. 30. 3, 5, 7.]

Sennacherib, returning out of Egypt into Palestine, besieged Lachish, and all his power with him; [2 Chron. 32. 9.] Ezekias sent unto him to Lachish, to buy his peace, and agreed with him for it, at a certain price; wherefore draining all his own treasure, whereof he had formerly been so proud; as also the treasury of the temple, he paid him 300 talents of silver, and 30 talents of gold; but he having received the money, stood not to his word, but sent Tartan, who had now taken Azotus, and Rabliar, and Rablacha with a great army from Lachish to Jerusalem. [2 Reg. 18. 14, 17.]

These coming to Jerusalem, stood at the conduit of the upper pool, upon the high-way of the fullers field, and when they called out to speak with the king Eliakim, the son of Hilkiah; which was over the households, and Shebna the scribe, and Joach the son of Asaph, the Recorder, went fourth unto them. And when they would not deliver up the city, as was desired, Rableah then cried out, that Ezekias did all in vain rely upon God for help, and that he himself came not thither, but as he was sent from God; and having reviled the God of Israel and Ezekias, his servant with many reproachful languages, he moved at last the people to mutiny and to fall over to his master the king of Assyria. And this they speak aloud, and in the Hebrew tongue; that the people which then stood upon the wall might hear and understand what they said; to frighten and perplex their minds, that in that tumult they might assault and take the city. [Ezra 36. 2 Reg. 18. from 2. 17. to the end of the chapter, 2 Chron. 32. 9, 18.]

Ezekias hearing thereof, rent his clothes, and putting on sackcloth, went into the house of the Lord, and withal, sent Eliakim and Shebna, and with them, the elders of the priests, clothed likewise in sackcloth unto Isaiah the prophet, to pray him that he would ask counsel of God, in this sad case, and power forth his prayers unto him for help, and the prophet bade him be of good comfort; for that the king of Assyria, should hear a flying report, and thereupon should break up his siege, and get him gone into his own country, and there be slain with the sword; all which forth-with came to pass. [Ezra 37. 1. 17. 2 Reg. 19. 17.]

Rabshakeh, when he could not prevail, returned to Sennacherib, whom he found risen from before Lachish, and besieging Libna. [Ezra 37. 8. 2 Reg. 19. 8.]

Tirhaka king of Ethiopia, did not invade Egypt, and Syria, as Scaliger, without all ground, in his notes upon Eusebius, p. 72. and in his *Illogical Canons*, pag. 311. would have it; but rather, he sent forces to assist and help the Egyptians and Jews for the Scripture is clear, that he came forth to fight against Sennacherib. [Ezra 37. 9. 2 Reg. 19. 9.] This Tirhaka, *Strabo lib. 1. and 15. calleth, Tarsan of the Ethiopian*; and further reporteth out of Megasthenes, a writer of the affairs of India, that he passed over into Europe, and went as far as Hercules his pillars.

Sennacherib therefore hearing a report of Tirhaka his approach, being ready to remove to Libna, sent his minatory and rayling letters unto Ezekias, speaking therein of the God of Israel, as of the gods of the nations, the work of mens hands, which Ezekias opening and spreading before the Lord in his Temple, with many tears poured forth, craved aide and deliverance from God, against the Assyrians, and received an answer from God by Isaiahs the prophet, that God would defend that city, and that the king of Assyria should not so much as come before it, but should return by the way he came. [Ezra 37. 9, 35. 2 Reg. 19. 9. 2 Chron. 32. 17, 19, 20.]

The very self same night after these things passed at Jerusalem, and a few dayes, after his victory achieved against the Ethiopians, which to have fallen out much about this time, some gather out of the 18 and 20 chapters of Isaiahs, God sent his Angel, and destroyed every man of valour, every commander, and chief man in the Assyrian army, and the next morning there were found one hundred fourscore and five thousand dead carcases lying on the ground: whereupon Sennacherib with shame, brak up, and returned into his own land, and rested him at Ninive; where it came to pass, that as he was at his devotions, before his god Nitroch, Adramelich and Shazerzer slew him with the sword; which done, they fled presently into the land of Ararat, or Armenia; and Efor-haddon his son reigned in his stead. [Ezra 37. 36, 37, 38. 2 Reg. 19. 35, 36, 37. 2 Chron. 32. 21.] All which had been fore-told by the prophet Isaiahs, [Ezra 38. and in *chap. 31. 9. also*] as I come conceive,

In

In the first chap. of the book of Tobia, there are these things found which belong to this story; That Sennacherib, when he came fleeing out of Judea, for the very hatred which he bare to the Israelites, flew many of the Jewes, and that Tobit, or Tobia the elder, stole away the dead bodies, and bestowed burial on them; and that being thereof accused to the King of Ninive, he was faine to get him gone from thence, and to hide his head elsewhere for a certain time: and that he was plundered and spoiled of all his goods, having naught left him to trust unto, save only Anne his wife, and Tobias his son. That after 45 dayes, or as the Greek copy hath it, before 55 dayes, Sennacherib was murdered by his sons; and that they fleeing away into the mountains of Ararat, Elarchaddon his son reigned in his stead, being wrong named in sundry copies; in some Achirdon, in some Sarchedon; and that the new King let Achiacarus, the son of Hananel Tobits brother, over all his fathers accounts and his own: inso much, that he was not only his Steward and keeper of his accounts; but was also cup-bearer, and privy feal unto him, and was the second man after the King.

Ezekias had his son Manasse, by Hephzibah, after the prolonging of his life 3 years, and 12 before his death.

When the Medes had hitherto now lived without a King, and Dejoces would not attend the judging of their causes and controversies any longer, and thereupon ensued nothing but spoilings and robberies in all places; the people finding the inconveniences of an Anarchie, or want of a King, whercof the least was not, that the Assyrian taking hold of this occasion, had possessed himself of many cities and places in Media; as I noted before upon the year of the World, 3283. they furnished all with one accord to Dejoces, 150. years before Cyrus began his reign: as Herodotus in his first book avereth; whom giving off Ctesias in this point, both Dionysius, Halicarnassensis and Appianus Alexandrinus, in the beginning of his Roman Histories, do follow. Though Diodorus Siculus, in his *second book*: whether thorough failer of memory, or false copying, hath here put Cyaxaris for Dejoces; who is said to have been elected King over the Medes, about the *second year of the 17 olympiade, according to Herodotus*: For tubduating 150. years from the beginning of Cyrus his reign, which as he supposes, falls in with the beginning of the 55 olympiade, and consequently with the middle of the years, 4154. of the Julian Period: it follows that the 1 year of Dejoces the first King of the Medes must be placed upon the 2 year of the 17 olympiade, and the middle of the 4004. year of the Julian Period; allowing the later end of the second year of the same olympiade, to have been taken up and spent in the transaction of the business itself, and election made of the new King; which first Epoch or point of the beginning of this new kingdom of the Medes to have been most rightly assigned and set down by Herodotus, the prelate times of every Kings reign, compared with the Eclipse of the Sun, which betel in the reign of Cyaxares, here underneath, in the year of the World, 3403. to be spoken of, will manifestly declare.

The fifteenth Jubilee, which was the middle-most of all the rest, and the most joyfully kept, next to that of Solomons at the dedication of the Temple; both for the fresh memory of to great a deliverance, and also for the great prosperity of the place ensuing thereupon: So that many brought offerings and gifts to the Lord at Jerusalem; and rich presents to the King himself; for he was magnified after this among all nations; and prospered in whatever he undertook. [2 Chron. 32. 23, 27, 30.]

And God himself did to rule, and govern the people it self of Juda, after such their delivery, that (according to his own promise made) they took root downward, and brought forth fruit upward. [2 Chron. 32. 22. *Ezra*, 37. 31, 32.] Moreover the consideration of the Jubilee is necessary for the understanding of that sign of Gods mercy given the year before unto Ezekias: *Thou shalt eat, saith God, this year, that which groweth of it self, and the second year, that which springeth of the same; and in the third year, low ye, and reape ye, and plant vineyards, and eat of the fruit thereof.* [*Ezra*, 37. 30. 2 Reg. 19. 29.] for because the last years harvest was either gathered by the enemy which raved all the country over, (according to Gods threatening, *Leviti*, 27. 16. *Deut*, 28. 33. *Jerem*, 5. 17.) or by them spoiled and troden underfoot; necessary it was for the people to live that year upon that which grew of it self: and this year by reason of the Jubilee, it was not lawful either to sow or reape, which otherwise, no fabballary year intervening, might well have been done: seeing the Assyrian Army being destroyed by the Angel, there was nothing to hinder them. But the year following, when there was neither enemy to fright them, nor fabballary year to withhold them, they might fall securely to their husbandry as at other times.

Unto Mardolempadus, or Merodach Baladad, after he had reigned 12 years in Babylon, succeeded Arkanias in the 29 year of Nabonaser, and reigned 5 years [*Ptol. in Reg. Can.*]

Parion in the coast of Hellespont, near unto Lamplacus, was built, *Euseb. Chron.* or rather re-edified by the Milesians and Erythreans, who sent thither a Colony at this time to plant it anew.

Dejoces King of the Medes in the first year of the 18 olympiade, which was this year, built

built Ecbaran, as we read in Eusebius his Greek Chronicle; This City in [Exra 6. 2.] is called Acmechia: but by Ctesias in his *Periæta*, as Stephanus Byzantinus saies, was called Agbatani: a fuller description of which building is to be found [c. 1. of the book of Judith] where it is said that it was built by Arphaxad King of Medes, and by Herodotus; and other writers it is attributed to Deiojes; whereby it appears, that one and the same name was called by both names; of which matter more will hereafter be said in the year of the world, 3448.

3299. Taracas the Ethiopian, called before in the year of the world 3294. Tirhaka reigned in Egypt 18 years: [Africanus.]

3300. After Arkanianus, there was a vacuance of a king for 2 years; [Ptol. Reg. Canon.]

3302. Belibus, al. Belithus, and Belcius, held the kingdom of Babylon; 3 years: *Ibid.*

3305. Apronadius reigned likewise there 6 years, *Ibid.*

3306. Ezecchias was buried in the upper part of the sepulchers of the posterity of David, and all Juda, and the Inhabitants of Jerusalem, did him what honour possibly they could in his death, [2 Chron. 31. 33.] After whom came his son Manasses, and reigned 55 years, [2 Reg. 21. 1.] He again set up the High places, which his father Ezecchias had pulled down: he built altars to all the host of heaven in the two courts of the house of the Lord: and made his son passe the fire in the valley of the Son of Hinnom: Judgments Divinations and Sorceries and Soothsayings: and set up a molten Image in the house of the Lord: making Juda and the inhabitants of Jerusalem to go astray, and do worse than all the Nations, whom God had driven out before the face of the Israelites, [2 Reg. 21. 2, 3, 4.] *Chron.* 33. 29. and moreover shed much innocent blood; inasmuch that he filled Jerusalem therewith: besides his own sin committed, in making Juda to sin, and to do that which was evil in the sight of the Lord, [2 Reg. 21. 16. and 24. 4.] In which shedding of innocent blood, the death of the Prophet Isaiah is principally remembered, whom he caused to be cut in two pieces with a wooden saw; as the Babylonish Talmud, in their Treatise *Moed* and Justin Martyr in his Colloquie with Tryphon, Jerome upon *Isaiah* [c. 20. and 57.] and others of our men, report, who expound that word *et cetera*, [Heb. 11. 37.] i. e. *Were sawed in pieces*, as meant of the Prophet Isaiah: For all which, God threatened that he would breach out over Jerusalem, the line of Samaria, and the plumb of the house of Achaz: and that he would wipe Jerusalem, as one wipeth so do, when he wipeth a distaff, and turneth it upside down, [2 Reg. 21. 13.]

3311. Rigielus reigned over the Babylonians one year, [Ptol. Reg. Can.]

3312. Melisimordacus reigned there likewise 4 years, *Ibid.*

3316. There was a vacuance of a king in Babilon 8 years, *Ibid.*

Deiojes enlarged the dominions of the Medes, as far as the river Halys; 128 years before the end of Aalyages his reign, as may be gathered out of Herodotus, *lib. 1. c. 130.*

In the 23 Olimpiade, Herostratus Naucraticus a merchant of Egypt, coming to Paphos in the Island of Cyprus, is said to have bought there a little Image of Venus, of the bignesse of the palm of a mans hand, and of very ancient workmanship, and that by the power thereof, being miraculously delivered out of a main danger at sea, by virtue of that image, he consecrated the same at Naucratis in the Temple of Venus, with great solemnity; as we find in Athenens, who was himself a town-born child of the same place, in his 15 book *Deipnosophist.* But if we will rather believe Strabo, *lib. 17.* there was no such town as Naucratis then built in Egypt: nor till afterward that it was built by the Milesians, in the time of Cyaxetis king of Medes, and of Plamyticus king of Egypt, who lived at the same time with him.

3317. Troubles growing in Egypt; there was there a vacuance of a king for 2 years, [Diod. Sic. *lib. 1.*]

3319. After which Egypt was ruled by an Aristocracie of twelve men, which governed that kingdom by Common Council and advice; which government, is by Herodotus, *lib. 2. c. 147.* and Diod. Sic. *l. 1.* said to have lasted 15 years; whereunto Tremellius is of opinion, that *that burden of Egypt*, spoken of by the Prophet Isaiah, [c. 19.] refers where [v. 5, 6.] [speaking of the drying up of the river Nilus, this is also foretold, *They shall want of their waters, to run into the sea, so that their river shall be dried up, and turning away their waters, they shall empty and dry up their channels fenced with banks: which out of Herodotus, Tremellius thus expounds, These 12 petty kings, by the labour of this miserable people, shall strive to over-rule the very works of nature, and shall turne away the waters of Nilus: even to lay the channels thereof dry, that they might fill; their pond or loough of Marius with their Pyramids and Labrymbs only for their lust and pleasures sake.* But Scaliger in his *Canon*, *Isagog.* understands it, that there should be there to great a drowth, that their river Nile, in the summer season, should not rise

4009. 705.

4010. 704.

4011. 703.

4014. 700.

4016. 694.

4020. 694.

4025. 693.

4026. 688.

4027. 687.

4029. 685.

rise nor flow, nor water Egypt as it used to do; and refers this prophesie to the former times of *Sosii* or *Sabbacan*.

3323. The race of the babylonish Kings falling after thole 8 years vacuance, Efarachaddon the King of Assyria, reduced them under their former yoke of his obedience, and held that kingdom 13 years: as we learn out of Ptolemeus, *Can. Reg.* For that this Adaradus is the same with our Efarachaddon, appears, not only by the vicinity and likeness of the name, but also by the content of holy Scripture, which intimates to us, that he was King both of Assyria and Babylon at the same time; as we shall see anon, in the year of the World 3327.

3324. Ardys the son of Gyges, reigned in Lydia the space of 49 years: he took Pryene by force, and invaded Miletus, [Herod. *lib. 1. cap. 15.*]

3327. In Sicily, the City Gela was built, and Phafelis in Pamphilia by two brothers, Antiphenus and Laciis, [Euseb. *Chron.*] who consulting the Oracle at Delphos concerning a place to plant in; were answered, that the one should saile westward, and the other eastward, as Stephanus Byzantinus in the word *Gela*, reports, out of Aristenetus his first Commentary of Phafelis. And Hieronymus in his book of the Borders of the Colophoniens, treating of the building of Phafelis, saith that Laciis, who transported a colony thither, gave unto one Cylabra, a shepherd, whom he met driving his flock to feed, the price of the ground whereon he built his city, in certain powdered provisions, which he required. But Philostephanus in his book entitled, *Of the Cities of Asia*, delivereth more fully, that Laciis, a man of Argos, one of them which went with Mopliis (the founder of the city Colophos) and whom some call Lindius, brother to Antiphenus the builder of Gela (which Lindius is also said to have been of Rhodes by Herodotus *lib. 7.* and by *Thucydides lib. 6.*) and that being lent by Mopliis with certain other men, by the Oracle and bidding of Mantus, Mopliis his mother, for that the popes of his Ships were in a tempest split about the Chelidonian Isles, he could not arrive till late at night: and that there he bought the place of ground whereon he built his city, as Mantus had foretold, giving certain salt meats for it unto Cylabra the owner of it, such as our of all their ship-provisions he most desired, [Athen. *Deipnosoph.* *lib. 7.*]

This year also was fulfilled the prophesie spoken by the mouth of the Prophet Esaiiah, [chap. 7. 8.] in the beginning of the reign of Achaz, *within sixty and five years Ephraim shall be broken in pieces, so that it shall be no more a people.* For although the greatest part of them were carried away by Salmanassar 44 years before, and the kingdom utterly abolished, yet among them which were left, there was some shew of a government. But now they left off to be any more a people, by reason of the great multitude of foreigners which came to dwell there; in comparison of whom, the small remainder of the Ephraimites were counted as nothing; for, that they were not utterly extinct in their own country appears, out of the story of Josias, [2 Chron. 34. 6, 7, 33. and chap. 35. 18, with 2 Reg. 23. 19, 20.] But there were ever now and anon, new colonies or companies (sent out of Babel, Cuth, Hava, and Sepharuaim) which possessed Samaria by way of inheritance, dwell in all the cities thereunto belonging, [2 Reg. 17. 24.] And that this was so done by Efarachaddon King of Assyria (who was also called, *Assupper the Great, and magnificent*) is easie to be understood by the confession of the Cuthites, mentioned, [Exra 4. 2, 10.]

At which time also, as it should seem, and in the same expedition, whereby these things were done in the land of Israel; some of the chief Commanders of the Assyrian Army, made an irade into Judea, and there took Manasses the King, as he lay hid in a thicket, and binding him with chains of brass, carried him away captive into Babylon, [2 Chron. 33. 11.] which calamity to falling upon Judea, some think to have been foretold, by the Prophet Isaiah, where he saith, *within sixty five years Ephraim shall be so broken in pieces, that it shall be no more a people. And the head of Ephraim is Samaria, and the head of Samaria, is the son of Remaliah: And if you will not believe, you shall not be established.* [chap. 7. 9.] (i.) as Jacobus Capellus hath noted in his *Chron.* you your selves also shall be broken in pieces. Where he addeth further, that the Jews also in *Seder Olam Rabba*, and the Talmudists, cited by Rabbi Kimchi, upon, [chap. 4. *Ezekiel*] do deliver, that Manasses 21 of his reign, was carried away captive into Babylon; and that he repented him of his sin 33 years before his death: after which the Scripture witnesseth, that God again restored him to his liberty and kingdom, [2 Chron. 33. 12, 13.] For that his captivity lasted not long, may be gathered by this, that taking no notice thereof, it is recorded that he reigned 55 years in Jerusalem, [2 Reg. 21. 1. 2 Chron. 33. 1.]

The new inhabitants of Samaria, when as at their first coming thither, they served not the God of Israel, were troubled with Lions: whereof when the King of Assyria was informed, he took order that one of the Priests, which were brought from thence in the captivity should be remanded thither; and he coming thither, made his residence at Bethel, and there taught them how to worship God indeed: but all after the manner of Jeroboams appointment. But when together with the Calf which they found there, they worshipped also their old idols, they are said to have feared God, and not to have

4034. 680.

4037. 677.

Ant

And unto him succeeded his son Josias, a child of 8 years old, and reigned 31 years [2 Reg. 22, 1. 2 Chron. 34, 1.]

[illegible]

The Thereans; out of their seven townes taken by lot, so many as should serve for that Colonie, sent them away to Plarea, in two ships, under the command of one Battus, otherwise called Aristoteles, or Aristeus, { *Herod. lib. 4. c. 151. 152.*

Thales the son of Examius, was this year also born at Miletus in Ionia: in the 35 Olympiade: in the first year thereof: as Laertius reports out of Apollodorus his Chronicle.

The Cimmericians, being turned out of their dwellings by the Scythian Shepherds, called *Nomades*, passed out of Europe into Asia, and keeping on their way by the sea side, came at length to Sardes, where they took all the City save the Cattle at what time Ardy was the son of Gyges there reigned, [*Her. l. x. c. 15. & 130.* and in his 4 books, v. 1. and 12.]

The Theraens, when they had dwelt in Platea now two years, leaving one of their company behind, failed all the way to know of the Oracle there, what was the cause why things went no better, with them than they did, since their coming into Lybia : and another was made thence, that they were not yet come to the City of Lybia, whither they were bound to go, wherefore returning again to Platea, and taking in him whom they had left, they left them down in a place in the continent of Lybia, over against the life of Platea, called Azitritus; environed with most pleasant hills, and a river running under it, on either side. *Herod. l. 4. c. 57.*

In that place near adjoining to the gardens of the Hesperides, and the greater Syrtis or quickland, the earth happening to grow moist, with a shower of rain of pitch, or sulphur there presently grew up an herbe called Syphilus or Laler. (i.e.) Beniamin, as the Cyrenæans saye: which fell out seven years before the building of their city: [*Theophrast. in his History of Plants, l. 6. Plin. in his natur. Hist. lib. 19. c. 3.*]

Phraortes king of the Medes, dyed at the siege of Ninive with a great part of his army. After whom came his son Cyaxares, who reigned 40 years: in the beginning of his reign he purposed to revenge his fathers death, and making first all Asia, as far as the river Halles, his own, he began his war against the Assyrians: [Herod. lib. 1.]

ly, fast unto him, he began his war against the Almyrians: [2 Reg. 19. 1.]  
 [2] Johnas, at the 16 year of his age, had a son called Eliakim of Zebudda the daughter of Pe-  
 daia, of Ruma: which was 25 years old, when he came alterward first to reign, [2 Reg.  
 23. 36.]

Yet he, when he came to be sixteen years of age, and though then a father, yet but a child began to seek after the God of his father David, [2 Chron. 34. 3.]

Cyaxares overcame the Assyrians in battle, but when he went to besiege Nineve, a valiant warrior fell upon him to aid those Scythians who having driven the Cimbri-

army of the Scythians fell upon him, and whitherso Scythians who having driven the Cimmerians out of Europe, pursued their point, departing from the lough of Meotis, left the mountain Caucasus on their left hand and entered media under the conduct of their king, Madois the son of Prochoya, [ *Herod. lib. i. c. 104. lib. 2. c. 1. and lib. 7. c. 20.* ] which was none other, than Indathyrus the Scythian, which breaking out of Scythia, went over the belly of all Asia, till he came into Egypt; as Srabo, in the entrance of his Geography reports out of Mepalthenes, and Arrianus in his book, of the affaires of Judea, being of the same name with that Indathyrus, against whom Darius the son of Hytaspes afterwards made [such an unlucky voiage, as we read of in *Herod. lib. 4. c. 76. lib. 6. 127.* Herodotus then the Medes being overthrown in battel by the Scythians, lost the sovereignty of Asia, which the Scythians held for 28 years after, [ *Herod. lib. 1. c. 104. and lib. 4. c. 1.* ] to which Tremellius and Junius refer that prophesie of Nahum, [ *c. 2. v. 13.* He (to wit, Cyrus) as, beleeving Ninive shall reek up his great sin; but they shall fall in their perambulation: to wit, in the perambulation of the Scythians; whose coming at this time into Asia might well be termed a perambulation, or sodain passing through, rather than any little government or kingdom in Asia; as those who in the space of 28 years over-ran, possessed and lost Media, Assyria, and all Asia. They shall hasten to his wall, as if they would be his Pretor, (i.e. They shall come haptly to Ninive as if they had delivered it out of the hand of Cyrus, as, are, and would deliver it.

In this year was born unto Josias, Shallum or Jehoachaz, by Hamital the daughter of Jeremias of Lybna, for him, being 23 years old, did the people (putting by his elder brothers) make king in his fathers room, [*2 Reg. 23. 30, 31.*] The name of Shallum,

it seemeth, being, for good locks sake, changed into Jehochaz, which otherwise had been the lame with Shalium the son of Jabel, who, having reigned no past one month, was murdered by Manahem, [1 Reg. 15. 13, 14, for the first, sons which Josias had mentioned, [1 Chron. 3. 15.] it is manifest, that Josias had four sons, 11, 12, compared with 2 Reg. 23. 30, 31, that this Josias was not the first-born, nor: Johannaes the first born, as some have imagined; for that Josias was not the first-born is easily gathered, because it is said, that he was anointed, upon whom the kingdom by common right defended; and also, by the age of 23 years, of which he is laid to have been, at the time of his anointing, being that when his brother Eliakim, as at three months end set in his place, he is laid to have been 25 years old, whereby it is manifest, that he was elder than this Jehochaz, and G. Iosephus, in his tenth book of Antiquities, cap. 6, al. 7, affirmeth,

Sadyattes the son of Ardyas, reigned in Lydia 12 years, *Herodot. lib. i. cap. 16.*

3373. So Salathiel the father of Zerubbabel, king of the Jews, went straight into Egypt unto whom, those Syrians, having gotten all the upper Asia, Plamitichus the king of Egypt came in person, and what by entreaty, what by gifts and presents, wrought so far with them, that they went no further that way. But when in their return they came to Alkalon, which is in Syria, the greatest part of the army passing a long without hurt doing some straglers coming in the rear, robbed the Temple of *Venus Urania*, whose posterity were ever after stricken with the Emmerodes [*Herod. lib. i. cap. 105*]. But this year, which was the second of the 37 Olympiad, those Syrians invaded Syria Palestina; as *Zenobius in Chron.* notes, as also that Sinope, was this year built; which being the chief city, in all the kingdom of Pontus was built by the Milesians, as *Serapio in his 2 book. faith*, but by Macritus of the life of Coos, as *Phlegon says*, cited by *Stephanus de Tribubus in Sinope*. But sure enough it is, that the Cimmericians, coming into Asia; when they fled from the Syrians built Chelto-nus in the place, where Sinope a city of the Grecians now standeth, faith *Herod. l. 4. c. 12*.

The men of Thera, in the 7 year after they were leaved, and had dwell in Aziritibus, by the perfwation of the Libyans, removed from thence, and went to a Apollace name *Trafa*, and there leaved themselves, near to a fountain, which was called after Apollace name. *Herodib.* 4. cap. 58, and there Batus, having built a city, which was called Cyrene, in the second year of the 37 Olympiade, reigned 40 years, and after him his son Arcellus, 16 years, with thole of the first plantation onely; but afterward in the reign of Batus the second Arcellus his son, there went thither a great multitude of other Greeke, stirred up thereto, by the oracle of Delphos, at what time Apyras reigned among the Egyptians, *Herodib.* cap. 159, [wh]ich concurrence of the reign of this Egyptian king, sheweth, that what I have laid of the time, when the city of Cyrene was built, is much truer, than what others have variously written of it.

others have variously written out.

3374-<sup>c</sup> John in the 12<sup>th</sup> year of his reign began to cleanse Juda and Jerusalem from that filthy idolatry, wherein they had been so long lain, and from the high places and groves, and statues of Baal with images which were openly placed on them, destroying their groves and molten images, and burning the bones of their priests upon their own altars, and then proceeding to their cities of Manasse, Ephraim and Symeon, as far as Nephthaly, he threw down all the altars and groves, and graven or carved images, and all their statues, which stood without doors, did he demolish and deface, throughout all the land of Israel, [ 2 Chron. 34. 3-7.]

3375. <sup>6</sup>. *Jeremia* in the 13 year of king *Jofia*, was called by God to his prophetic function; but refused to take it upon himself be called thereto the second time; & strengthened with all by sundry promises, and signs belonging to the office and function of a prophet, he was bid to fore-warn the Jews of the calamitie, which was to be brought upon that place, by the king of Babylon, [*Jer. 1. 2. 17. with c. 18. 3.*] to whom was also joyned the prophet *Zephany*, and others, all who sought to move that rebellious people to repentance, but could not [*Zeph. 1. Jer. 25. 3. 4. 5.*].

337.8. Prusias, or Pruta was built in Bithynia, [*Eufeb. Chron.*]  
Nabopolassar of Babylon; who was made General of the army by Saraco, *al. (China-  
ladanus* king of Assyria and Chaldaea, and Affages, who was made Governour of Media  
by his father Cyaxares, entering now into affinity, by Affages, his giving his daughter  
*Amysis* in marriage unto Nebucadnesar the son of Nabopolassar, joyned their forces to-  
gether, and took the city of Nineve, and therein Saraco the king, (as we gather out of a  
fragment of Alexander Polyhystors (misunderstood by Georgius Symbelius, who cites it in  
*Geo. Sculp.* p. 38, 39.) And as we also find in the end of the book of Tobit, in the Greek  
copie, that Nabuchodonosor, *al. Nabopolassar, and Affucur, al. Affages*, called also  
Affucur, (*Dan. 9. 1*) whilst Tobit the younger was yet living, who when Salmanassar  
took Samaria, being together with his father, by Salmanassar carryed away into Assyria  
is said to have lived to the age, of 127 years, whereas 95 years passed, from the captivity  
of Iliac, unto this time; and so, *Iofias* yet reigning, (as Jerom also, in his commentaries  
upon the prophet *Jona*: affirms) Nineve was destroyed, and the prophecies bo of *Nahum*  
and *Elay*; concerning the destruction of Ninive, were fulfilled, whereas as of a thing already



already come to pass and done, there is a most elegant description in the 31 ch. of Ezekiel.

Saracus therefore being now dead, Nabopolassar took into his hands the kingdom of Chaldæa, as Polyhistor, expressly says; which he held by the space of 21 years, as Berosus in his third book of the Affairs of Chaldæa; and Ptolomy, in *Reg. Can.* affirms.

Sadyattes king of Lydia, invaded the territory of the milesiens, with his army, and continued that war for six years space.

Jofias in the 18 year of his reign, gave charge to Hilkia the high priest, that with the money which had been collected, he should repair the house of the Lord, and he falling upon his hands therewith, found the original book of the law, which was at the first laid up in the custody of the ark of the covenant, *Dem. 31. 26.* [and which seemeth to have been missing ever since the beginning of Manafes his reign: and having found it, lent it by Shaphan the scribe, to the king. Jofias, having heard the book read all over to him, affirmed counsel to be taken thereupon of Huldah the prophetess; who foretold him, that that kingdom should certainly be destroyed; yet not whilst he lived: ] *2 Reg. 22. 3. 2 Chron. 34. 8, 28.* whereupon he caused that book of the Law to be read over before all the people, and renewed the covenant, between God and the people; and again, cleansed the temple from idolatry, and thoroughly reformed the worship of God, *2 Reg. 23. 24. 2 Chron. 34. 29, 30.* [and he caused the altar and high place upon the altar, as had been expressly foretold it should come to pass 350 years before, ] *2 Reg. 13. 21.* And when he had taken away the altars which he had built in the cities of Samaria, and had slain all their priests, and had burnt dead mens bones upon them, he then returned to Jerusalem, *2 Reg. 23. 15, 30.* [And from this solemn renewing of the covenant, and general reformation of religion, joyning therewith, that invariable decree of desolation, which was to endure for the sins of the people, is deduced the Epocha, or beginning both of the 30 years, spoken of in the first book of prophecy of Ezekiel, and also of the 40 years of the iniquity of Judah, c. 4. 6. of the same book.]

**Jofias**, in the fourth year of his reign, toward the end thereof, 14 day of the first month (Nisan), being *Monday* in the presence of all Juda and Itlrael, and the inhabitants thereof, kept the feast of the pafceover, with more folemnity, than ever had been before; and he kept the feasts of Itlrael or Juda in former times. [2 *Reg.* 23. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833,

tion toward the later end of the 5 year of Nabopolassar, (which is the 127 from the Epoch of Nabonazar), upon the 27 day of the month Athyr, of the Egyptians, drawing on to the 28 thereof, the month entered into an Eclipse at Babylon beginning 5 measure hours after midnight; *Ptol. Syntax. p. 125, in the Greek edition, to wit, 22 of April, according to the Julian Calendar, falling on a Saturday, or the 27 of Athyr, drawing to an end which was our Friday, for that is Ptolemy's meaning, when he saith, that it was from  $\alpha\epsilon\tau\epsilon\rho\epsilon\varsigma\ \alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon\varsigma$  (i. e. from the 27 to the 28, being in all, fix measure hours after midnight of the 27 to the lun-tide, when the 28 day was to begin.*

Hamutlala bare unto Jofia; after Shallum, or Jehoachaz, Mattania alfo, who was  
afterward called Sedechias, for he was 21 years old when he began to reign; [Jer. 21  
2 Reg. 24:17, 18.]

Xenophanes Colophonius, chief of the sect, of the Eleatic discipline in Philosophy, *Ἐξιστος*, (i.e.) was begotten as *Ἐλῖος Ἐμπειρίκιος* *ἴσθις*, in his first book, *contra Mathematicos*, 12, or *ἔξιστος*, as is more rightly related out of Apollodorus, cited by Clemens *Alexander* *Strom.* lib. v. *Στρονματ.* (i.e.) was born in the 40 Olympiade.

After Sadyattes, his son Halyattes, the younger reigned in Lydia 57 years, of which he spent the first 5 years in prosecuting the war which his father had commenced again.

7. Jehoakim son of Josias, had a son, by Nefeshtha, the daughter of Elnathan of Jerusalem called Jehoakim, al. Jeconia, who was 18 years old when he began to reign, [2 *Keg.* 28.8] called Jehoakim, al. Jeconia, who was 18 years old when he began to reign, [2 *Keg.* 28.8] called Jehoakim, al. Jeconia, who was 18 years old when he began to reign, [2 *Keg.* 28.8]

Neco, the son of Hammitichus, reigned in Egypt 16 years, [*Herod.*, 2. 159.] who in scripture is Neco or Pharaoh Neco, [*2 Chr.* 35. 24. *2 Reg.* 23. 29. *Ier.* 46. 2.] This man began to dig a river, from the Nile, into the gulf of Arabia, in which work he spent the lives of 120 thousand

round about Africa, and they setting sail out of the gulf of Arabia, or the red-sea, went into the fourthen sea; and compassing about the coast, came at length, into the streit of Gibraltar, and so returned into Egypt, in the third year after they set out, [Herod. lib. i. cap. 158. and lib. 4. cap. 52.]

In the 12 year of the war between the Lydians and the Milesians, when the Lydia army had burnt the harvest of the Milesians, as commonly every year they did it happened, that the flames, driven by force of the winds, caught in the Temple of Minerva Aegleus, and burnt it to the ground, and when at the return of the Army, Halyattes, w

fallen sick, and lay long of it; at length, he went to consult the Oracle at Delphos, and had answered him by the prophetic tree, that until he had repaired the Temple, which his men had burnt, he should get no answer there. Thralibulus, understanding what answer was made at the Oracle, by Perander the son of Cypheulus, tyrant at Corinth, with whom he was very inward; took order that at the coming of Halyattes his Ambassadors about that matter, all the Milesians should dispose themselves to all kind of feasting and merriment: whereupon Halyattes supposing that there was no want of any thing, but rather great abundance of all provisions; made a peace & a league of friendship with them; and instead of one temple which was before, he built up two temples of Minerva at Asselus: and having thereupon recovered his health, sent rich presents and offerings unto Delphos. [*Herod. lib. 1. ca. 29, 20, 22, 23, 24. with Polyannus, lib. 6. Strabo, &c.*]

Was the 17<sup>th</sup> Jubilee.

Anaximander Mileſius, the ſon of Praxidemus, was born in Ionia. See hereafter in the year of the World, 3457.

Neco king of Egypt, by Gods command went against the king of Assyria, who at that time made war upon him, to besiege Carchemish upon the River Euphrates, [ 2 Reg. 3, 29. 2 Chron. 35, 20, 21. ] or, as *Septuaginta* hath it; to fight against the Medes and Babylonians, who had overtaken the Empire of the Assyrians, [*ib. to, Amic. c. 6.*] And indeed that Carchemish, in the time of Sennacherib did belong to, and was possessed by, the Assyrians, appears in [ *Esay 9* ], but that kingdom being ruined; it returned into the hands of the Babylonians: And as the king of Persia, having overcome Babylon and Assyria, [ *Ezra 6, 22.* ] was called king of the Assyrians; so here the king of Babylonia, having now gotten Assyria, was likewise called king of Assyria: besides that, *Heaven* authors all tell us that Babylon was in former times part of Assyria, and the holy Scriptures teach us, that the *kingdom of Chaldaea* was founded by the king of Assyria, [ *Esay 23, 13. See Num. 24, 22. Ely 52, 4. Nehem. 9, 22.* ]

Iofas, undisciplined engaging in this war was slain; (*2 Reg. 32.9-30*; *2 Chron. 32.22-23*) in the valley of Megiddo, which belonged to the tribe of Manasseh (*Jos. 17.11*, *Judg. 5.17*), to which that story of *Hierod.* 6.2.2 refers, where he faith, *Ἐν τῇ πεδίῳ τοῦ Νεβουχοδανὸς Μαγδαλὰ κείται*. *πεδίον* is *pedion*, *Καὶ ἐπὶ τῷ ὄρει τῆς Σελιμίας καὶ ἐπὶ τῷ ὄρει τῆς Νέβουχοδαν*, (*sic*) *Necos falling upon the Syrians with an army of foot, overthrew them in Magdala, and after the fight took Caesaria a great city of Syria:* where learned Scaliger notes, that this Kadryis was Kaddel, mentioned in [*Num. 20.16*]—and conceives that Magdala and Megiddo, stood near together:—but because Magdala was the more noted place of the two, therefore that fight was said to have been there: as the battle fought by Alexander against Darius at *Gaugamela*, is commonly laid by Writers to have been fought at *Arbela*, because *Gaugamela* was an obscure place. But what will we say, if Magdala and Megiddo were all one?—and mean the place from whence that other Mary took her surname of Magdalen; for certain it is that in [*Matt. 15.39*], where we read Magdalum, the Syrian renders it *Μαγδαλὰ*: and the old Latin translation, *Magedan*; a name not much varying from *Magiddo*.

The good King being thus taken out of the world, whose life only kept off the Babylonish captivity from that nation, [ 2 Reg. 22. 30. ] a world of miseries growing on upon it, the last years [ Jubilee, was turned this year ] into lamentations : so that it grew almost into a common proverb, *The lamentation of Haddadrinnan in the valley of Megiddo, Zacharia. 11.* For not only the whole people which was then living wonderfully bewailed the death of Josias ; but even in after-time, a publick mourning for him was voluntarily kept, as if he had been ordained by a law ; the Prophet Jeremy also, in remembrance thereof, wrote his mourning Song of *Threnes, or Lamentations, 2 Chron. 35. 24. 25.* wherein bewailing the calamities which were thortly to befall that people, as if he had then pretfully beheld them, in a most paffionate manner, and pointing, as it were, with his finger, at the death of Josias ; as at the source and original of all ensuing miseries, he uttert these words : *The breath of our nostrils: the anointed of the Lord, is taken in their pits : of whom we said, under the shadow of his wings we shall live among the beastes, [ Lament. 4. 20. ]* So that we may very justly question the first verse, or proeme of that book ; which we find in the Greek and vulgar Latine translation : but contrary to Jeromes minde, prefixed before the Threnes or Lamentations of Jeremy ; to wit : *And it came to passe after that Israel was carried into captivity, and Jerusalem laid waste, Jeremy the Prophet saw down and wept, and made this lamentation in Jerusalem, and sighing and howling, out of the bitterness of his heart, said : which whosoever made, should have remembered that faying of the Wise-man, Add not sin to his works, that he blame thee not, and thou be found a liar, [ Prov. 30. 6. ]* There was also a second Song of Lamentations for the miserable condition of the kingdom of the Jews, after the death of Josias, composed by the Prophet Ezechiel, and appointed to be sung. [ Ezech. 19. 1. 14. ]

After the death of Jofia, the people, fearing leaft the King of Egypt ſhould invade the kingdom in the vacancy of a king, anointed his youngeft fon Shallum or Jechoachaz, to be their king : And he preſently fell to doing of that which was evil in the fight of the



Lord: even as his forefathers had done, [2 Reg. 23; 30; 31, 32. 2 Chron. 36. 1.] See before in the year of the World, 3371.

Neco at his return from his voyage into Assyria, removed Shallum from the throne, when he had reigned only 3 months; and made Eliakim his elder brother King in the room of his father Josias, changing his name into Jehoiakim, [2 Reg. 23. 31, 32; 34. 2 Chron. 36. 2, 3, 4.] that thereby he might testify to the World, that he ascribed the victory by him gotten against the Assyrians to the Lord Jehovah only, as he formerly professed that it was he by whom he was sent against him, [2 Chron. 35. 21, 22.] and then imposing a tribute of one hundred talents of silver, and one talent of gold, upon the land of Juda: he put Shallum or Jehoiakim in fetters at Ribla, and carried him away with him prisoner into Egypt, where also he ended his days, [2 Reg. 23. 33; 34. 35. 2 Chron. 36. 3, 4. Ezech. 19. 3, 4.]

The Prophet Jeremy, going by Gods appointment to Shallum, the new Kings Palace, earnestly moved both him, and his Courtiers, and all the people, with promises, what with threats from Almighty God, to a newness of life: foretelling them, that Shallum or Jehoiakim should be carried away captive into Egypt, saying, *weep not for him that is departed* (meaning Josia) *nor make lamentation for him; but weep for him that is to depart: (that is Shallum) because he shall return no more to see his native soile,* [Jer. 22. 1, 2, 10, 11, 12.]

3397. In the beginning of the reign of Jehoiakim, Jeremy, commanded by God, went and stood in the court of the Temple, and there exhorted the people (assembled out of all the cities of Juda; to bow themselves there before the Lord; (it being then the feast of Tabernacles, wherein all the males out of the cities were bound to appear at Jerusalem, Deut. 16. 16.) to repentance; and when they would not, he denounced the judgement of God against them, saying, *That that House should become as Shilo: and that city should be accursed among all the nations of the earth: Whereupon, he was presently apprehended by the Priests and Prophets, and all the people that were then in the court; and accused as a man worthy of death: but was acquitted and set at liberty by the public judgement of the Princes and Elders,* [Jer. 26. 1, 2, 19.]

Uria also the son of Shemaria, of Kirath-jearim, prophesied against Jerusalem, and the land of Juda, agreeably to the sayings of the Prophet Jeremy; and when Jehoiakim the King fought to put him to death, he fled into Egypt. But the King sent after him Elnathan the son of Achor, and others with him who overtook him, and brought him back to the King, and he put him to the sword, and threw his carcase among the vilest sepulchres of the common people; yet Ahikam, the son of Shaphan, who had formerly been a man of great authority with king Josia, [2 Reg. 22. 12. 2 Chron. 34. 20.] stickled so well for the Prophet Jeremy, that he was not delivered over into the hand of the people to be put to death, [Jer. 26. 20, 24.]

To this I might add the Prophet Habakkuk; to whom, when he complained of the stubbornness of the Jews, God made this answer: *That he would shortly send the Chaldeans into Juda; and further declared his purpose concerning that matter, in these words. I will do a work in your days, which you will not believe when it shall be told unto you: For behold I will stir up the Chaldeans, a fierce nation, and a swift: which shall walk through the breadth of the land, to possess a land which is none of theirs as their own inheritance,* [Habakkuk 1. 5, 6.]

In the beginning also of the reign of Jehoiakim, Jeremy also foretold that Sodechiah should be king of Juda, and Nabuchodonosor king of Babylon; and that he should subdue the neighbouring nations to his dominions, [Jerem. 27. 1, 11.]

3397. When the Governour of Cœloxyria and Phœnicia, had revolted from Nabopolassar king of Babylon, father to Neco, king of Egypt, after the taking of Carmemish; Nating the popolassar sent against them his son Nebuchadnezar (having first associated him in the kingdom) with a great army: and that this was done in the later end of the third and beginning of the fourth year of Jehoiakim king of Juda, is gathered by comparing the [1 cap. v. 1. of the Prophet Daniel, with the cap. 25. 1. of Jeremy.]

When Nebuchadnezar was associated with his father in the kingdom, the things which he was to do, were presently revealed unto Jeremy: the first whereof was the overthrow of the Egyptians, first at the River Euphrates, then in their own country, and that Nebuchadnezar should make himself master of it, [Jer. 46.] The first whereof came to passe almost immediately; Pharaoh Neco his forces, which he led at Carmemish being cut off by Nebuchadnezar King of Babylon, in the 4 year of Jehoiakim, [Jer. 46. 2.] The second was not till after the taking of Tyre, in the 27 year of the captivity of Jeconia, [Ezech. 29. 17, 18, 19.]

In the self same 4 year of Jehoiakim, which was the first of Nebuchadnezar King of Babylon; the Prophet Jeremy reproving the Jews, for not harkening to the word of the Lord, which from time to time he had spoken to them, from the 13 year of King Josia, even to that present 4 year of Jehoiakim; this, saith he, is 23 years, and for that they had shewed themselves stubborn and refractory to the admonitions and exhortations

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tions of himself, and all the other Prophets which the Lord had sent unto them: and then again told them of the coming of Nebuchadnezar upon them, and of their being carried away captives to Babylon, and that captivity to last 70 years long: which terme Judea first, then the other nations there mentioned every one in his order, were to serve the King of Babylon: and that at last the kingdom of Babylon it self, should be destroyed, and the land of Chaldea expoted to desolation, [Jer. 25. 1, 11, 12.] of which 70 years mention also was long before made by the Prophet Eliah, though more obscurely, when he spake of the destruction of Tyre, [Ezai. 23. 15, 17.]

In the 4 year of Jehoiakim, Baruc the son of Neria wrote in a book from the mouth of the Prophet Jeremy, all the words of the Lord which he had spoken to him concerning Israel and Juda, from the time of Josia until that day: and he read them in the house of the Lord, in the audience of the men of Jerusalem and of all the Jews which were there assembled out of all their cities, in the day of the fast, [Jer. 36. 1, 18.] to wit, of that solemn fast which was yearly kept upon the 10 day of the 7 month, [Levii. 16. 29, & c. 23. 27, & Num. 29. 7.] five dayes before the feast of Tabernacles; wherein all the males out of all the cities of Judea, were to appear at Jerusalem; as I have shewed before in the year of the World 3395. As for Baruc himself, who was extremely amazed and afflicted in his soul, with the horror of these direful judgements which he had written, the Prophet comforted him, by the word of the Lord; over this calamity which was to be brought upon all flesh by the Babylonians, and assured him of his own life, in the midst of all these troubles, [Jer. 45. 1, 5.] whereunto also perhaps all those consolatory speeches contained in 30 and 31 chapters of the same Prophet, and promises made concerning the reformation of the Church, may be referred.

The Rechabites, of the posterity of Jonadab, the son of Rechab, [2 Reg. 10. 15.] when Nebuchadnezar King of Babylon approached now unto Judea, for fear of the host of the Chaldeans and Syrians, leaving their tents (wherein, by the rule of their forefather Jonadab, they were wont to remain and dwell) came into Jerusalem [Jerem. 35. 2.] whence (seeing they speak of the present time; so we do now remain in Jerusalem) we gather, that the matter of this chapter which concerns the Rechabites refusing to drink wine, was in agitation, at what time the city was besieged round, by Nebuchadnezar, [Dan. 1. 1.]

God therefore gave up Jehoiakim the King of Juda, into the hands of Nebuchadnezar King of Babylon, with part of the furniture of the House of the Lord, [Dan. 1. 2.] to wit, in the 9 month called Cillu: as may be collected out of the anniversary fast, which in remembrance, as it seemeth, of this calamity, by a received custom of the Jews, [Zachar. 7. 35. 5. and chap. 8. 19.] was kept in this month, [Jer. 36. 9.]

Nebuchadnezar put Jehoiakim at first in chains, to carry him away to Babylon, [2 Chron. 36. 6.] but afterwards, upon submission, and his promises of subjection, he left him in his own house: where he lived his servant 3 years. From which entering of the King and people of the Jews into the subjection and service of Nebuchadnezar, are the 70 years of the captivity of Babylon to be reckoned, which were foretold by the Prophet Jeremy, [Jer. 25. 11. and c. 29. 10.]

Nebuchadnezar gave order to Adipnallat the over-seeer of the eunuchs, or pages, that he should carry from thence of the children of Israel, both of the blood-royals, (as was expressly foretold by Elay the Prophet to Ezechia it should come to passe, [Ezai. 39. 7.]) as also of the noblest families, the choicest boyes, both for beauty and wit, that he could find: which being by his care educated 3 years in the language and sciences of the Chaldeans, might be thought afterward fit to stand before the King, and serve in his Palace: among whom of the tribe of Juda, were Daniel, who was Bel-shazzar, Hananiah, who was Shadrach, Mithael, who was Melchiah, and Anania, who was Abednego: every of them having his name changed at the discretion of the over-seeer, or master of the Eunuchs, [Dan. 1. 3, 7.]

Now after those Scythians of whom I spake before, had taken their pleasure in Asia 28 years, Cyaxares and the Medes feasting them, and making them all drunk upon a certain day, cut all or the greatest part of their throats, [Herod. lib. 1. ca. 106.] Besides which, certain other Scythians of the Nomades or Shepherds, being driven out of their own country by a contrary faction, had been entertained by Cyaxares, and by him employed, partly in hunting, partly in the educating of children: who being roughly and basely used by him, and also, as it seems, repining at the general massacre of their other country-men, killed one of the boyes which they had taken to educate and instruct; and dressing the flesh of him for venison, set it before Cyaxares and his guests at car: which done, they fled away speedily to Halyattes the King at Sardes, and put themselves under his protection; whom when Cyaxares demanded to be given up unto him, and Halyattes refused to deliver them; there grew twofold a war between the Medes and Lydians, which lasted five years, [Herod. lib. 1. ca. 73. 74.] As for the Cimmerians of whom I spake before in the year of the World, 3368, Halyattes himself drove them out of all Asia, [Herod. lib. ca. 16.]

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In the second year of his kingdom, or of the Babylonian Monarchy's degeneration, the Nabopolassar, Nebuchadnezzar, dreamt his dream, of the great Image, many of his subjects forgot it; and forgetting his dream, what it was, would need know of his Majesty's dream. Astronomers, both what his dream was, and also what it meant: and when the king could not (fatishe him in) a reasonable demand, he commanded them all to be put to death. But Daniel, when he saw the execution preparing, and understood the cause: there moved the King to forbear a while; and joyning in prayer with his fellows unto God, obtained both the dream it self, and also the interpretation thereof to be revealed to him. He therefore declared to the King what his dream was, and also the four Monarchs which were in their order to succeed, which was the thing signified by that Image which

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After him came his son Jehoiahiachin, who was also called Conias and Jechonias, and he reigned 3 months and ten days in Jerusalem; and he also did what was evil in the sight of the Lord, as his father. Jehoiahiachin had done before him, [*2 Reg. 24, 8, 9. 2 Chron. 36, 8, 9.*] Against him therefore a most dread *ul* decree went out from God, in the *chronicle* of the Lord, and as an Act to be entered of record, concluded in this will. *Writer of this man childless, a man which shall not prosper in his days; for none of his seed shall prosper nor shall he be in the throne of David, nor reign any more in Juda.* [*Jer. 22, 30.*] concerning which matter *for more* is to be read in Christophorus Helvicus his book of the Genealogie of Christ.

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And at this time also, the prophetic of Jeremiah contained in the chapter following, [c. 23.] seemeth to have been uttered.

In the same year, after the sending of the former army, came up the servants of Nebuchadnezzar king of Babylon, to besiege Jerusalem. And when Nebuchadnezzar himself came before the City, whilst his servants besieged it: Jehoachim the king, with his mother Nehustia, a woman of Jerusalem, and his servants and officers, with all his Courtiers, came forth to the king of Babylon: Him the king of Babylon took; in the 3 year of his reign over Babylon: and taking from thence all the treasure, both of the Temple, and of the kings house, he brake in pieces all the golden vessels and furniture, which Salomon had made for the Temple of the Lord: as the Lord, [1. Sam. 6.] had foretold; and the king carried away king Jehoachim unto Babylon, with his mother, and every man of strength, to the number of ten thousand men: and all Carpenters and Smiths; leaving none behind him at Jerusalem, besides the poorer sort of people: and out of other parts of the land, he carried away 700 men of able bodies, and of Smiths and Carpenters, ten thousand, all strong men, and fit for the wars; all which were carried prisoners into Babylon, [2 Reg. 28. 8, 16, 2 Chron. 36. 10, Jer. 24. 1. and c. 29. 1, 2, Ezech. 17. 12.] among which captives, one was Mordecai of the tribe of Benjamin, the son of Jaich, [Ezra. 2. 5, 6.] and Ezechiel the priest, the son of Buzi, another. Who therefore in his prophetic reckons the time all along from the beginning of this captivity, [Ezech. 1. 3.] which he also terms his own banishment, [c. 40. 1.] An Epistle said to be Jeremiahs, is sent to those that were appointed to be carried away to Babylon, to beware of the Idolatry, which they should fee used in Babylon, [Baruc. 6.]

Whiles the king of Babylon thus raged in Judea, God prepared a worme, which in due time, should eat out this spreading tree: the cry of this poor people entering into the ear of the Lord: O daughter of Babylon, waisted with misery, happy shall he be that shall reward thee, as thou hast served us, who shall take thy children, and do to them as against the stones, [Psal. 137. 8.] For in this very year, was Cyrus the Persian king born; of whom this very Nebuchadnezzar, at the hour of his death, as Aby-denus hath it, uttered this prophetic, There shall come a Persian Mede, who shall make use of your Devils, as his fellow-souldiers, to bring you into bondage: as also was foretold by that Oracle given to Creso,

When a mule King, shall to the Medes be borne, &c.

Whitch the Pythian Priests interpreted to be meane of Cyrus, which was to be borne of a father and a mother of two divers Nations, a Persian and a Mede: Herod. 1. 2. c. 55. and 91. but above all most plainly and truly our Isaiah foretold, [c. 11. 12.] that the Babylonians also should have a time wherein to endure their hell of slavery; and that their children should one day be dashed against the stones before their eyes, [c. 13. 16.] and that these miserably captivated Jewes, should one day be restored to their liberty; calling their deliverer for many years before by his proper name of Cyrus, [Isa. 44. 28. and 45. 1.] God himself giving the reason, of this his so unusual a revelation, in these words: For my servants Jacobs, and for Israel my chosen sake, have I called thee by thy name, and given thee a surname, though thou hast not known me, [Isa. 45. 4.]

As for the age of this Cyrus, we are beholding to Tully for it; who in his 1 book de Dictionibus, cites it out of one Dionysius a Persian writer, in this manner; The sun (saith Dionysius) appeared to Cyrus in his sleep, standing at his feet, whom when Cyrus thence endeavored to take in his hands, the sun still turned aside, and went away: and the Magi, who are counted as wise and learned men among the Persians, saide that by his thrice offering to take hold of the sun, was portended to him that he should reign thirty years, which came to passe accordingly, for he lived to the age of seventy years, when he began not to reign till he was forty: From which dream perhaps, so expounded by the Magicians, Cyrus took his name; for, as Ctesias rightly says, Cyrus in the Persian language, signifies the sun: So doth Plutarch, following him, in the life of Artaxerxes; and so doth Chur or Churshid, in the Persian Poets; as it is said, unto this day, And out of this place of Tullies, compared with [Dan. 5. 31.] it appears that Darius the Mede, or Cyaxares the son of Aftayges, Cyrus his uncle, was born before him, and is therefore by Xenophon, in his book entitled, of the Institution of Cyrus, lib. 6. brought in, speaking in this manner, ἡμεῖς παλαιὸν ἄρχοντες, καὶ οὐκ ἔσμεν οὐδὲν ἡλικίας, ἀλλὰ καὶ οὐκ ἔσμεν οὐδὲν ἡλικίας, (c. c.) seeing I am here present, and am elder than Cyrus, it is fit that I speak first: And in the fourth of the same book, Cyrus writing to Darius, useth these words, οὐκ ἔσμεν οὐδὲν ἡλικίας, (c. c.) I advise you, though he be the younger of the two.

Nebuchadnezzar, made Mattania, Jechonia his uncle and son to Josia, king in Jeconia his stead, changing his name into Sedechia; which significeth the Justice of the Lord; [Jer. 37. 1, 2 Reg. 24. 17.] for whereas he had made a covenant with him, and had taken an oath of allegiance from him, and Sedechia, had taken an oath by God to performe it, [2 Chron. 36. 13, Ezech. 17. 13, 14, 18.] by the imposition of this name, his purpose was to put him in mind of the just judgement of God, in case he should break it.

Sedechias reigned full 11 years in Jerusalem, and did evil in the sight of the Lord his God

God; nor did he humble himself before Jeremy the prophet, who spake unto him in the name, and from the mouth of the Lord; but stiffened his neck, and hardened his heart, that he might not return to the Lord God of Israel, [Jer. 1. 3. and chap. 32. 1, 2, 3, 24, 18, 19. 2 Chron. 36. 11, 12, 13.] yea, all the chief of the priests, and the people of the whole land sundry wayes transgressed the law, polluting the house of the Lord, which he had sanctified in Jerusalem; nor would they hearken to the word of the Lord, which he spake unto them by the mouth of his prophet Jeremy, and other prophets, but despised them, and mockt the messengers, which God sent unto them, till the fire of Gods fury brake forth against his people, for that there was no remedy to heal them, [Jer. 37. 2, 2 Chron. 63. 14, 15, 16.]

After Jeconia was carried away, God by a vision of two baskets of figs, signified to Jeremy, the carrying away of the king Sedechia, and the remainder of the people, [Jer. 24. 1, 2, 8, 9.]

In the beginning of Sedechias his reign; the prophetic concerning the Elamites, both of their fall and rising again, was uttered by the prophet Jeremy, [Jer. 49. 39, 40.] For Nebuchadnezzar had taken from Aftayges, the whole province of Elam; with the city Sula, the Metropolis thereof, which was seated upon the river Ulai or Ulic; and annexed it to the Empire of Chaldaea; [Jer. 25. 25, with Dan. 8. 1, 2.] but afterward, these Elamites combining with the Medes, against the Babyloians, [Ezra 2. 2.] when Belshazzar was destroyed, recovered their state again, under Cyrus the anointed of the Lord; and their chief city Sula, was made by Cyrus, the seat of the Persian Kingdom, as Strabo in his 15. book teacheth us.

When Embassadors came from the severall kings of Edom, Moab, Ammon, Tyre and Sidon to Jerusalem, to visit the new king Sedechia, God willed Jeremy to deliver unto every of them chains and whips, to be presented to their several masters, and commanding them withall to submit themselves to Nebuchadnezzar; not to give ear any longer, to their wizards and star-gazers, who advised them to the contrary: he advised also Sedechia, to hold him fast to the king of Babylon, and to beware of false prophets, and both by threats and promises, persuaded all sorts of the people, to submit unto, and obey the king of Babylon, [Jer. 29.]

After the carrying away of Jechonia, and the other captives, Sedechia sent Elhasnam, the son of Shaphan, and Gemaria the son of Helkai, to Nebuchadnezzar in Babylon; and by them also Jeremias gave a letter to be carried, which he had written to the Elders, and Priests, and Prophets, and the rest of the people, which had been carried from thence by Nebuchadnezzar, king of Babylon; in which letter, the prophet instructeth them, how to demean themselves in that condition of captivity, wherein for the present time, he were, and comforts them, with a gracious promise of deliverance, at the expiration of the 70 years, and foretells them, of the grand calamities, which were to fall upon them, whom they had left behind them in Jerusalem, and of the miserable end which Ahaz, the son of Koliaia, and Sedechia the son of Mahalelia, the two false prophets should come unto, [Jer. 29. 1, 2, 23.]

4406. Shemaja, sent letters, as it seems, by Sedechia his messenger, when they returned to him from Babylon, unto Zephania, (who was the second chief priest, 2 Reg. 25. 18.) and the rest of the priests at Jerusalem, against what the prophet Jeremy had written in his to them: which being read in his hearings, he presently denounced a heavy judgement from God upon him, [Jer. 29. 24, 32.] At what time also it seemeth, were uttered those notable prophecies of his, concerning the kingdom of Christ, and restauration of the church contained in the two following chapters, [30. and 31.]

4407. This year was born Cræsus, the son of Halyattes, king of Lydia, begotten upon his wife, a woman of Caria, for it appeareth, that he was 35 years of age, when he began to reign, [Herod. lib. 1. cap. 26. and 92.]

4408. In the 5 montheth of the 4 year of Sedechia, Hanania: a false prophet, prophesied, that at the end of two years, all the vessels, and furniture of the house of the Lord, and Jeconia, and all the people, which were carried away to Babylon, should returne and be brought home again: and when Jeremy gaind-faith him, he took a yoke of wood, from about his own neck, and brake it, saying, Thus shall the Lord break the yoke of Nebuchadnezzar, within two years precisely, from off the neck of all the Nations: whereunto Jeremy replied, That God, in stead of that wooden yoke, would lay an Iron one upon the neck of all these nations, under which they should bow, and serve the king of Babylon, [Jerem. 28. 1, 14.]

4409. Hanania the false prophet, in the seventh montheth dyed, according to the fore-telling of Jeremy, Aftayges, after the death of his father Cyaxares, reigned over the Medes 35 years, [Herod. lib. 1. cap. 130, Dan. 9. 1, and Tobit 1. 4. 17.] where he is called, Abasurnus, or Ahsurnus.

God by his prophet Jeremy, foretold that Babylon, and the land of Chaldaea should be over-run and waisted by the Medes and Persians; and re-comforts his own people with the sweet promises of their deliverance, [Jerem. 50. and chap. 51.]

Sedechia, in the 4 year of his reign, went, or rather, in his own head, sent Seraia, the son of Neria, the son of Maaseia, prince of Menucha, to Babylon, to whom Jeremy delivered the foresaid prophecies, of the destruction of Babylon, written in a book to be first read, and then to be thrown into the river Euphrates, [Jer. 51. 59.] with whom his brother Baruc, son also of Neria, the son of Maaseia, [Jer. 32. 12.] Jeremy his pen-man, is thought also to have gone to Babylon.

Baruc is said to have read all the words of his own book, in the audience of Jeconiah, the son of Jehoiakim, and of all the captives, that were then dwelling with him at that time in Babylon, in the 5 year, (to wit, after Jeconiah, his being carried away to Babylon) in the 7 months at the time when the Chaldeans took Jerusalem, and burnt it with fire, (Baruc. 1. 2, 3, 4.) even in the same month, as it is thought, wherein Jeconiah giving himself up to the king of Babylon, Jerusalem was taken, and perhaps begun in pain, to be set on fire by the Chaldeans: for I cannot assent to Severus Salpicius, who (grounding himself perchance upon this text) faith, that at this very time, *Nebuchadnezzar entered Jerusalem with his army, and laid both city and walls, Temple and all, even with the ground, in his first book of his Sacred History*, yet the former guess of Fran. Junius, concerning the quenching of the fire, and having the city, is somewhat more tolerable, than that of our Seminary priests at Doway is, where they say, *that the whole time of the taking of Jerusalem, lasted eleven years before it was wholly burnt*: to wit, from the time, when it was taken under Jeconiah, till the time it was taken under Sedechia, and this book was written in the fifth year of that interval of time. But Hugo Grotius thinks, that the first writer thereof, here meant, the fifth year, after the carrying away of Jeconiah, but that the rest of the burning of Jerusalem, was added afterward, by some other hand, who was of opinion, that Baruc never went to Babylon, till after the consuming of Jerusalem by fire, which fell out in Sedechia his reign.

In the beginning then of the 30 year, from that solemn renewing of the covenant, and restoration of the worship of God, in that memorable year, the eighteenth of Josiah his reign, which falls in with the fifth year of the carrying away of Jeconiah, *al. Jeconia*, in the beginning thereof, in the fifth day of the fourth month, (upon the 24 of our July, falling upon a Saturday) was the fifth vision from God shewed to Ezekiel, being then, among the rest of the company, carried away to Babylon, by the river Chebar, called by Strabo and Ptolemy, Chaboras, [Ezek. 1. 1, 2, 28.] and from hence was he sent, to execute the function of a prophet among the Jews of the captivity, upon whom dwelling at Thel-abibi, near the river Chebar, when he was come, he laid him down, as a man beloved for 7 days (pace) after which time God again put him in mind of his charge, both with promises, if he undertook it, and with threats, if he refused; and then confirmed him, with a new sign shewed unto him; gave him courage and boldness by his word and ratifying his vocation by a new command, [Ezek. 2. 3.]

The prophet is commanded to make a draught of the siege of Jerusalem, in a table of slate, and to yeal long upon one side 396 days, which was to be a type or prefiguration, of so many days, that the siege of the city of Jerusalem should last, and of so many years, of the iniquity of the house of Israel, [Ezek. 4.]

Plautus king of Egypt, returning from his journey which he had made into Ethiopia, shortly after died, and to him succeeded his son Apries, who reigned 25 years, [Herod. lib. 2. cap. 161.] and is the same, who in the scripture is called Pharaoh Hephra, [Jer. 44. 30.] He with an army every way well furnished, having made an incursion upon the life of Cyprus, and upon Phœnicia, took Sidon by main force, and the rest of that country, by the very dread and terror of his name, and after a main victory gotten at sea, over both Cyprians and Phœnicians, returned into Egypt, with a huge spoil taken from them, [Diod. Sic. lib. 1.] And it is reported of him, that he was altogether of opinion, that no God was able to put him besides his kingdom, to force he thought he had made it, [Herod. 2. cap. 169.] which in [Ezek. 39. 3.] (as Tremellius hath noted) is in that allegorical Prophecy, most elegantly expressed, *The river is mine own, for I have made it for my self*.

Ezekiel, when he had lain 350 days upon his left side, turned him on his right, and there lay 40 days more, which were for a type of as many years of the iniquity of Juda, [Ezek. 4. 6.] to which we must also refer what is said in the fifth chapter, of the same prophecy, with the two chapters following.

In the sixth year of Jeconiah his going into captivity, and fifth day thereof, (which was the 22 of our Septemb, falling upon a Wednesday) God carrying away Ezekiel by the spirit, to Jerusalem, in a vision there, shewed him the infinite Idolatry there used; and the plagues which were to befall that city for the same, [Ezek. 8. 1. and c. 9. 10. 11. 16.]

According to his foretelling, Pelatias, the son of Benaja died. God comforts the godly in their captivity in Babylon, by the sanctification of his presence, and with his evangelical promises for the time to come. The vision vanishing, the prophet is brought back by the spirit, to his people in Chaldea, and there declares to them, all that God had shewed him, [chap. 11. 13. 25.]

God both by typical signs, and also in plain words foretells Sedechia his flight by night the

the putting out of his eyes, his leading into captivity, his dying in Babylon, the carrying away of the Jews into captivity, and the calamities which they were to endure before their going, [Ezek. 12.] to which year also the seven following chapters belong: out of which we further understand, that Daniels name was at that time grown very famous for the continual prayers which he made for the people of the captivity, [Ezek. 14. 14, 20.] and that Sedechia, not regarding the covenant and oath which he had sworn, rebelled against Nebuchadnezzar, [Jer. 27. 15, 17.]

In the 7 year of Jeconiah his captivity, 10 day of the 5 month (27 of our August, being Sunday) Ezechiel reproved the Elders, which came and requested him to ask counsel of God, for their greivous hypocrisie: and then foretells them of the calamities that were to come upon all flesh; pronounces Gods judgments upon the Idolaters, and gives sweet comforts to the godly, [Ezek. 20. 1.] to which the three chapters following, seem also to appertain.

After Baruc the founder of the kingdom of Cyrene, succeeded his son Arcellias, and reigned 16 years, [Herod. lib. 4. c. 159.]

This fell out to be a (abbatical year; wherein the men of Jerusalem, hearing that Nebuchadnezzar approached with his army, proclaimed liberty to their servants, [Jer. 34. 8, 9, 10.] according to the law, [Exod. 21. 2, Dent. 15. 1, 2, 3.] For Nebuchadnezzar marching with his army against Sedechia, and having wasted all the country, and taken their strong holds, came now before the very walls of Jerusalem, [Joseph. Antiq. 1. 10. c. 10.] For he had taken all the Cities of Juda, having only Lachish, Azekah, and Jerusalem: all which, he besieged with all the forces which he could make out of all the lands of his dominions, [Jer. 34. 1, 7.]

But the siege of Jerusalem began not till the midst of winter, for in the 9 year of the reign of Sedechia upon the 10 day of the 10 month, (answering to our 30 of January, falling upon a Thursday,) Nebuchadnezzar with all his army came before Jerusalem: raising forts round about it, [2 Reg. 25. 1, Jer. 39. 1, c. 52. 4.] For a memorial whereof, not only during the captivity, [Zach. 8. 19.] but even unto this day there is a yearly fast kept among the Jews.

Upon the very self-same day, was the siege of Jerusalem, revealed by God to Ezechiel, being then in Chaldea; and the utter destruction thereof, represented to him by the type a seething pot; and his wife died that day in the evening: for whose death he was charged not to mourn: thereby signifying the grievous calamity of the Jews, which was to surpass all expressions of grief by mourning, [Ezech. 24. 1, 2, 8, c.]

Jeremiah the Prophet was commanded by God to foretell the utter destruction and burning of Jerusalem by the king of Babylon, to Sedechia: and that he should be carried away prisoner to Babylon; and that there he should end his daies, and yet be honourably entered, [Jer. 34. 1, 7.]

The Prophet for laying, was by Sedechia clapt up, in the court of the prison of the kings house, where in the tenth year of Sedechia and beginning of the 18 year of Nebuchadnezzar, having a promise of his delivery, made him by God, he recovered the land of Hammeel, his uncles son, by right of redemption, [Jer. 32. 1, 6.] And all things then came to pass which he foretold, and are contained in the 32 and 33 chapters of his Prophecy.

Pharaoh Hophra, *al. Vaphris*, and coming with his army out of Egypt to relieve Sedechia, the Chaldeans raised the siege from before Jerusalem; and Sedechia sent messengers to Jeremiah (who upon the raising of the siege was set at liberty, and yet cast into the dungeon, as afterwards he was,) to pray him to make intercession to God for the deliverance of the people; but the Prophet returned him answer, that those succours out of Egypt, should into Egypt return again, and that the Chaldeans should return to Jerusalem, and take the City, and destroy it by fire, [Jer. 37. 3, 10.]

They of Jerusalem seeing the siege raised, and themselves quit of that fear, presently took back their Hebrew servants again, whom they had formerly set at liberty according to the law; and made them serve as before, contrary to their covenant; for which, as for a most impious and barbarous act, Jeremy reproved them, and to cry quittance with them for it, proclaimed a liberty to the sword and pestilence and famine, against them, telling them withal, that the Chaldeans, should come again to the siege, and should take their City, and destroy it, with fire, [Jer. 34. 1, 2, 22.]

But while the Chaldeans were away to encounter the Egyptian army, Jeremiah purposed to save himself by flight; but was prevented by the Princes, and taken and scourged, &c. cast into the Dungeon, which was in Ionathans house, &c. there lay a long time, [Jer. 37. 11, 16.] Nebuchadnezzar, at his going against the Egyptians in the 18 year of his reign, took 812 men which had fled out of Jerusalem to him, for safeguard, and sent them all away prisoners to Babylon, [Jer. 52. 29.]

Pittacus of Mitylene, one of the 7 wise men, was sent against Phrynon, surnamed the Pan-cratiast, *i. e.* a man excellent in all feats of chivalrie, and the Olympicke sports, one that had won the bell in the games at Olympus; and at that time, General of the Athenian army, and had taken two towns, Sigum and Achilleum, from the Lesbians, with a Navie to Troas; in which battle, the Athenians, having gotten the victory, took the Target of Atræus, the Poet of Mitylene, who in flying had thrown it away, and hung

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Jeremy being bound with chaines, was carried with the rest as far as Rama towards Babylon, and had there his irons knockt off, and was set at liberty, and had his choice given him whether he would go on to babylon, there to be honourably entreated, or stay in the country with that miserable crew, which was left behind; and he chusing to stay, was sent back to Gedaliah the gouernour; who made his residence at Mizpa, in the Tribe of Benjamin, with money in his purse, [*Jer. 39. 11, 14, and chap. 4. 1, 6.*]



The captains and companies, which upon the first taking of the city, fled away by night, [2 Reg. 25. 4. Jer. 52. 7.] and were scattered over the country, and all the Jews, which had fled to the Moabites and Ammonites, and other nations adjoining, returned after a while, to Gedalia, into their own country, where they gate good provision of Wine and Oyl, and other summer fruits to subsist withall, [Jer. 40. 7. 12. 2 Reg. 25. 23, 24.]

Ismael, the son of Nethania, of the race of the kings of Juda, being suborned by Baalis king of the Ammonites to kill Gedalia, came to him with ten resolute fellows to Mizpa, and were familiarly entertained by him, and he gave no credit to such as discolored their treacherous intent unto him, which turned to his own destruction, [Jerem. 40. 13, 16.]

In the 7 month, therefore Ismael with his ten companions, taking their opportunity, wickedly murdered Gedalia, and such Chaldeans and men of armes, as at that time he had about him at Mizpa, [Jer. 41. 1, 2, 3. 2 Reg. 25. 25.] In remembrance whereof the Jews keep a fast unto this time, upon the third day of this month *Tisri*. And a day or two after, the same Ismael slew 80 men more, which clad in mourning apparel, brought offerings and frankincense from Sichem, Shilo, and Samaria to the house of the Lord, now lying in her own dust; and these, having drawn them by a sleight to Mizpa, they flew there in the open streets, and threw their carcases into king Aza his well, [Jer. 41. 4, 9.]

As Ismael returned with the kings daughters, and the rest of the people which was left at Mizpa, his prisoners, to the king of Ammon, Johanan the son of Karek, met him with a band of men; took away from him all his prisoners, and set them at liberty; and Ismael, with eight men only in his company, fled to the Ammonites, [Jerem. 41. 10, 15.]

Johanan, and all his captains, with the rest of the people remaining about Bethlehem, for fear of the Chaldeans, had a purpose to flee into Egypt, [Jerem. 41. 16, 17, 18.] But went many of them to Jeremy, desiring an answer by him from God thereupon, and he from God, after ten dayes, brought them an answer, exhorting them all in his name, not to stir out of their own country: assuring them, if they stayed, of Gods protection there; and that no harme should befall them from the Babylonians; but if they went into Egypt, they should tread every man of them perill by sword, by famine, by sundry kinds of death. But the common sort, according to their old custom, of never obeying whollome counsell, nor Gods commands, went into Egypt; and, because needs they would have it so, Jeremy and Baruc the son of Neria, went thither with them; and when they were come as far as Taphnes, Jeremy there, declared to them in a figure, the destruction of Egypt, even by Nebuchadnezzar, of whom they were now so much afraid, [Jer. 42. and 43. with Severus Sulpicius, in his *Sacred History*, lib. 2.]

In the 12 year of the carrying away of Jeconia, the 5 day of the 10 month, [our 25 Jan, being Wednesday] when tidings came to Ezekiel of the taking of Jerusalem, the prophet foretold of the utter destruction, which should befall the last remainer of the Israelites, (after those others which went into Egypt) even to those which remained in their desolate country, [Ezek. 32. 1, 6.]

In the same 12 year, in the first day of the 12 month, [March 22, being Wednesday] Ezekiel uttered his prophecy, concerning the grievous plague and affliction, which Nebuchadnezzar should bring upon the land Egypt, [Ezek. 32. 1, 16.]

And upon the 15 day, the same prophet foretold, of Pharaos, and all the tag and rag of Egypt, that they should be brought down as low as hell, with the rest of the uncircumcised nations, [Ezek. 32. 17, 32.]

Jeremy also prophesied of the destruction, which should follow the Israelites, at Migdol, not far from the red sea, [Exod. 14. 2.] at Taphnes, *al*, Daphne-Pesufum, at Noph; *al*, Memphis, and in Parthos, a country in Egypt: and for a sure sign of their own misery, gave them Pharaos, *al*, Apries, king of Egypt himself, whom they should see brought to all extremities before their eyes, [Jer. 44. 1, 30.]

Obadiah the prophet uttered a prophecy against Edom, which shamefully insulted over the calamity of the Jews, when Jerusalem was destroyed, and the like did Jeremy, [49. 7. and Ezek. 25. 12.] and the authors of the Psalms, [79. and 137.] which wrote all about the same time.

Cyrus, when he had lived 12 years, or somewhat more with his father in Persia, being sent for, with his mother Mandane, by his grandfather Astyages, came into Media, [Xenophon, lib. 1. of the *Infirmit*, of Cyrus.]

Tyrus (Ithobalus then reigning there) was besieged 13 years by Nebuchadnezzar; as Josephus reports out of Philostratus and other writers of the affairs of Phoenicia. [Antiq. lib. 10. cap. 11. & lib. 1. cont. *Apion*.] And in the compass of those 13 years, it seemeth that the neighbouring nations, as the Moabites, the Ammonites, and Edomites, were also subdued by Nebuchadnezzar, according to the foretellings of the prophet, [Jeremy in his 27, 48, 49. chapters, and of Ezek. cap. 25.]

Whiles

Whiles Nebuchadnezzar lay before Tyre, which borders upon the land of Israel, [Isa. 19. 29, in the 13 of his reign, Nebuzaradan, captain of his guard, carried away all the remainder of the Jews and Israelites together unto Babylon, to the number of 745 persons, [Jerem. 52. 30.] In which extreme depopulation, which left the very ground, untill the 390 years of the iniquity of Israel, distinct from Julia; and the 40 years of the iniquity of Iuda by it self, foretold by [Ezekiel 4. 5, 6] were accomplished; and fully ended.

When Cyrus was now almost 16 years of age, Evil-merodach, the king of Assyria his son, being about to marry a wife, called Nicotris, made an inroad, with a great army of horse and foot, upon the borders of Media, there to take his pleasure, in hunting and harrowing of the country: against whom Astyages, and Cyaxares his son, and Cyrus his grandchild; who then first began to bear armes, marched out, met with him, and in a battail of horse, overthrew him, and drove him out of his borders, [Xenophon, lib. 1. of the *Infirmit*, of Cyrus.]

Cyrus afterward, was called home, by his father Cambyles; when as yet he had one year to spend at Schoole, as Xenophon in the same book tells us, to which also that hath reference, which Athenæus, in his 14 book *Dipnosoph*, reports out of Dion; that Cyrus, when he had served Astyages, first as one of his halbardiers, and then as one of his arm-bearers returned into Persia, and that at the same time Angares a musician, when Astyages feasted his friends, sang them a song, wherein he said, *That a fierce wilde beast, more fierce than any boar; was let go, and sent into a fenny country, and that he should reign over all these provinces, and should with a handful of men, maintain war against great armies, &c.* and that thereupon, Astyages would fain have called back Cyrus again, but could not get him.

Cyrus, when he had spent 17 years among boyes, spent ten years more among the youths, [Xenophon lib. 1. of the *Infirmit*, of Cyrus.]

In the 50 Olympiade, wherein Epistides, the Lacedemonian, wan the race in running, certain men out of Cnidos, nor Rhodes, and brooking the rough carriage, of the kings of Asia, agreed together, to make a plantation of themselves, some where else: and making one Pentathlus a Cnidian, (who deduced his pedigree from Hippotas, the son of Hercules,) they went for Sicily, at the time, when they of Eggesta, and Selinunte, were in war each against the other: where Pentathlus taking part with the Selinuntians, was slain; and the rest, making Gorgus, and Thestor, and Epithides, all men of Pentathlus his lineage and kindred, their captains, set sail again, and landed themselves in the Isle of Lipara, [Diodor, Sic. lib. 5.]

Afterwards, when he had reigned 16 years, in Cyrenaica, left to succeed him his son Batus, surnamed Eudemion; unto whom a huge multitude of Grecians, advised thereto by the Oracle at Delphos, repaired; waited first the lands of the bordering Lybians, and then parted it among themselves: whereas before, the plantation made in Cyrene consisted only of thole, which came from the Isle of Thera, with their first founder Batus, [Herod. lib. 4. cap. 159.]

In the 25 year of the captivity of Jeconia, in the becing of that year, (i. e.) in the first month thereof (as Jonathan the Chalde Paraphrast expoundeth it) upon the 10 day of the month (our April 30, upon a Tuesday) 14 years after the destruction of Jerusalem, Ezekiel had a vision, of the restitution of the Temple, City, and Kingdom of the Israelites; portending the reedification of the Church by Christ, with the greatness, honour, and excellence thereof, [Ezekiel 40. 1. to the end of the chapter.]

The Lybians, being put out of their lands and country, by the inhabitants of Cyrenaica, put themselves under the protection of Apries king of Egypt: and he gathering a great army together, sent them against the Cyrenians, and the Cyrenians, pitching at a place called Irala, near theountain called Thelitis, to routed the army of the Egyptians, that few of them were left to return again into Egypt, whereupon the Egyptians grew angry with Apries, and revolted from him; supposing that he purposely sent them to that break-neck service, to be rid of them, that so he might the more easily, dominion over the rest that were left, [Herod. lib. 4. cap. 159, lib. 2. 161. Diodor. Sic. lib. 1.]

Amasis, (being that Sais, so much spoken of by Plato in his *Timæus*) was sent by his father to appease this mutiny of the people; but they took and made him king, in his fathers stead, And Apries, having sent a noble person, named Panerbanes to call back Amasis, at his return, cut off his nose and ears, because he brought him not with him. Upon which unworthy act of his, all fell off from him to Amasis his side, [Herod. lib. 2. cap. 162.]

Tyre at last was given up to Nebuchadnezzar, for that it was not taken by force, and given up to be ransackt by the Souldiers, appears by [Ezek. 29. 18, 19.] but rather rendred upon conditions. And therefore for king Ithobalus, (יְהוֹבָב) he appointed one Baal (בָּאָל) a man of the same country, to be a petty king there, who

who governed them 10 years, as Iosephus affirms out of the Annals of the Phenicians, *lib. 1. contra Apion.*

In the 1 day of the 1 month of the 27 year of the captivity of Jeconia, (21 of April, upon Tuesday with us,) God promised to give all Egypt to be Nebuchadnezzar to be spoiled, in recompence of his long labour; endured in the taking in of Tyrus, [*Exech. 29. 17, 20.*]

Cyrus having now attained almost the full age of 27 years, was taken out of the rank of the triplelings, and reckoned among the number of full men, according to the discipline, and use of the Pectians, [*Xenophon, l. 1. of the Institution of Cyrus.*]

Nebuchadnezzar laying hold of the rebellion in Egypt, and peradventure solicited by Amasis to assist him against his Father Apries, invaded Egypt with his army; and having gotten it into his hands, even from Syene, to the end thereof: made havock as well of the Egyptians, as of the Jews which dwelt among them, killing some, and leading away the rest into captivity, according to the several prophecies of Jeremiah, [*l. 43. 44, 46. and Exech. 29. 30, 31.*]

Pharaoh Hophra, *al. Apries*, being forced to retire into the Country of Thebais; Nebuchadnezzar, as it should seeme, made Amasis his Viceroy, over all Egypt, though Herodotus knew not this: for as Scaliger well observeth in his notes, *Ad Fragmenta: Th. Priests of Egypt, which informed him, of such thing, as he desired to be satisfied in, told him so much only as made for the honour of their Nation, but concealed the rest, which betrayed their cowardise and slavery, and payments of tribute to the Chaldeans.*

443. Nebuchadnezzar, having finished his conquests, returned to Babylon: and there, as he lay at ease, and in all kind of jollity in his own house, had that remarkable dreame, of the great Tree, (whose destiny was to be cut down) represented to him, the meaning whereof, when he could not learn by his wizards of Chaldea, the Prophet Daniel unfolded to him, [*Dan. 4.*]

Nebuchadnezzar new built Babylon, in a wonderfull magnificence and beauty; building a whole new City without the old, and enclosing all, with a treble wall, made of brick: and in favour of his wife called Amyrits, (of whom I spake in the year of the world, 3374) a woman of Media, and King Atiyages his daughter, made that famous and so much renowned garden, borne upon pillars: of which Berolus; *He built* (saith he) that garden, called, the hanging Garden, because his wife desired the pleasure of the hills, as having been brought up in Media: And Q. Curtius; *It is said* (saith he) that a King of Syria, reigning in Babylon, built this great work at the importunity of his wife, whom he dearly loved; and who out of a desire she had to enjoy the pleasure of hills and woods, in that low country of Babylon, let her husband upon it, to imitate the genius or spirit of Nature it self, by the amenity and pleasantnesse of this work.

But who so will know more of the infinite magnificence, and sumptuousnesse of this work, must read the Fragments which are left, of Berolus and Abydenus, the former of which, blames the Greek writers, who attribute this work to Semyramis, whereas indeed, this, and those other vast and magnificent structures, were the proper works of this Nebuchadnezzar; as Iosephus, in his first Book, *contra Apion*, reports out of him. And the latter saies plainly that those vast walls, with the brazen gates thereof, reckoned among the miracles of the world, and which remained to the times of Alexander the great were built by this Nebuchadnezzar, as we find in Eusebius, in his ninth book, *De Evangelica Preparat.* And Clitarchus, and others, which attended Alexander in that voyage, lay that the compass of that wall, was 365 furlongs, according to the number of the dayes of the year, [*Diod. Sic. l. 2.*] and that every furlong length thereof, was built and perfected in one day, as Q. Curtius, *lib. 5. c. 4.* reports.

443. Twelve whole months were no sooner past, but Nebuchadnezzar, growing proud, and boasting of the magnificence of his buildings, fell d draught of his wisdome being put from his house and home, spent seven years in the woods and fields among beasts, [*Daniel 4. 32, 33.*]

Apries, gathering an army out of Ionia and Caria, to the number of thirty thousand soldiers, to assist him for their hire, fought with his son Amasis, at Memphis: but being routed and taken prisoner, was kept for a while in the City of Sais: and not long after strangled, according to the prophesie of [*Jer. 44. 30.* and reported by Herod. *lib. 2. c. 63.* and 169, and by Diod. *Sic. lib. 1.*]

After his death Amasis reigned 44 years, as Herod. reporteth, *lib. 3. c. 10.* but, which the Priests would not be known of to Herodotus, paid tribute all that while to the king of Babylon.

444. Was the 8 year of Jubilee. Nebuchadnezzar at the end of 7 years, after his humble acknowledgment of the power of God, was restored both to his right wisdome and kingdom also, and thereupon publicly proclaimed Gods great grace and mercy shewed upon himself, and his power over all Nations, [*Dan. 4.*]

And having himself foretold concerning the taking of Babylon by Cyrus as Abydenus (quoted by Euseb. *l. 9. Prepar. Evang. c. ult.*) reports out of the relation of the Chaldeans, departed

departed this life, when he had reigned about 20 monthes co-partner in the kingdom with his father, and 43 years by himself alone.

After him came Evil-merodach, his son in the 37 year of the captivity of Jehoichin, or Jeconia: about the 25 day of the 12 month (*our April 15. upon a Tuesday*) on which he gave order for the enlarging of Jeconia, [*Jer. 52. 31.*] and two dayes after he took him out of his prison-clothes, and letting him above all the Princes of his Court, reckoned him among the number of the Kings friends; so that all his life time after he did eat at the Kings table, [*2 Reg. 25. 27, 28, 29.*]

In Lydia Cressus, after the decease of his father Halyattes, reigned 14 years, [*Herod. lib. 1. c. 86.*]

After King Baal, the King of Babylon governed Tyros by Judges: the first of which was Esnibal the son of Bassach, whom Scaliger calleth (עסנאל בן בסיח) and he ruled there 3 monthes: then Chelbes, the son of Abdeus, whom he also calleth (חלבים בן אבדוס) and he ruled there 10 monthes; as Iosephus reports out of the Phoenician Annals, in [*his 1 book cont. Apion.*]

443. Abbarus (אבאר) the High Priest judged the Tyrians 3 monthes: and after him, Mitygonus and Gerefratius (מיתיון וגרפראטיוס) governed them 6 years, [*ib.*]

To Cressus living at Sardes reformed all the wife and learned men of Greece; and among them, Solon the law-maker: who had with him that so much renowned conference of the incertainty of mans life, and of all humane felicity therein, [*Herod. lib. 2. from the 28 chapter to the 33.*] There is extant a short Epistle of Solons to Cressus, in the end of Solons life, in Laertius; wherein he sayes, that he was sent for by Cressus, what time Pisistratus governed in Athens. Ellope a Phrygian borne, that famous compofer of Fables, was at the same time sent for by Cressus, to come to him at Sardes; and was held in great esteem by him: And he conolding with Solon in a letter for that he was uncivily turned away by Cressus, only for the freedom of speech, which he had used to him; and telling him withal, that Kings must have, *αἰσχρολογία* (*i.*) either very few, or very pleasing words used unto them; wrote back in answer thereto, That Kings must have, *ἡσυχία*, *ἡσυχία*, *ἡσυχία*: (*i.*) either very few, or very honest things spoken to them. [*Plutarch in the life of Solon.*]

Ellope going from Sardes to Delphos, was there most unjustly sentenced to die; and accordingly was thrown down the rock there, called Phœdrias, about the 54 olympiads, as Strabo; to wit, toward the end of the 4 year of that olympiads; if the precedent times be rightly calculated. Therevenge of which foule murder, so often threatened by the Oracle there, was taken afterward by Judmon, grandchild to that Judmon of the Isle of Samos; whose slave together with Rhodope of Thracia, that famous trumpeter Ellope sometime had been, [*Herod. lib. 2. ca. 134.*]

Solon, leaving Cressus, went into Calicia, and there built a city, and from his own name, called it Solos: wherein he planted certain Athenians, who in proesse of time, having corrupted the native language, were said *Σολωνιστæ*: (*i.*) to commit to themselves in their speech; as Laertius in his life reporteth: which yet is more properly said of the *Soloi* in Cyprus, than of the *Solonæsi* in Calicia; as Solon in his elegies written to Philonypus the King, recorded by Plutarch, in the life of Solon, shewes: where Plutarch also tells us, that this petty king of Cyprus, who made use of Solons wit and counsel, in some affairs of his own; removed a little town formerly called Epea, unto a lower ground more fit and useful for habitation, and in honour of Solon, called it Solos.

After Solons departure, Cressus, who deemed himself the happiest man alive; found by sad experience, that all Solon had told him of the instabillity of mans life, and felicity thereof, to be too true: for presently after he had a dreame, wherein he saw his son Atys thrust thorough with a Spear: a true token of a violent death, which was effoones to befall him; which whilst he fought by all care and diligence to prevent, and was now busie about a marriage for him, one Adrastus a Phrygian borne, and of the Kings blood there, who having slain his own brother against his will, was by his father Midas, the son of Gordius, (not that old Midas, the son of Gordias King of Phrygia, whose Epitaph made by Homer and set upon his tombe, Herodotus in the *life of Homer* recounteth) banished, and came to Sardes, there to receive his expiation from Cressus his hand: Cressus having expiated or cleansed him, committed to him over and above, the care and charge of his son Atys; who at that time, was sent unto by the Mytians, and requested to come and help to kill a boar of a vast bigness, which waited the corn and other country commodities growing about the hill Olympus, not without the destruction, many times, of the husbandmen themselves. Where Adrastus aiming at the boar with the point of his Spear, goared Atys, and so against his will slew him. But when Cressus had pardoned him the fact as done unawares, he flew himself upon the tombe of the deceased. Cressus having thus lost his son; passed two whole years in continual dweil, and mourning for him: from which yet he was forced in the end to rouse himself, for fear of Cyrus, his growing then into power; and by whom indeed, he was afterward depoyled of all, [*Herod. lib. 1. from the 34. chapter to the 46.*] whereof also you may see what

4153. 561.

4145. 369.

4152. 362.





Cresus, being made General of the confederate army of the Babylonians and others, passed the river Halys, which parted the dominions of Media and Lydia, without a bridge, by the skill, and industry of Thales the Milesian Philosopher, and came into Cappadocia: and there took the City of Peria; and all the Cities thereabout, utterly destroying the Syrians, who had deserved no ill at his hand: for that the Cappadocians were called Syrians by the Grecians, is testified by *Herodotus*, [lib. 1. c. 72.] Cyrus, having first lent to the Ionians to fetch their pulse; and to try whether he could draw them over from Cresus or no, fought a pitched battle with Cresus, and it fell out to be a drawn battle between them; But the next day Cresus, because Cyrus came not on upon him, returned to Sardes; where he meant to hang up his sword for that winter, and the beginning of the next spring, to march against the Persian again. In the mean while, he sent all his Auxiliaries to their own homes and employed Embassadors to such as were in league and friendship with him, among whom were the Lacedæmonians; giving order to all, to come to the Rendezvous at Sardes, upon the fifth month after: But when Cresus had thus sent away, and scattered his army, then fell Cyrus upon him with all his forces; upon which sudden and unexpected approach of his; Cresus, though much troubled, yet he went forth to fight with him, with such of his Lydians as he had about him, trusting principally in his troops of horse. Cyrus to cross him in that designe, placed his camels in front against them; the very smell of which beast, a horse cannot endure; and therefore all the horse of Cresus presently turned taile, and carried their riders away with them; But the Lydians left their horses, and ranged themselves in battalion on foot: yet at last, many being slain on either side, they betook them to their heels: But the Persians pursuing the point of this their victory, followed them to Sardes; which after 14 dayes lying before it, they took. Cresus was condemned to the fire, but coming to the place of execution, and there crying out, *O Solon, Solon*, (whole wise counsel, concerning the instability of humane condition he had formerly so much deplored) Cyrus thereupon not only spared his life; but took him also into his privie counsell, Cyrus took care then of the funerals of Abradates the king of Sula (who having fallen off from the king of Babylon to him, was slain in the battle) and of Panthea his Queen, who seeing her husband lying dead, flew her self over his dead body: and made them a huge and sumptuous monument, [*Herod. lib. 1. c. 90, 91.*] When the men of Ionia and Iolia, would faine have submitted to Cyrus, upon the same conditions, that they had for formerly lived in under Cresus, Cyrus refused them; granting that only to the militians, who fearing what might fall, had formerly made their peace with him, [*Herod. lib. 1. c. 92, 143, 169.*] The rest of the Greek Nations, fortifying each of them their own Cities, sent Pithemion of Phocæa, with other Embassadors, to the Lacedæmonians, to crave aide of them: which though they refused to send, yet they sent their Embassadour Lachnides to Cyrus, to forewarn him not to touch any of the Greeks in Asia; and he sent them word again, that he would shortly make them leave off caring for the Ionians, and the rest of the Greeks in Asia, and look to themselves at home, [*Ibid. cap. 141. 152, 153.*]

Thales the Milesian, gave them all advice to hold a Common Council at Teos, which was a City, seated in the very heart of Ionia, [*Herod. lib. 1. c. 170.*] whiles Cyrus remained at Sardes, and there made his provision of Rams and other Instruments of battery, purposing to raze the walls of all that stood out against him, the Carions sent and craved his help to compose a war which was grown among themselves. He sent thither Adusius, a Persian, with an army, in which service, the Cilicians and Cyprians very willingly followed him. Adusius put an end to their difference, yet so, as he left sufficient garrisons of his own, in the Cities of either party, [*Xenoph. lib. 7. Infr.*]

In the 58 Olympiade, toward the end of the 1 year thereof, Thales the Milesian Philosopher, died, as Laertius reports out of Socrates, and Anaximander his countryman first observed the Loxodromic, or biasing motions of the stars, in the Zodiac, as *Pliny*, out of other authors saies, [lib. 1. cap. 8.] though *Plutarch* in his 2 book, de *Placitis Philosophorum*, hath more rightly informed us that that point of Astronomy was not unknown to Thales the Milesian, Anaximanders master: And that he himself, in the 2 year of this Olympiade, at the age of 64 years, died, Laertius tells us, out of the Chronicle of Apollodorus the Athenian, of whose Mathematical inventions, he further addeth out of Phavorinus, that he first invented the making of the Dial, and let it up in Sparta, in a place, fit to receive the shadow of the sun; as, saith he, Phavorinus reporteth in his *Varia Historiæ*: adding further, that he also invented the Horoscopes; for the finding out the equinoctials and Solstices for the Dial: to find out the hours of the day by it, one thing, and the Horoscope, or instrument whereby to observe the Equinoctials, and the Tropicks, or the summer and

winter solstice, is another: though *Pliny* attributes the invention of the Dial and Clock to Anaximenes his scholar, and fellow citizen, [*lib. 2. ca. 76.*] in these words; *This rule and reason of shadows, which we use to call Gnomonica, or Dial-work, was first found out by Anaximenes, Anaximanders scholar: and he was the first that set up a Scithæricum, (i. a Dial to show what a clock, in Sparta: v. d. sup. in the year of the World, 3291.*

Anaximenes the son of Eurythrus succeeded Anaximander in his scholæ at Miletus; as *Clemens* [*Alexandri, in his 1 book of his Stromata*,] shewes: but *Pythagoras*, when both his masters, Anaximander and Anaximenes were dead, went into Egypt; as *Thales* had advised him to do: being commended to *Amasis* King of Egypt, by a letter from *Polycrates* of Samos, as *Laertius* in his life reporteth: which *Amasis*, it seemeth, the Egyptians (surnamed *Sommeisores*). For that in his reign, *Pythagoras* came, into Egypt; *Pliny* in his 36, book, cap. 9. sheweth: and there he continued 22 years, conversing with the Priests, and from them it was that he learned his skill and knowledge in Astronomy and Geometry; and was catechised or initiated in all their rites and ceremonies, as saith [*Lamblichus, in the life of Pythagoras; ca. 3. and 4.*] for therefore also, was he circumcised by them, that being admitted into the secrets of their religion, he might the more freely partake of the mystical philosophy of the Egyptians: in the attaining whereof, he was principally beholding to one *Sonchodes*, the Arch-prophet among them, [*Clem. Alex. lib. 1. Strom.*] This *Sonchodes*, I take to be him of Sais, with whom *Solon* had formerly much conversed, as *Plutarch* in his life reporteth. And from them it was that *Pythagoras* learned his *Metempsychosis*, or transmigration of souls out of one body into another, as *Diader. Sic. reporteth*: and being used to their books, and diving into their writings, concerning former times, he thence pickt out the observations of innumerable by passages, fables, [*Valer. Max. lib. 8. c. 7.*]

*Hyttalus* and *Adusius*, joyning together, conquered all Phrygia bordering upon the Hellespont; and took the King thereof, and brought him prisoner to Cyrus, [*Xenoph. Infr. lib. 7.*]

Cyrus committing Sardes to the keeping of *Tabalus* a Persian borne, and delivering the treasure of Cresus, and the rest of the Lydians along with him, little regarding how matters went in Ionia: but no sooner was Cyrus gone from Sardes, but *Pactyas* forthwith persuaded the Lydians to revolt from Cyrus, and from *Tabalus*, the Governor there; and laying out the Kings treasure, to hire soldiers from other parts, drave *Pactyas* adventured upon the way; by the advice of Cresus, he sent back *Mazares* a Median, with a part of his army, who disarming the Lydians, brought them to follow a more idle coule of life, [*Herod. lib. 1. from the 153. to the 157. chap.*] and so a Nation formerly famous for laboriousness, power, and chivalry, falling into effeminacy and luxury, lost their courage, and all kind of virtue, as saith *Justin. out of Trogus, lib. 1. ca. 7.*

*Mazares* redeemed *Pactyas* of the Cumæans, unto whom he was fled out of the Castle. The Cumæans consulted the Oracle at Branchis, and received from thence an answer, That they should deliver him up yet they not willing, either to give him up to be slain by the Persians (being much diswaded therefrom by *Aristodocus* the son of *Heraclides*, a man of great authority among them) or by keeping him, to draw Cyrus his displeasure upon their city to their own destruction, they sent him away late to Mitylene. And when the Mitylenians were ready to give him up, the Cumæans again sent a Ship to Lesbos and there took him in, and conveyed him to Chios: and the Chii drew him by force out of the temple of *Minerva* there, and delivered him up to *Mazares*: and had in reward therefore *Aarneum* a place in Mysia, lying over against Lesbos given them, [*Herod. lib. 1. from cha. 157. to cha. 160.*] though *Plutarch* seeks to justify: both the Mitylenians and the Chii in this point, in his book, of the malignity of *Herodotus*, upon this ground, for that a more ancient Historian than he; to wit, *Carr*, of *Lampiscus*, tells the matter simply in this wise. *Pactyas* hearing of the approach of the Persian Army, fled first to Mitylene, and then to Chios, and there Cyrus took him.

*Mazares* having gotten *Pactyas* into his power, marched presently against those, who with him, had assaulted *Tabalus*: and in part subdued the inhabitants of Priene, partly wasted the country lying upon the Mæander, and gave both it, and the city of *Margæ* for a prey to his soldiers, [*Herod. lib. 1. ca. 161.*]

*Harpagus*, who was a chief man about Cyrus, went with his army against Ionia, and fought with them (as *Eusebius* in his *Chron.* upon the 2 year of the 59 Olympiade noteth) for *Mazares* dying of a disease, *Harpagus* (whom some erroneously call *Harpalus*) was made General in his place. And he coming into Ionia, fell presently to entreaching round about, and blocking up their cities where ever he came, and thereby took *Paoceas*, the chief city of all Ionia, [*Herod. lib. 1. ca. 162.*]

The Phœceans, abandoning the city, which they could not hold, thipt themselves, their wives and children, and put over into Chios: whence returning upon an o-

caison offered, to Phocæa, they there put to the sword all the garison, which Harpagus had there left to keep it: and from thence set sail again, and came to the Isles of Oenotria, and from thence failed to the Isle of Cyprus, *at Corinca*, where 20 years before they had made a plantation, and there built a city called *Atalia*: where when they had staid five years, and made all the neighbouring countries weary of them, by their robbing and spoiling the Italians and Carthaginians, let out a navy of 60 ships, and had a less fight with them; wherein the Phocæans, having gotten the victory, but lost much blood in getting it, and 40 of their ship, removed themselves to Regium in Italy, and there built the city Myela, afterward called *Velia* in the territory of Oenotria. [*Herod. lib. 7. cap. 184. 167. Thucides also [lib. 7. of his history] confirms it, that the Phocæans, which were about Velleus, gave the Carthaginians an overthrow at sea, for that one part of them built Velleus, and another Marcellis, in the time of Servius Tullius king of the Romans, more than 600 years after the coming of Æneas into Italy, is testified by Hyginus, quoted by A. Gellius [lib. 10. Noct. Attica, cap. 6.] and of this colony of the Marcellians, Hecateus also in his Archidamus maketh mention: see before in the year of the world 3340.*]

But to return to Harpagus, the Teians also, when he had undertaken himself round about their city, got them on shipboard, and sailed away into Thracia, and there built them a city called Abdera, in the year of the world, 3349. But the rest of the Ionians, all save the Milesians, who had before-hand made a league with Cyrus, being vanquished one after another, fell into Harpagus his hand, and being suffered to live every man in his own country, paid what was imposed upon them. [*Herod. lib. 1. cap. 188. 189.*] yet Bias of Priene, chief of all the wise men of Greece, when, though thus afflicted, they would needs assemble in their old Common Council of Ionia, called Panionium, counselled them, that they should rather make a common navy, and sail away, to Sardinia, and there make a common city for all Ionians to inhabit in, for, saith he, by this means, you shall be free from this slavery, and live happily. [*Herod. lib. 1. cap. 170.*]

4394. Cyrus, when he had now brought into his subjection all the continent westward, forth-  
with made war upon the Assyrians; and marched with his army, against Labynetus, al Nabonidus their king. [*Herod. lib. 1. cap. 178. 188.*] whereof a fame was spread, and came to the Babylonians ears, two full years before the city was besieged. [*Jer. 51. 46.*] for when Cyrus was upon his march toward Babylon, he came to the river Gnides, which falls into the Tygris, which for want of boats, he could not pass. And while he stayed there, one of the white horses, which were consecrate to the sun, going into the river, was there by the violence of the river swallowed up, and drowned, which Cyrus, taking very grievously, furcused his journey for Babylon, for that time, and fell to work upon the river, which he drew out into 360 several channels, so that, (as he had threatened to make it) a woman might passe over it, and never wet a knee in it: in which work, he spent all that summer. [*Herod. lib. 1. cap. 189. 190. 202. with the fifth book, cap. 52.*]

3465. In the year following, Cyrus went on his way to Babylon: where, in a pitch field, fought  
between these two great Lords of the world, Cyrus and Belshazzar, or Nabonidus: the Chaldeans being put to the worst, retired to the city, resolved to endure a siege. [*Herod. lib. 1. cap. 130. Jerem. 51. 27. 28. 30.*] which they made light of; both because they had above 30 years provision in it, and also because they thought there were many in Cyrus his army, who bare more good will to them, than to the Persians. [*Herod. lib. Xenophon. Infir. lib. 7.*]

Cyrus caused presently a vast trench, both for breadth and depth, to be cast round about the wall of the city, casting up the earth ever toward his own army, and making store of bulwarks all along; for guards to be upon, and dividing his whole army into twelve parts, ordered, that every of them, should watch his month by turns. [*Xenophon. lib. 7.*]

3466. Cyrus, when he had spent much time in this work to little purpose, at last, drew a ditch  
from the river to that vast pond, which was every way 3 or 4 hundred furlongs wide, which this Belshazzar's mother Nicotris, had formerly digged; as I shewed before: and then opening the mouths of this and that other ditch, which he had newly cast about the city, let out the river into them, and so made the channel thereof, which was not above two furlongs broad, passable for his men. [*Herod. lib. 1. cap. 190. 1901. Xenophon Infir. lib. 7. with Jerem. 59. 32. 36.*]

Cyrus passing now the river with his army, guards up the water-gates, and scaling every where the rampiers, got into the city, upon a festival day, whiles all men there, were busied in their banquets. [*Id. lib. with Jerem. 51. 39. 57.*] And so vastly big was that city, that, as the inhabitants reported, when the skirts of it were surprized, and taken by the enemy, they who dwell in the heart of the city, never heard thereof. [*Herod. lib. 1. cap. 191.*] to which that of that Jerem. 51. 31. hath reference, where he saith, *thou shalt pass upon post, and messenger upon messenger shall run to tell the king of Babylon, that all the skirts of the city were possessed by the enemies.*

At

At the same time, Belshazzar purposing to feast all his nobles, caused to be brought forth all the vessels of the house of the Lord, which Nebuchadnezzar his father, or grand-father (for that he was his sons son, may be gathered out of *Jer. 27. 7.*) had brought away from Jerusalem, to the glory of his Idols, and dishonour of the true God: and God, on the other side, by sending a hand to write upon the wall of the room, where Belshazzar late, drinking the number of years which the Babylonish Empire was to continue, and that it had been now weighed in the balance, and was found too light; and was therefore to be transferred to, and settled upon the Medes: evidently declared, what present destruction was to fall upon him. But when his wizards of Chaldea, could not read the writings, his Queen advised him to send for Daniel, who, when he came, both read the writings, and also gave him the interpretation of it, and for his pains, was publicly proclaimed, the third man in the kingdom. [*Dan. 5.*] But whereas the kings wives are said to have been present at the banquet, [*vers. 3. 2.*] and the Queen to have come in afterward, [*vers. 10.*] this is to be understood of the Queen-mother, Nicotris, for that she was the mother of this last king of Babylon, we have already shewen out of Herodotus.

In the same night, that this banquet was made, was Belshazzar the king of the Chaldeans slain, [*Dan. 5. 30.*] by the soldiers of Gobryas, and Gadatas, [*Xen. lib. 7. Infir. lib. 7.*] and by the Babylonish kingdom came to an end, as had been sundry times foretold; as by *Ezeq.* [*chap. 13. 14. 21. 34. 46. 47. Habakkuk, chap. 2. and Jerem. cap. 25. 50. 51.*] and the Empire translated to the Medes and Persians; [*Daniel 5. 21. chap. 6. 12. 15.*]

Darius the Mede, son of Astiages, al Cyaxares, the son of Astyages, took upon him the kingdom, delivered to him by Cyrus the conqueror, [*Dan. 5. 31. and chap. 9. 1.*] for whom Cyrus had set apart the kings house, and all his palaces in Babylon, to the end, that upon occasion he should come thither, he might have a Palace of his own to lodge in. [*Xenophon. Infir. lib. 8.*] and the Angel, in this first year of his reign, is said to have confirmed and strengthened him in his kingdom. [*Dan. 1. 2.*] after which he reigned 20 years.

Cyrus, having set all things in order at Babylon, returned through Media into Persia, to his father Cambyzes, and Mandana his mother, who were yet living, and from thence, returning again into Media, married the only daughter and heir of Cyaxares, and for dowry had the whole kingdom of Media, given him with her: and the marriage finished, he presently went his way, and took her with him: and coming to Babylon, from thence sent Governors into all his Dominions: Megabyzus into Arabia, Artacathan into Phrygia the greater, Chryslantus into Lydia and Ionia, Adulfus into Caria, Pharmachas into Phrygia Hellepontica, al, the lesser; but into Cilicia and Cyprus, and Paphlagonia, he sent no Persians to govern them; because they seemed voluntary, and of their own accord to have taken his part against the king of Babylon: yet he made even them also to pay him tribute. [*Xen. Infir. lib. 8.*]

Now all the countries, which he subdued by the forces of Media, of which himself was General, Cyrus ever protested that he laid them to the dominions of Cyaxares, [*Xen. 1. 5.*] and therefore it is most likely that at the former meeting in Council, he made that distribution of the Governments by his advice, for as Xenophon [*lib. 8.*] saith of Cyrus, *It seemed good unto him, to set Governors over all the Nations which he had subdued: So the Prophet Daniel 1. who, as it seemeth, was at this time with Cyrus from Babylon into Media, saith of Cyaxares, It seemed good to Darius, to set over the kingdoms, 120 Governments, that they should be over all the Kingdoms.* [*Dan. 6. 1.*] yet over all the Governments he made three Over-seers, the principal of which was this Daniel: whereupon it was that the rell, stirred up by a spirit of envy against him, put into the kings head, to make a Decree, that for 30 daies space, no Petition should be made to any God or man, but to himself only: which Decree, when Daniel had broke, by making his prayer unto God; he was cast into the Lyons den; and thence delivered without hurt done at all unto him: and then Darius, having cast those plotters against Daniel into the same Lyons den, published that memorable Decree through all his dominions, that every man therein, should reverence, and stand in awe of Daniels God. [*Dan. 6.*]

4467. Toward the end of the first year of the reign of Darius the Mede, to be reckoned from the subversion of the Babylonish Empire, began the 70 year of the Babylonish captivity of the Jews, which began under Jehoiaquim, in the first year of Nebuchadnezzar, which was the last of those years of their calamity specified by [*Jer. 29. 10.*] Thus saith the Lord, *when the 70 years shall be finished in Babylon, then will I visit you, and perform that say word unto you, and will bring you again to this place, and when you shall call upon me to depart from thence, and when you shall pray unto me, then will I hear you.* Upon consideration of which very time, now to near approaching, it was that Daniel powered out that most fervent prayer, for the remission of his own sins, and of his peoples; and for that promised deliverance out of their captivity: whereupon the Angel Gabriel brought him an answer, not only for this, but also concerning the spiritual deliverance of the Church, to be wrought

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wrought at last by the death of the Messiah, uttering that most famous and memorable prophecy of the 70 weeks, [Dan. 9. 12, &c.]

prophetic of the 70 weeks, [*Dan. 9. 24, etc.*].  
 Cyrus having spent one whole year with his wife in Babylon, gathered thither his  
 whole army, in which there are said to have been counted, one hundred and twenty thou-  
 sand horse, two thousand iron Chariots, and six hundred thousand foot Soldiers;  
 which having furnished with all necessary provisions, he undertook that voyage, wherein  
 he is said to have subdued all Nations, inhabiting from Syria to the red Sea, [*Xenophon  
 Hist. lib. 8.*]

3468. 4. Cyrus, his father Cambyſes being now dead in Perſia, Cyaxares in Media, held all the Empire or Monarchie of the Eaſt in his own hand : from which year, both Xenophon, 8. *Ana.* reckons the 7 years of his reign, and the holy Scripture, out of the Records of the Medes and Perſians, reckoneth this firſt year : for it teacheth us, that in this year came forth, that renowned Edit of his; Thus saith Cyrus king of Persia, *Into my hand hath God given all the kingdoms of the earth :* in which year, the 70 years of the Babylonish captivity, foretold by Jeremiah, and according to the prophetic of Iſaiah uttered of him by name, *Isa.* 44. 28. and 45. 13.) being now expired, he gave leave to all the Jews, dwelling whereſoever in his dominions, to return into their own country, and commanded ſuch as did returne, to fall in hand with the re-edifying of the Temple of God ; preferring, or rather at their request, granting to them a power to build it to ſuch a bigneſſe; which had he preſcribed, and they (as needs they then muſt) obſerved the frame thereof had been far greater, than that of Solomons was ; which, now it was not, [*Haggai*, 2. 3.] And he allowed the charge thereof, out of the kings treaſure, and restored all the veſſels of the houſe of God, which Nebuchadnezzar had brought from thence, [*2 Chron.* 36. 22, 23. *Ezra*, 1. 1, 2. 2. 7. 13. 14. and 6. 2, 5.]

Of the Jews therefore which returned to Jerusalem, Cyrus made Schoafar the Captain, or his Lieutenant, and unto his hands did Merthriates the Treasurer, by Cyrus his command, consign all the vessels belonging to the Temple, to be carried to Jerusalem. [Exra 1. 7, 11, and 5. 14, 15.] Now that his Chalde name, or that by which he went in Court, was in Hebrew, Zerubbabel; appears out of [Exra 3. 8, 10. compared with chap. 5. 16.]

5. 16.] The Jews therefore prepare for their return into their country, the poorer sort, have allowance made them to defray their charges upon the way, [Ezra i. 5, 6.] Now the number of the children of the province, or poor people of the Hebrews, born in Chaldeas, which with their Captain Zerubbabel, the son of Shealtiel, ad. Salathiel, and their high priest, Jehu, ad. Jutha, the son of Josadak, returned out of that captivity, amounted to 42360, besides proclerics, man-servants, and maid-servants, to the number of 7337. [Ezra 2. 1, Nehem. 6. 67, and c. 12. v. 9.] Now the particular lums cast up in Ezra, make only 29818, 8. and in Nehemiah, 31031: neither of which make up the full lum of 42360, and yet either of them, in the foot of each of the catalogues, of 42360, is said to have been the number of the whole congregation, [Ezra 1. 64, and Neh. 7. 66.] wherefore to make up the full lum of 42360, the Hebrews in their great Chron. tells us that we must cast in those of the other tribes of Israel, which came up out of the captivity with the Jews. For even at the last expiration of the Jewish state, there was a remainder, of the other ten tribes, [Ait. 26. 7.] not only of the dispersion, [James 1. 1.] and at Jerusalem [3 Chron. 9. 3, Luke 2. 36.] and other cities of Juda, [2 Chron. 11. 16, with c. 31. 6.] but also of those who kept still upon their old lands; for Salmanazar swept near all away out of all the tribes, as I shew'd before in the year of the world, 3227. out of the History of Josias: but he left a remnant of them, in their own country, which was afterwards, together with the Jews, and Benjamins, and Levites, carry'd away by Nebuchadnezzar unto Babylon, and were now dimil'd and sent back again by Cyrus. After which, as in the first year of Cyrus, all the Israelites, are said to have dwelt in their own cities, [Ezra 2. 70.] so in the sixth year of Darius; they are said to have been present, at the dedication of the Temple, and so have offered there 12 bee Goats for the sin of all Israel, [Ezra 6. 16, 17.] and when Christ preached the Gospel in Galilee, [Matth. 14. 14.] that profecie of Isaiah, is said to have been fulfilled of the people of Zabulon and Nephthali, who saw a great light.

The chief men of their fathers' families, coming to Jerusalem, offered every man according to his ability, toward the reedification of the Temple, to the sum in all of 61000 drachmahs of gold; and 5000 pounds of silver, and 100. Priests robes; and both priests and Levites, and the rest of the people, dwelt every man in his own city, [Le. 2. 68, 69; 70.]

3469. On the first day of the seventh month, *in the feast of trumpets*, the Israelites came all  
 a. as one man out of their several cities to Jerusalem, and there built the altar, and every  
 morning, and every evening offered the daily sacrifice unto God, and upon the 15  
 day of the same month, kept the feast of Tabernacles, and moreover, provided for materials  
 and workmen toward the building of the Temple, as Cyrus had given them leave to do,  
 [Ezra 3: 1, 7.]

In the second year after their return from Babylon, in the 2 month (called Jair) they appointed Levites to oversee the work of the House of God; and laid the foundation of the Temple, with the great lamentation of the old men, who 53 years before had seen the old Temple standing; but with the great rejoicing of the younger folk who law the new one now going up. [Ezra 3, 8, 13.]

The Chuzathans, the old enemies of the Jews, who had heretofore been planted in Samaria by Elachaddon, cunningly offered to join with them in the building of the Temple; but being refused, they crossed the Jews all they could in the work, and discouraged the people from proceeding therein, [Exra 4. 1, 4.]

This was the first sabbatical year, kept by the Jews, after their return from the captivity of Babylon.

The Samaritans, by the means of certain Courtiers about Cyrus, whom they had bribed for that purpose, diffused the Jews in their work of the Temple, (*Ez. A. 5.*) from which it is learned, proceeded that 3 weeks mourning of the Prophet Daniel: in which he continued his fasting, which was begun about the 3 day of the 1 month, in the 3 year of Cyrus, thorough all the time of the feast of Easter, (*Dan. 10. 1, 4.*) after which, upon the 24 day of the 1 month, that vision of the Kings of Persia, of Alexander the great, and his succellors, and their kingdoms was shewed and revealed unto Daniel, as he stood upon the bank of Hiddikel, or the River Tigris: all which is contained in the 3 last Chapters of Daniel: which as may be collected out of the clofe thereof, was the last vision that ever he had, and that but a little before his death.

3473: Amasis, as if it ever fell, fell off from Cyrus; and the people of Egypt carried away from them by Nebuchadnezzar, after 40 years compleated there, were now sent back again by Cyrus into their own country: and so were they restored to their old kingdom, in the latter end of Amasis his days: a kingdom old and ancient indeed, but the meanest of all others, and of no long continuance in one Itay, [*Ezek. 29. 11, 16. Jer. 46. 2.*] For that Cyrus had Egypt in his possession appears, both by Xenophon, *2. Inf. in Cyr. 2.* also in the Prologue to his whole work: and that it was afterward subdued by his son Cambyles, all Authors agree; from whence we gather, that in the intermediate time they enjoyed their own liberty.

But by this occasion of Amasis his revolt from Cyrus, perchance also it came to passe, that when Hirom had flood King of Tyrus full twenty years, (who wa the last King mentioned by Iosephus, in his Catalogue of them) he was put out, and in stead of him one of their own country, such as hitherto they had been governed by, as the Egyptians had been by Amasis (for the very Punic names of those Kings, shew them all to have been of the same country) they had Governours set over them of other nations.

3475- Cyrus being now 70 years of age, dying, having lived from the time that he was fifteen made General of the Median and Persian armies, lived 30 years : and after the taking of Babylon, 9 years; and after his first Monarchie, 35 years, and one or two months over. Of the manner of his death, Authors much differ, *Herod. lib. i. c. 24. 1.* Justin out of Trogius *lib. i. c. 8.* and *Vet. Max. lib. 9. c. 10.* say that he was slain in a fight, against the Madagates or Scythians : and that his head was severed from his shoulders by Tomyris their Queen, and by her thrown into a tub full of blood, and he bled there so fast, that it came to him like a shower of blood, which he had much thirsted after in his life time. *Diod. Sicul. lib. 2.* says, that when he had taken him prisoner, she crucified him, *Ctesias lib. 11.* saith, that in a battle against the Derbicans, a people bordering upon Hircania, being himself wounded in the thigh by a certain Indian, he flew Amorusus their King, and his two sons; and 3 dayes after died himself. *Johannes Malela* of Antioch, out of a forged book, attributed to *Xenophanes* of Samos, says, that he was slain in a Sea-fight, against the Samiens. But *Cten. Infr. lib. 8.* reports that he died his own death quietly, in his own country of Persia : adding among many other things, that he gave order to his sons, that they should wrap his body neither in gold nor silver, but in plain moulds, and bury him out of the way : yet that they should call all his friends, Persians and others, to his Monument; and having there presented them with what ever was fit to be given them at the Funeral of a fortunate man, should do himself them : but that his tombe was made him at Pafages, is delivered by those who wrote the noble ASs of Alexander the great, as *Curcius, Plutarch, Arrianus,* and by *Arifobolus*, whom *Alexander* sent expressly to see it cited to this very purpose by *Sirabio lib. 5.* of his Cosmographie, where he recites also this inscription found upon his tombe : *O man, I am Cyrus, who founded the Persian Monarchie, and was King of Asia; and therefore ever me thus that I have a Monument.* As for that Greek Epitaph upon him written, if any man will believe it, in Persian characters reported also by the same *Strabo*, out of *Onesicritus*,

\*ἐπιθὰ'θ' ἐγὼ καίμαι Κυρ<sup>Ⓢ</sup> βασιλεύς βασιλῶν.

Here Cyrus I do lie, who King of Kings was high

It is of the same stamp with that other cited by Lucian, out of the same Onesicritus in his discourse, *De Longævis*, or of long-lived men, that Cyrus missing at last those friends of his

his, which his son Cambyfes had made away, when he had lived an hundred years, died for grief.

Cyrus left his kingdom to his eldest son Cambyſes, and to his younger ſon, Tanaxar-  
ras, *al.* Tanyoxarcas, whom Herodotus calls Smerdis, Juſtin out of Trogus calls Ma-  
rgis; he left, as Cteſias ſaies, the ſeigniories or Commanderies, of Bactria, Choromene, Par-  
thia and Caramania, but as Xenophon, [*Inſtit. lib. 8.*] of the Medes, Armenians, and Ca-  
ſpians.

In the entrance of the kingdom of Abasuerus (for by that name is Cambyles known in the language of Scripture) the Samaritans, who had hitherto fought secretly to undermine the [Israelites], now openly formed a direct information in writing to the king against the inhabitants of Juda and Jerusalem, [Ex. 4. 6.] for they knew very well, without need of being told, that the king was angry at them; and that he would certainly destroy them if he perceived no difference there was between the father and the sons native and disposed to follow him. Cyrus was naturally kind and loving to those that were under him, and the Jews, furious by nature, and sudden in his resolutions, as Dio. Sic. rightly observeth him, in his Excerpta, published by Henr. Valeius [p. 238, 249.] with Herodotus l. v. c. 89.

JAMES HARRIS, printer from Babylon.

This was the 2<sup>d</sup> Sabbatical year held by the Jews after their return from Babylon.

Cambaphes an Eunuch, who could do all in all with the king of Egypt, by the means of his cousin germane, Ihabat an Eunuch likewise, who could do also as much with Cambaphes king of Persia, betrayed the bridges, palfages and other things to the Persian, upon promise made him, that he for his pains, should have the Government of Egypt, continued upon him. [Clef. lib. 3. 2. *Perficurum.*]

In purſuance whereof, Cambyſes gathered an army: whereof his land companies conſiſted, as of ſundry other Nations, to among them, of Grecians, out of Ionia and Eolia in Aſia; but his ſea forces principally of Sidonians and Cyprians; who had freely ſubmitted to him: Polycrates alſo, the king or tyrant of Samos, furniſhed him with 40 ſails of ſhips, all men of war, and into them he put all ſuch as he ſuſpected for enemies at home, deſiring Cambyſes that he would ſpend them there, and never ſend them home again; [*Herod. lib. 3. c. 1. 19. 44.*]

Phanes of Halicarnassus, a chief man among the aides of Egypt; and well versed in their affairs; but one that bare a hate to Amalefices Cambyes preparing war against Egypt, fled over to him; and disclosed to him many secrets of the land of Egypt, and finding Cambyes much troubled how he should pass through the deserts that lay in his way, for want of water, advised him to send to the king of Arabia, to obtain leave to pass through his country; [*Id. lib. cap. 4. bc. 7.*] for against his will, there was no passing for him to the borders of Egypt. [*Id. c. 88.*]

9. The king of Arabia, making a league with Cambyfes, by the meffengers that were fent unto him, fent all his camels laden with borachoes or lethren baggs full of water to the places by which Cambyfes with his army was to paff: and there attended his coming, [1d. ib. c.9.]

[*Id.* *ib.* c.9.] Cambyles coming with his army into Egypt, found Amasis newly dead, & he died, when he reigned 44 years, [*Id.* *ib.* c.9, & 10.] *Diod. Sic. lib. 1. Biblioth.* tells us, that he died, when Cambyles began his war in Egypt: in the tenth end of the year of the 63 Olympiads; after whom, his son Phammetius, (whom Ctesias calleth Amyntus) reigned 6 months, [*Herod. 1. 3. c. 14.*] in whose reign it rained at Thebes, which in the upper part of Egypt is taken for a great prodigy, [*Id.* *ib.* c.10.]

The Persians, having passed those sandie dry deserts of Arabia, late down upon the edge of Egypt, [Ib.c.11.]

But Cambyſes coming at laſt to beſiege Peluſium, cauſed cats and dogs, and ſheep, and birds called fildes, and all kinds of living creatures, which the Egyptians worſhip for gods, to be placed in the front of his army; whereat the Egyptians being troubled, for fear of hurting their own gods, forbore ſhooting at the enemy, and ſo Cambyſes taking Peluſium, got an entrance into, and a footing in Egypt, [*Polycenus in the 7<sup>th</sup> book of Strabo.*]

They that came to assist the Egyptians as the Grecians and Carians, in hatred of Pharaoh who had been a chief instrument in conducting this foreign army into Egypt, slew his sons, whom he had there left, before his eyes, and drinking up their blood, fell a skirmishing with him, [*Her. 4.3. c. 1.*]

After a sharpe encounter, where in many were slain on either side, the Egyptians fled;  
[*Id. ib.*]

Cambyſes, ſent a Perſian Herald up the river in a ſhip of Myiſene, to Memphis, whither the Egyptians in great diſorder and confuſion were fled, to exhort them to render themſelves; but the men of the city ſallied out upon the ſhip, took him, brake or burnt him, and having cut all the men in her, into gobbets, brought them into the city; and afterward endured the ſiege for ſome ſhort time, [*Id. lib. 3. c. 13.*]

Arcefilaus, son of Banius the Lame, and of Phœretima his wife; yielded up Cyrene to Cambyses, and submitted to pay him tribute, [*Id.* 4. c. 16 5.] for they of Cyrene, and the Barca, and the Lybians, bordering upon Egypt, terrified with his successe against their neighbours

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neighbours the Egyptians, rendered themselves unto him, and sent their presents to Cambyes and Cambyes took what came from the Lybians graciously, and in good part; but those of the Cyrenians, not so, because they were so small, for they sent him only five hundred pounds, which he took, and threw among the Souldiers, [*Idib. 3. cap. 13. and cap. 91.*]

Ten dayes after he had taken the walls of Memphis, he had thought to try the patience of Plamennies, whom in contempt of him, he had with other Egyptians, committed to prison, in the fuburbs of the city, fending his daughter with other maidens of the prime nobility of Egypt, with pitchers on their arms to the river, to fetch him water, and fending his young fon, with two thousand more of the fame age, and all principally noble mens fons with ropes about their necks, and bridles in their mouths, to be hanged up to death : all which was done, in revenge of thofe Mytlienians, whom being fent in a fhip to Memphis, they had murdered the kings Judges, having fo ordered, that for every Mytlienian then flain, ten of the chief of the Egyptians fhould be put to death, and among them, in the firft place, Plamennies his owfon, whom Cambyfes would have faved, but, when it was too late. But the father himfelf lived afterward with Cambyfes, without violence, or other wrong done too his perfon : till at laft, being convicted of ftirring up the people to a new rebellion, he drank bulls blood, and died, [*Herod. lib. 3. cap. 14. 15.*] though Ctesias faies, that he was fent away prisoner, to live in Syria.

Cambyles marching from Memphis, came with his army before the city Sais; where coming into the palace of Anaisis against whom he undertook this war, he caufed his body to be haled out of his vault, and to be brought before him, and caufing his carcase to be whipt with scourges, and all kind of reproach, and contumely to be ufed upon it, then caufed it to be confumed with fire; [*Herod. lib. 3. cap. 16. and Diod. Sic. in his Excerptis published by Henr. Alesius, pag. 249.*]

Cambyles having thus conquered Egypt, in the 5 year of his monarchy; he reigned in it 3 years, [Jul. African. and Euseb. in Chronic. Grec. pag. 17.] having slain fifty thousand of the Egyptians in fight, and sent away seven thousand of them prisoners to Susa, [Ctes.]

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 Iamblicus reporteth, that Pythagorus was among the reft then also taken and sent away to Babylon, where he conversed with the Chaldeans, (*Iamblic. in his Life*;) and another writer of his life, namely Melchior, P. Paphryus, faith, that at Babylon, he not only conversed with the Chaldeans, but applied himself also to Zabrabus, and that he was by him purified, and cleansed from the sins of his former life. This Zabrabus is thought by some, to have been that Nazaratius of Assyria, whom Alexander, (Polyhistor I think) in his book of *Pythagorical opinions*, makes to have been Pythagoras his master, and (some others mistaking the matter, judge to have been the prophet Ezekiel, as Clement of Alexandria, [*lib. 3. Strom.*] relateth. But this sheweth, that he did converse with the w- to some of the Jews in Babylon, for that he made use of many of their opinions afterwards, in the course of his Philosophy, as Hermippus, in his first book of *Pythagoras*, quoted by Josephus [*lib. 1. cont. Apion.*] and in his first book of *Laws-makers*, cited by Origen, (*lib. 3. cont. Celsum*), reporteth, And no little doth Aristobolus the Jew, a Peripatetic Philosopher, in his first book to *Ptolemy*, as we find in Clements of Alex. [*lib. 1. Strom.*] and as the *Book of Moses* were translated into Greek, before the Persian ground believes; that the books of Moses were translated into Greek, before the Persian ground believes; whereas it is far more likely, that he got that part of his learning and knowledge, by conversing with the Jewish Babylon; for that Pythagoras had familiarity and discourse with them also, appeareth by Paphryus in his Life, out of Diogenes, [*lib. 1. cont. Celsum*], i. e., of the incredible relation made of *Thule*.

Cambyſes alſo was to prepare a navy, to go againſt the Carthaginians; but gave it off, for that the Sidonians, upon whom he was moſt to rely, for that kind of ſervice, reſuſed to go againſt their own Colony and kindred: mean while, he ſent for ſome of the *Iſchthyophages*, from the city Elephantina; who of all others in thoſe parts, were moſt verſed in the Ethiopian language; and ſent them for to many Iſpis, to the Ethiopians called *Macrobi*; becauſe they are generally very long lived, and inhabit, the lower parts of Africa, bordering upon the ſouthern ſea; yet under colour of carrying preſents to their king, and to ſee *The Table of the Sun*. The king of Ethiopia in the preſence of thoſe, whether Embaſſadors or Iſpis, took his bow, and bent it; and then unbent it again, and to give it them, to carry it to Cambyſes, and bad them tell him, that when his Perſians ſhould be able to eaſily to bend ſuch bows as thoſe, he ſhould then, and not before begin to get him an exſecutive great army, and come fight with the long lived Ethiopians. [*Herod. lib. 3. from chap. 17. to chap. 25.*]

opians, [*Herod. lib. 3, from chap. 17, to chap. 25.*]  
Smerdis, *al.* Tanyoxarces, Cambyfes his full Brother, assaying to bend this bow, came within two fingers breadth of the noth, which none other of all the Persians could do, for very envy whereof, Cambyfes presently dismissed, and sent him away into Persia [*Herod. lib. 3, cap. 30.*]

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Cambyſes in a rage, gave order out of hand for a voyage into Ethiopia; w<sup>th</sup>our proviſion made of corn, or other victual: nor re-counting with himſelf, that he was to go to the further end, as it were of the world, but like a bedlam-man, ſo ſoon as he had heard what his Iſchthyophagics had ſaid, marched away inſtantly with all his own foot, commanding the Grecians to ſtay behind, [*Id. ib. cap. 4.*]

When he was come as far as Thebes in Egypt, he there called out about ſo thousand men of his army, and lent them to rob firſt, and then to burn the Temple of Jupiter Ammon, and to make ſlaves of all the inhabitants of the place: but himſelf marched forward towards Ethiopia, [*Id. ib. Diodor. Sic. in his Excerptis, published by Hen. Vales. pag. 249.*]

In that voyage, Cambyſes ſubdued the Ethiopians, which bordered upon the lower parts of Egypt, which inhabit the city Nila, and keep holy-days to Bacchus, [*Herod. lib. 3. c. 97.*] and there, unto *Saba* the chief houſe or palace, of the king of the Ethiopians, and the Iſland wherein it ſtood, he gave the name of *Merces*, in remembrance of *Merce*, who was both wife and ſiſter to him, [*Sirabo. lib. 17. of his Geogr. Joſephus. l. 2. Antiq. uſq. ad. cap. 10.*] for the accompanied him into Egypt, and there died, and her he had married, a thing ſtrange, and never heard of before in Perſia, and not long after, he married his elder ſiſter alſo, [*Herod. lib. 3. cap. 31.*] called *Atoſſa*: who after his death was married alſo, to Magus, and after him to Darius Hyſtaſpis, [*Id. cap. 68. and 88.*]

The army which went from Thebes againſt the Ammonians, having travelled ſeven dayes journey over the land, came at length to the city *Oaſis*, (which city was inhabited by thoſe Samians, which were of the Eſſicionian tribe) and from thence, to a country called *Batorum inſula*, (i. e.) the Iſle of the happy ones, and aſthey marched from thence, over the ſandy plains, and were at dinner, in the mid-way between Oaſis and Ammonia, it is ſaid, that there aroſe, a mighty ſtrong wind out of the South, which brought thoſe moveable ſands upon them, and overwhelmed them all. [*Herod. lib. 3. cap. 26. ſiſt. lib. 1. cap. 9.*] *Plutarch* in the life of *Alexander*, ſaith, that there were ſo thousand men loſt in the land, that time, (i. e.) that the whole army that went, every man of them were drowned in that deluge of quick ſands.

As for the Army which went forward with him againſt the Ethiopians, they had not gone five dayes march, but all provisions ſaid them: and a little after they had no horſes left them to eat, and when ſtill they went on, and came to the ſands, they were then ſain to caſt lots, and to eat up one another, which when Cambyſes ſaw, he returned, and came back to Thebes, having ſpent a multitude of his army, [*Herod. lib. 3. cap. 25. Seneca. lib. 2. cap. 30.*] of his natural queſtions, of whom *Lucan* alſo ſpeaking, ſaith,

And mad Cambyſes, marching toward the Eaſt,  
Came to the long-liv'd Ethiopians:  
And wanting food, his own men up did eat;  
And yet the Head of Nilus never found.

Cambyſes returning to Memphis, diſcharged his Grecians; and ſhipped them there to be gone, [*Herod. lib. 3. cap. 25.*] But when he there ſaw the Egyptians keeping holy-day, becauſe their god *Apis* had appeared to them, he conceiving they had done it for joy of his diſtaſtous voyage, ſent for *Apis* to be brought unto him, and ran his own (word into him, commanding all his prieſts to be ſcourged with whips, and the reſt of the Egyptians, which were found keeping holy-day, to be ſlain by his ſoldiers. *Apis* being ſo wounded by him, pined away in the Temple, and died, and the prieſts took the body of the beaſt, and ſecredly buried it, [*Herod. lib. 3. cap. 27, 28, 29.*]

For this cauſe, the Egyptians ſay, that Cambyſes, being not otherwiſe overwell in his wits, fell ſtark mad; which appeared firſt in cauſing his own brother to be kill'd: for having ſent him away, formerly into Perſia, (as was ſaid before) he now dreamt, that a meſſenger came to him from thence, who told him, that *Smerdis*: ſitting in the regal throne, touched the Heavens with his head: wherefore being aſtoniſhed with this dream, he forthwith diſpatched away *Prexalpes*, who was moſt intimate with him of all the Perſians, to kill his brother *Smerdis*, and he accordingly coming to Suſa, cauſed him to be murdered, having drawn him forth, as ſome ſay, upon a hunting match: but as others report, that having toiled him along, as far as the Red-ſea; he there threw him in, and drowned him, [*Id. cap. 30. and 36.*] But *Juſtin* out of *Trogus*, lib. 1. cap. 9. ſaith, that this charge was committed to *Cometes*, one of the Magi, and that he murdered not this *Merces*, for by that name *Smerdes* goes in him (until after Cambyſes was dead; *Ceſias*, purpoſely (as his manner was) diſſenting from *Herodotus* tells us a quite other tale; that *Spendabates*, one of the Magi, having been ſcourged by *Tanyaxares*, that iſy by this *Smerdis* his command, accuſed him to Cambyſes, of ſeeking to make himſelf king; And that by the advice of this *Spendabates*, he

he was ſent for out of Baſtria into Egypt, and was there made to drink Bulls blood, and thereof died; and that he himſelf was ſent back into Baſtria, and there, becauſe he was in all lineaments of face and body, very like unto him, ruled alſo, as if he had been very *Tanyaxares*, or *Smerdis* himſelf.

After *Harpagus*, *Oretes* a Perſian born, being made Governour of Sardes, and of all the Provinces of Lydia, Ionia, and Phrygia, by *Cyrus*, is ſaid to have ſent a meſſenger to *Polycrates* of Samos, to aſk him about a certain matter; and that *Polycrates* then happening to be lying upon his bed in his chamber (Anacreon the Teian, that excellent Lyric Poet of Ionia, and who, as *Clem. Alexand.* ſays, was the firſt inventor of Love-Songs, ſitting by) vouchſafed the meſſenger not ſo much as a look, much leſſe an answer. And *Oretes* reſolving to be revenged of him for this affront, ſent one *Myrtus* a Lydian born, the ſon of *Gyges*, in an other meſſage; to tell him, that himſelf for fear of Cambyſes, would ſaine flee over to him, with all his treasure. *Polycrates* giving overhaſtly credit hereto, to haſten the matter, went himſelf unto him, carrying one *Democedes*, a Phyſician of Crotona in Italy, along with him; and when he came as far as Magnesia toward him; there *Oretes* took and crucified him: letting the Samians who came with him go the reſt, and among them this *Democedes*, he took and made his bondſervants, [*Herod. lib. 3. from ca. 126. to 127.*] But *Valer. Max.* (lib. 6. cap. ult.) relates, that he was crucified by *Oretes* (ſo for he calls him, with *Tully*, lib. 3. de *Fuſibus*) Governour under King *Darius*, upon the top of the mount *Mycale*; to wit, in that ſortland of Ionia, which looks toward Samos: where as yet *Darius* at that time, was but one of the guard to Cambyſes, and of no ſuch high place or authority among the Perſians: as appears out of, [*Herodotus. lib. 3. cap. 129. and cap. 140.*] where he ſaith, that in Cambyſes his expedition into Egypt, *Syloſon* the brother of *Polycrates*, preſented him with a moſt rich robe publicly at Memphis, whence came the proverb; *Syloſon robe*: and he alſo ſays, that *Polycrates* came to that ſort end, at what time Cambyſes was ſcarce his own man in Egypt, [*Id. ca. 120.*] and with him agrees [*Pliny lib. 33. ca. 1.*] where he ſaith, that this fell out in the 230. year after the building of Rome, which according to *Varro* his account; and which for the moſt part he follows; falls upon the 64 Olym-piade.

Cambyſes ſeeing his wife *Merce* take on, as he did, for the death of her brother *Smerdis*, diſpatched her out of the way, too, [*Herod. lib. 3. ca. 31. 32.*]

In the 7 year of Cambyſes, the 22. year of Nabonſſſſers falling, upon the 17 day of the month *Phamenoth*, with the Egyptians, (16 day of our July) one hour before mid-nights the Moon was eclipſed at Babylon, [*Plut. in his. Mag. Syſt. lib. 5. c. 14.*]

Cambyſes ſhot *Prexalpes* his ſon, who was his cup-bearer thorough with an arrow: and the day following, cauſed 12 principal men more of the Perſians who had done no hurt at all, to be buried alive, with their heads downward. He gave order alſo, that *Ceſius*, who had ſometime been King of Lydia, onely becauſe he had in a fair and friendly manner admoniſhed him not to do ſuch things, to be put to death. But repen-tently he ſoon after, he was glad that execution was not done upon him; nevertheleſſe he put them to death who were appointed to do, and had not done it. Many like mad prauiſes played he, both upon Perſians, and alſo upon other friends of his, while he remained at Memphis: he opened many of their Sepulchres to ſee the bodies of thoſe who lay buried in them; going upon a time into the Temple of *Vulcan*, he laughed exceedingly, and jeered at his image there; and another time going into the temple of the *Cabires*, whether it was not lawful for any to have acceſſe, but for the Prieſts onely; and having ſpent many a jeſt upon the images which he ſaw there, he cauſed them all to be conſumed with fire, [*Herod. lib. 3. from ca. 34. to ca. 38.*] The reſt of their temples, partly he burnt down, partly he pulled down, and partly he deſtroyed, and mangled; as alſo he ſhot their *Ocellis*, [*Sirabo lib. 17.*]

Paſſantes one of the Magi, whom he had left Overſeer of his private eſtate at home, having gotten knowledge of *Smerdis* his death, which was kept very cloſe, and known to very few of the Perſians, for his own brother, whole name was alſo *Smerdes*; and very like him both in ſtature and feature, upon the Kingly throne: and forthwith poſted a-way meſſengers they ſhould obey none, but *Smerdes*, *Cyrus* his ſon; and not Cambyſes: from thence forward into all parts, and among the reſt, to the army in Egypt; that from thence forward they ſhould obey none, but *Smerdes*, *Cyrus* his ſon; and not Cambyſes: ſo *Herodotus*, [*lib. 3. ca. 61.*] for *Juſtin* out of *Trogus*, lib. 1. ca. 9. ſays, that *Cometes* one of the Magi, having killed *Merges*, al. *Smerdes*, (to whom the kingdom indeed be-longed after Cambyſes) ſet up his own Brother *Oropafes*, who was very like him in the lineaments of his face and body, as was ſaid before. But *Ceſias* writes, that *Bagabates* the Eunuch, and *Artayras* an Myrcanian borne, (both which were with Cambyſes in Egypt, and of great authority about him) took counſel, while Cambyſes was yet living, how to ſet up *Spendadates*, one of the Magi alſo, who was very like unto *Smerdes* whiles he lived; and after Cambyſes death, did proclaim him King.

Cambyſes was ſwifted by the Oracle of *Babylus*, whether he had ſent, that he ſhould die at Ecbatane: which the underſtood of Ecbatane in Media, where all his treasure lay.

But as he lay at Ecbatane in Syria, the messenger brought him word, what the commandment of Patizthes was: who hearing of the conspiracy that was against him, presently leapt to horse, purposing in all haste to march with his army to Sula, against the conspirators; but as he was leaping, his sword fell out of his scabbard: and ran into his thigh. Upon the twentieth day after which accident, he sent for the Nobles of Persia to come unto him, unto whom he made known both the slaughter of his brother, and the treason of the Magi, against himself: requiring them by no means to suffer the kingdom to return to the Medes, (for the Magus was a Median born as may be gathered out of *Herodotus*, lib. 3, cap. 73, and cap. 126.) and soon after, his wound festering, he died, when he had reigned only 7 years and 5 months [*Herodotus*, lib. 3, from cap. 62, to 66.] Josephus tells us that in his return out of Egypt, he dyed at Damascus, [*lib. 11. Antiq. cap. 3.*] putting Damascus instead of Herodotus his Ecbatane in Syria. Ctesias will have it, that he came as far as Babylon; and that there he took his wound, and died of it; writing of his death, and the foregoing luges and prefaces thereof in this manner.

When Cambyles was offering sacrifices, and the heads throats were cut, there came no blood out, at which he was much amazed, and Xerxes bare him a boy without a head, and that amazed him much more, and the Magi told him, that this portended, that he should leave no successor of his own blood behind him. His mother also appearing to him in a dream, seemed to threaten him destruction, for his brothers death, which troubled him yet more than all the rest, and that when he was come to Babylon, and there saw whitening a little sick with a knife, to spend the time, he by chance hurt there with a muscle in his thigh, wherof he dyed the 11 day after: [Ctesias.] But at his departure out of Egypt, he left Artaxerxes to govern it, in his stead.

When Cambyles was now dead, little thought the Persians that they had got a Magus to be their king: but that his brother indeed, had succeeded him in the kingdom, especially, when Prexalpes stood to it, that he never kill'd him, nor was it in truth false for him now to confess that he had killed a son of Cyrus with his own hand, [*Herod. lib. 3, c. 66.*] And the matter it self was therefore the more easy to be concealed, because among the Persians, it was ever held for a point of state, to have the person of the king seldom seen abroad [*Justin. lib. 1, c. 9.*] and so it came to passe, that this Magus, bearing himself for Smerdes, Cyrus's son, as being of the same name, and very like him, held the kingdom seven whole months quietly, which served to make up the 8 year of Cambyles his reign. But during that time he spared for no cost, to shew all kind of bounty and munificence to the subjects in all parts, inasmuch, that when news came afterward of his death, all Asia, and all nations love the Persians, much lamented for it, for the dispatching away couriers into all parts, he proclaimed three years freedom from paying of tribute, and service in the wars and this he did, to soon as ever he took the title upon him, [*Herod. lib. 3, cap. 67.*] and he took moreover Artabazus Cyrus his daughter, and all the rest of Cambyles his wives to himself, [*lib. c. 68, 89.*]

Ammianus Marcellinus, [*lib. 23.*] out of ancient books reporteth, that after Cambyles his death, 7 Magi took the management of the kingdom of Persia into their hands: which number, Valer. Max. also in his [*book, c. 2.*] retaineth. But of them there were two chief, named by Herodotus, [*lib. 3, c. 61, 78.*] Patizthes, whom Troguus calls Cometes, and his brother, who only bare the name of king, as in the person of Cyrus his son: and is called by Herodotus, Smerdis; by Elchylus, Artabazus; by Ctesias, Spendabates; by Troguus, Orontobates, and in the Scripture, Artachabastar.

To this Artachabastar was that letters were brought from the Samaritans, to forbid the further building of Jerusalem, as of a city, which they blazoned for a rebellious and wicked place; and which if it went on to be built, would never pay tribute to the kings of Persia [*Eccl. 4, 7, 16.*]

Artachabastar, by his letter, forbade the building of Jerusalem, until he should give further order, by virtue of which inhibition, the Samaritans taking courage, came flying to Jerusalem by strong hand, made the Jews give off their buildings, out of the City only, but not of the Temple, for which nevertheless, they had Cyrus his expresse order, to finish it: But as they had been hitherto often interrupted in that work, so now they wholly gave it off, till the second year of the reign of Darius, [*Eccl. 4, 17, 24.*]

Whiles this Artachabastar held the kingdom, Otanes the Persian continuing at Sardes first reproached Mitrobarces, Governor, of Dascylium in the continent of Asia, for not having gotten the Isle of Samos, into his hands, and annexed it to his government; in Polycrates his life time, and afterward took both him and his son Cranaeus, both men of good esteem among the Persians, and slew them: committing sundry other outrages, and among the rest, caused a messenger, which came to him from Darius, because he told him something that pleased him not, to be murdered, [*Herod. lib. 3, c. 126.*]

Ctesias tells us, that Isabates the Eunuch, who had the charge of carrying the Corps of Cambyles into Persia, disclosed all the plot, and fraud of the Magi to the army: & that being therefore pursued by them, he fled for safe guard to a Temple, and there they took off his head: but Herodotus saies, that 8 months after Cambyles his death, the matter was brought first to light by the cunning of Otanes the son of Pharnapes, and afterward, more

more fully manifested by Prexalpes; who being himself in a certain Tower, called the people to him, and from thence declared to them, and acknowledged that he himself, being forced thereto by Cambyles his command, had murdered his Brother Smerdes the son of Cyrus, and that they were the Magi which then ruled all: and having to said, he threw himself thence down headlong among them, [*Herod. lib. 3, c. 68, and 75.*] As for the discovery made by Otanes, and destruction of the Magi, Justin out of Herodotus, and Troguus Pompeius, sets it down in this wise.

Ofanes (which is that Otanes) saith he, by a messenger enquired of his daughter (which was one of the concubines, or barlets of the King) whether it were indeed Cyrus his son that was King: she answered, that she felt knew not, nor could possibly tell how to learn it out of any of her fellows, because they were all kept apart in several lodgings one from the other. Then he advised her when her turn came to lie with him, to feel his head, as he lay a sleep; for Cambyles, or (as Herodotus hath it) Cyrus had caused the Magus his cares to be cut off. And being afterward assured by his daughter, that the King had no ears, he made the Princes of Persia acquainted therewith: and having drawn them into a conspiracy against the mock-king, bound them all with an oath unto it. There were seven of them only in this conjunction: who instantly, least by delay repentance might befall any, and so the thing come to be disclosed; carrying every man a dagger under his coat, went directly to the place where the King was, and killing such as stood in their way, at last came where the Magi were assembled: nor were they wanting to their own defence; for they slew down right two of the conspirators, (or rather wounded them only, as Herodotus hath it) but they were all laid hold on by the more in number: among which, Gobryas having one of them about the middle, when his fellows could not come at the Magus to kill him for fear of hurting Gobryas himself; he bade them kill the Magus through his body. But yet as good luck would, they killed the Magus, and did him no hurt, [*Justin lib. 1, c. 9.*]

The names of these 7 Persians (whom Jerome upon Daniel 11, verse 2. would needs call the Magi) were these. Onophas, Idernes, Nardobates, Artabazus, Darjes, Artaphernes, and Darius, the son of Hytaspes: as Ctesias hath it: But in Herodotus, these, Otanes, Hydarvus, Megabyzus, Gobryas, Aspathines, Intaphernes, and Darius: which Darius was then newly arrived there from Sula, where his father Hytaspes was Governor. But both Ctesias and Herodotus tell us, that the Persians ever after kept a yearly Festival upon the day wherein the Magi were thus destroyed.

Six days after the Magi were made away, those 7 Persians met in council, and advised together, what form of government they should now set up in Persia. Otanes advised for an Aristocracy; Megabyzus, for an Oligarchie; but Darius, persuaded by all means for a Monarchie; and when this last opinion, for the supreme power to be settled in one person, had carried it by the major part of voices, Otanes resigned all his right to the other six, upon condition that neither himself, nor any of his should ever be subject to any of them or theirs: whence it was that his family only among the Persians were left free, and not subject to the Kings command further than themselves liked: provided that they brake no law of the Persians: and because he was the first that set this wheele a going, and drew the rest into the action; therefore they thought fit, to heap all kinds of magnificence and honour upon him and his posterity. And among the rest, to have him every year presented with a Median Robe. But for the Election of a new King, they came to this agreement among themselves, that every of them should get on horse-back a little before sun-rising, and whose horse happened first to neigh after the sun was up, he should be King in Cambyles room: which when the horse of Darius the son of Hytaspes, by the craft and subtlety of Oebaris his Quiry happened to do presently: all the rest left off their horses, and adored Darius, crying, God gave the King, [*Herod. lib. 3 from cap. 80, to c. 88.*]

Nor yet were they less mindful of their own privileges and immunities, than Otanes had been; for this they had common to them all: First that both Otanes and the rest, should come to Court when they pleased; and have free access to the Kings person, without sending in word that he was there to speak with him, unless he were in bed with the Queen, [*Id. ib. c. 84, and c. 128.*] And secondly, that they might wear every man his turban, in a different fashion from all other men: For whereas the King only and his heir apparent, might wear their turbans upright: (as *Seneca habet*, lib. 6. De Beneficiis c. 31, and so hath Plutarch in the lives of Theseus and Aristocrates) and the rest of the Nobility wear them hanging backward; it was now granted to them and their posterity, that they should wear them pointing forward; because when they went about the slaughter of the Magi, they used this fashion as a token or sign between themselves, [*Plutarch in his Precepts of government.*] For Darius had given this as a sign for each to know another by in the dark: that they should turn the buckle that fastened their turbans behind, and wear them in their fore-heads, [*Polya. lib. Strateg. 7.*]

But this, as it seemeth was the great privilege to them granted; that although the King had, as it were a perpetual Dictatorship in himself over them, yet they every man



in his turn, should have a kind of a tribunician power with him; to which opinion or imagination of mine own, there are three considerations moving me. First, for that these confpirators forefaw that they should prove burdensome (and wherein I pray more than in this way ?) to Darius, they bound him with an oath (which is most religiously observed among the Persians) *that he should never do any of them to death, either by poison, or sword, or by any violent way, or by starving them*; as Valer. Max. [lib. 9. ca. 2.] affirmeth. Secondly, for that Elchylus, who was in the fight against the Persians at *Marathon* names two Kings, successively between the slaughter of the Magi, and Darius his reign; to wit, Maraphis and Artaphernes. Of whom the first seemeth to be him whom Ctesias calleth *Mardonius*, and the other *Artaphernes*. And lastly, for that in Ezra, in the edict of Darius, in the second year of his reign, for the rebuilding of the Temple, we find Artachabstas also called by the name of King of Persia, [Ezra 6. 14.] to have given his consent thereto, in his 2 year of his reign; for the rebuilding of the Temple; we find Artachabstas also called sometime King of Persia, [Ezra 6. 14.] to have given his consent thereto: by whom it is hard to understand any other than Artaphernes.

In the beginning of his reign, Darius took Atossa the daughter of Cyrus, who had formerly been married to his own Brother Cambyles, and afterward to the Magus, and made her his wife, purposing to establish his kingdom the better, by matching into the Royal Stock: that to the kingdom might not seem translated to another family, but rather returned into Cyrus his house, [Herod. lib. 3. ca. 88. and lib. 7. ca. 2. and Justin out of Trogus lib. 1. ca. 10.] And as himself was first called *Ochus*, as appears by Valer. Max. [lib. 9. ca. 2.] (i.e. *Ὠχς*) yet afterward taking the Regal addition upon him, with the kingdom of Cambyles, took also his surname to him; so I conceive, that both he was that Achash-veroath, *al. Aftucrus*, which in the Story of Esther, is said to have reigned from India to Ethiopia, over one hundred twenty and seven Provinces; and that this his chief wife Atossa, was none other than Valtis, of whom there is so much mention made in the same book.

Orcetes continued still Governour at Sardes, and kept a thousand Persians for his guard about him. But Darius sending his royal letters by Bagages the son of Artan to the soldiers there, caused him to be dispatched out of the way; whose goods being all brought as confiscate to Sufa; there came also a long with them Democedes, whom he had made his slave, a Physician of Crotona, [Herod. lib. 3. c. 127, 128, 129.] as was said before.

It fell out afterward that Darius, as he was a hunting fell from his horse, and with the fall, wrenched his foot, and strained it very sorely; which whilst the Egyptian Chirurgeons sought to bring right again, and used much violence in the cure, they made him that he could not sleep for seven dayes. Upon the 8 day this Democedes was brought unto him, all poor and ragged, and shackled, as he was; he with such Greek lamentations as he used, quickly brought the King to sleep again; and in short time recovered him. Whereupon he was rewarded with rich gifts by the King, and his Wives; and dwelt in a goodly house in Sufa: and sat at Table with the King, abounding with all things that his heart could wish: save only that he could not return into Greece again; and moreover when Darius would have hung up his Egyptian Physicians, because a Grecian could do more in his cure than they all, he obtained their pardon of the King: And whereas there was a certain Fortune-teller of Elis, which came in company with him, and had followed Polycrates to Magnesia, and was brought to Sufa, among the rest of Orcetes his slaves; he got him also to be set at liberty, [Herod. lib. 3. ca. 129, 130, 132.]

It fell out afterward that Atossa, daughter to Cyrus, and Darius his chief wife, had a Cancer in her breast: and being lanced, it spread further and further; and when Democedes had cured her of that sore, he prevailed for far with her, as to move the King to make war upon Greece. Upon whose perswasion, Darius presently called to him fifteen choice men, all Persians; and commanded them to follow Democedes, and by his directions to view all the Maritime places of Greece, and bring him back again with them to him. These when they were come into Phoenicia, and from thence to Sidon; fitted themselves there of shipping, and other provisions; and sailed into Greece, and viewed all the Sea-coasts of Greece, and drew it into Maps: and were the first Persian spies that ever came into Greece. And then having taken a view of the most celebrated cities and places in the heart of Greece, they passed from thence to Tarentum in Italy, from whence Democedes stole away to Crotona where his own home was, and there marrying the daughter of Milo Crotoniatares, that famous Wrestler: would not return any more to Darius, [Herod. lib. 3. from ca. 133. to ca. 138. with Athenaeus, lib. 2. Deipnosoph. and Elian, Var. Histor. lib. 8. ca. 17.]

This was the third Sabbatical year held by the Jewes, after their return from Babylon.

Mardochai the Jew is said to have had a dream in the Greek additions of [Ezra 6. 1.] upon the 1 day of the month Nisan, in the 2 year of the reign of Artaxerxes the great (for so Aftucrus *al. Darius* the son of Hyftapes, is there called) concerning a River signifying Euphrates, and two Dragons portending himself and Haman, [cap. 10.]

In the second year of king Darius, which was in the 65 Olympiade, Haggai the prophet reproved the idleness of the Jews, in sitting forward the building of the temple, declaring to them, that that long sterility of the ground; and other plagues which continually fell upon them, between the first and third Sabbatical years, were all for their great neglect in that work, and earnestly perswaded them to mend that fault, whereupon Zerobabel, the governour of the Jews, and Jothua the High priest, and all the people took the work in hand afresh, and provided materials necessary for the building, upon the 24 day of the same month, [Hagg. 1. 1, 15.]

Upon the 21 day of the 7 month, the same year Haggai animated the Jews, to go on with the work, with a promise of Gods presence, and blessing upon them in it, and although the beginning of this present structure seemed base and despicable in the eyes of such, as had seen the glory of the former 169 years before; yet he told them, that if they considered that blessed, and to much desired Messias, which after a time, to wit 516 years from thence, should there first be manifested, and the peace which should thence be propagated to all nations, they must acknowledge the glory of this Temple, far to exceed the beauty of the former, [Hagg. 2. 1, 9.]

In the 8 month of the same 2 years of Darius, Zacharias the son of Barachias exhorted the people to repentance, [Zach. 1. 1, 6.]

On the 24 day of the 9 month of the same second year, about the middle of the space between feed time, (which immediately followed the end of the labbarical year,) and the harvest, the Temple began to be reared, by Zerobabel, and Jothua the high priest, with the assistance of Haggai and Zachary the prophets, upon the foundations which had been formerly laid, [Ezra 5. 1, 2, Hag. 2. 10, 18, 19.]

Upon the same 24 day, the two last prophecies of Haggai, were revealed to him, the one of the cessation of those plagues which hitherto had followed them: the other of the subversion of sundry kingdoms; and the exaltation of Zerobabel, [Haggai 2. 10, 23.]

Tancis, governour of the countries of this side the river, and Serthabronaius, and the Apharadites, their associates coming to Jerusalem, endeavour to hinder them in the work of the Temple; asking the chief of the Jews, by whose command they did it: and they answering that they did it by virtue of Cyrus his edict, went on stoutly with their work, [Ezra 5. 3, 4, 5, 13, 16.] For whereas by the Laws of Medes and Persians, the commands and grants of their kings ought to be perpetual, and unalterable, [Dan. 6. 8, 12, Esh. 1. 19, c. 8. 8.] it was therefore lawful for the Jews to proceed in the work; without expecting any new order thereupon.

Their enemies, by a letter certify this answer to Darius, desiring that search might be made in the records at Babylon, whether there were any such grant made by Cyrus or noe, and desire to know the kings further pleasure therein, [Ezra 5. 5, 17.]

The work being thus interrupted, and the scarcity concontinuing in Judea, because the corn was not yet ripe, upon the 24 day of the 11 month Sebat, in the second year of Darius, the prophet Zachary had a vision, of horsemen galloping up and down over the face of the whole earth, being now all at rest and quiet, whereupon, in the hearing of the prophet, God made a good and gracious answer, with many comfortable words to the Angel, which entreated God to cease his anger and fury, which had been so hot against the people of the Jews, and Jerusalem, and cities of Judah, now these 70 years, [Zach. 1. 7. chap. 12, 13.] the beginning of which 70 years is to be reckoned, from the coming of the Assyrians, to the last siege laid unto Jerusalem, (of which more above in the 345. year of the world) [Jer. 34. 1. with Ezek. 5. 12, 13.] whither also is referred, all that which is spoken, [Zach. 1.] and in the three chapters following, as also, all that exhortation which is read, [chap. 2. 6, 7.] sent to the Jews remaining still in Babylon; that they should go out of her with all speed, pointing to that calamity, which a while after Darius brought upon Babylon when he took it.

The edict of Cyrus, for the re-building of the Temple, which was found at Acmethe, *al. Ecabtan*, in the province of the Medes; together with a second command, in favour of the Jews from Darius himself, was sent to Tancis and his fellows; wherein it was given them in charge, that they should not only not hinder the work of the Lords tribute, but also should, let it forward, by furnishing the expence thereof, out of the kings tribute; and moreover, to supply the necessary charge of the daily sacrifices to be offered by the priests at Jerusalem, which command of the king, being forthwith put in execution, the Jews encouraged by the prophecies of Haggai and Zachary went on roundly to the finishing of the work, [Ezra. 6. 1, 14.]

But I conceive that at this time, Artachabstas, whom Ezra 6. 14. joyneth with Darius in this edict, as partaker with him in the power of the kingdom, was one of the 7 princes of Persia, which slew the Magus; to wit, he whom Elchilus, (in Persia) calls *Artaphernes*, Hellanicus, (as his Scholiast terms him, *Daphernes*, Ctesias Artaphernes, and Herod. *Isiaphernes*. He therefore, according to the privilege granted by Darius, coming upon a time

time to speak with Darius, without sending in, to tell him that he was there, was kept out by the door-keeper, and groom of the bedchamber, who told him that the King was asleep with the Queen: But he, supposing that they lied unto him, drew his Cimeter, and cut off both their ears and noses; and tying the reigns of a horse about both their necks, and then going: But when they presently ran in to the king, shewing him what they had suffered, and upon what occasion: the king effrontery, sent for the rest of the Princes, severely, fearing that this might happily have been done by the common consent of them all: but finding it was not, he caused both Intraphernes and all his sons, save only the eldest, whom he spared at his mothers petition, to be put to death: Herodotus relateth this matter [*lib. 3, cap. 118, 119.*] as a thing acted presently upon the execution done upon the Magi; but *Valer. Max.* following other Authors [*lib. 9, cap. 2.*] tells us, that finding himself curbed by these Princes, put them all to death by a new devised kind of punishment: For faith he, making a lower room, and filling it with cinders and beating up the room: For faith he, making a lower room, and filling it with meat and drink, he put them all into that upper room; and when they were all fast asleep, taking away the post that bare it up, they all fell into the cinders, in the under room, and there perished.

Now though it is not very likely that they perished in this manner, yet is it very credible, that putting them from the government of the kingdom, he eased himself of that yoke, which hitherto lay so heavy on his neck.

And from that time forward, Darius was a free and absolute Monarch; and he it is, that we, in the Scripture, find called by the name of Assuerus. This Assuerus; therefore, in the 3 year, reckoned from the beginning of his reign, as he sat in his throne, in his palace at Susa; to shew the glory of his kingdom, and magnificence of his state, made a feast for all the Governors, and great men of his dominions, which lasted 180 dayes long [*Eph. 1, 2, 3, 4.*] now this city of Susa, as *Pliny*, [*lib. 6, c. 27.*] saies, was built by this Darius; or rather as *Elian*, [*lib. 13, de animal. c. 59.*] was embellishd with goodly and magnificent palaces by him, and *Herod.* [*lib. 5, c. 49.*] tells us, that he made that the place of his residing and there kept all his treasure.

After this half years banquet was ended, there followed an other of seven dayes long; whereunto were invited all the dwellers, and whoever else was then present at Susa, from the greatest to the least. The men sitting with the King, in the court of the garden of the kings house, and the women within the palace it self, with Vasthi the Queen, (which to us, is Arofta, the daughter of Cyrus) [*Eph. 1, 5, 9.*]

Upon the last day of this feast; the king, being somewhat high flown with drink, would needs shew the beauty of the Queen to the men, and sent for her to come unto him; but she refused; and thereupon, by the advice of Memucan, one of the seven wise men, of the Medes and Persians, which knew the lawes and statutes of those countries (for these were the Kings Judges, which judged in all causes arising among the Persians, and resolved all cases in point of law; of whom, *Herod.* [*lib. 3, c. 43, 21.*] and *Plutarch* in the life of Artaxerxes maketh mention,) divorced and put her away, making moreover a law, that every man thereafter, should be Master in his own house, [*Eph. 1, 10, 22.*]

Hereupon, there was enquiry made after all the faire damels that were to be found in Assuerus his dominions, to find out a fit consort for the King to reign in the stead of Vasthi, which was divorced, and among others, Hadassia, a damsel of the Jews, which was also called Esther; the daughter of Abichajiel, a woman of Benjamin, was taken into consideration, [*Eph. 2, 1, 8.*]

In the fourth year of Darius, the fourth day of the ninth month, called Chisleu, when the Jews, by Shazzer, and Regem-melch, consulted with the Priests and Prophets, concerning the fall appointed to be held upon the day of the destruction of the City and Temple of Jerusalem, God answered them, that those fests of the fifth and seventh months which they had observed for seventeen years space, were no wayes pleasing to him; and put them in mind of their obstinacie, and pervertnesse in their sins, which had brought that terrible desolation upon them, [*Zach. 7, 1, 14.*] now from the said destruction, and the death of Gedalia (which gave occasion of that fast, held in the 7 month,) following two months after, to the very instant of this prophetic, we in our Chronologie, gather, that there were 70 years.

And in the eighth chapter of the same *Zacharie*, God tells them, that he would restore Jerusalem, and put an end to all their former miseries, and that he would change their fests, as well that of the fourth month, on the ninth day whereof, the City was taken, as that of the fifth month, upon the tenth whereof, the Temple was burnt, and of the seventh month, wherein the remnant of the people, upon the murder of Gedalia, was scattered among the Nations, and of the 10 month, upon the 10 day whereof, the City under Sedechia, began to be besieged by Nebuchadnezar, into mirth; and would send joy and gladness, and liberty unto his people.

3489.

In the 6 year of Darius, toward the later end thereof, on the 3 day of the 12 month, called Adar, was the structure of the Temple finished. The dedication whereof, the Israelites which returned out of the captivity, celebrated with great joy, and abundance of sacrifices, the Priests and Levites, every one in his place and office attending in the ministry of the Temple, [*Esra 6, 15, 18.*]

And they also upon the 14 day of the first month, celebrated the first Passeeover in the second Temple; keeping also the feast of sweet-bread seven dayes, with great joy, for that God had turned the heart of the king of Assyria toward them, [*Esra 6, 19, 22.*] to wit of Darius, who having recovered Babylon, after 20 monthes siege, by the means of Zopyrus, was in full right, stiled now king of the Assyrian, no less than of the Persians, [*Herod. lib. 3, in fin.*] and Justin in the end of his first book.

3490.

When Esther turn came to be brought to the king Assuerus, she was attended on, from the Seraglio, to the kings chamber, by Hegaius the Eunuch, [*Ester 2, 13, 15.*] 'By was quibled by the women in their turn, to their husbands beds.

But in the 7 year of Assuerus his reign, in the 10 month, called Tebeth; when Esther came unto the king, she found grace and favour in his eyes, above all the other damfels; insomuch, that he put the crown of the kingdom upon her head, and made her Queen in the stead of Vasthi, [*Ester 2, 16, 17.*] whence I gather, that as Vasthi was Arofta, so Esther was she, whom Herodotus, calls the Virgin Arystona, and whom he saies, that Darius loved above all his wives, and whose stature, he caused to be made of solid gold, [*lib. 3, cap. 88, with cap. 69, lib. 7.*] though I am not ignorant, that Hadassia, which was another name given to Esther, comes a great deal nearer to Arofta, and that Herodotus makes Arystona, to have been Cyrus his daughter, and Aroftas sisters, whether we should say, that Herodotus was not so well skilled in the Persian genealogies, or that the Persians themselves, for very envy, concealed the name of Esther.

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he eased the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Ester 2, 18.*]

## Jubile 19.

3491.

Hippias, the Tyrant of Athens, in the fourth year before his banishment from thence, fearing what might fall, began to look about for some foreign support, and to that end, gave his daughter Archidice to Xenitides the son of Hippocles the Tyrant, of Lamprus, the rather for that he perceived, that they were both gracious and in great esteem with Darius, [*Theoid. lib. 6.*]

3494.

Haman, the son of Amadetha, an Agagite, of the race of the Amalekites, malicious Mordecai a Jew, because he would not fall down and adore him as others did, refused for his sake to be revenged of all his nation (which was ever indeed adverse to his, [*Deut. 25, 19.*]) and to root it out, for the executing of which purpose, that he might find out a successful time, on the first month Nisan, in the 12 year of king Assuerus, he caused pur, that is, lots to be cast before him; for the knowing of the day and the month, wherein the Jews should be destroyed: and the lot fell upon the 12 month Adar, the last of the whole year, [*Ester 3, 1, 7.*]

Then pretending some specious reasons to Assuerus, with the offer of ten thousand talents of silver, (which yet the king would not accept) obtained a grant from him to root out all the generation of the Jews, [*Ester 3, 7, 11.*]

Upon the 13 day of the first month, the kings edict was published in Susa, and copies thereof were dispatched away by carriers into all the provinces of the kings dominions, that all Jews, without respect to sex; upon the 13 day of the 12 month Adar, should dye the death, [*Ester 3, 12, 15.*] Hereupon Mordecai, Esther, and all the Jews, humbled themselves before the Lord, by fasting and prayer, [*ib. chap. 4.*] and in memorie thereof, their posterity to this day observe a solemn fast, upon the 13 day of the month Adar, which they terme, *Esthers fast.*

Esther goes to the king, in gorgeous apparel, is graciously received by him; she invites the king once and again to a banquet, and Haman mean while is busie, in giving order for a gallows to be made, to hang Mordecai on, [*ib. chap. 5, 18.*]

Assuerus, one night, when he could not sleep, would needs have some records read unto him, and among other things, it was there read unto him, how two of his servants, Bigthan and Teresh his door-keepers, had conspired his death, and that one Mordecai had revealed this conspiracy unto him, and thereupon gave order, that the author of this discovery should be highly honoured, and this to be done publicly, and by whom? but by Haman himself his deadly enemy, [*Ester 6.*]

And presently after this, Haman was himself hanged up, at the gibbet which he had provided for Mordecai; [chap. 7.] Haman's house was given to the Queen; and Mordecai her cousin-germaine, and who had brought her up, had daily honours bestowed upon him, [ca. 8, 1, 2, 15. ib.]

Upon the 23 day of the month Sivan, there was an edict published at Susa, and copies thereof sent away (speedily by carriers, into the 127 Provinces, that the Jews upon the 13 day of the month Adar, which was the day appointed for their massacre, should have leave to stand upon their own guard, and to defend themselves every where, and to kill all such as should offer to assault them, and should moreover, have the spoils of such mens goods: whereupon both in Susa, and in all the Provinces there was great rejoicing among them, and divers of the people in several countries joyning themselves to their side, turned Jews, [ib. cap. 8, 9, 17.]

Hippas (twenty years before the fight at Marathon, in which he served on the Median party) being now grown an old man; was thrust out of Athens by the Lacedaemonians, and the faction of the Alcmaeonids there: and taking a palle from the Athenians, went first to Sigeum, and from thence failed to Lampacus, to his son in law Xanthias, and from thence got him away to Darius, [Theod. lib. 6.] Now Pisistratus, Hippas's father, had committed Sigeum in Troas, to Hegesistratus his bafe son: and that was a receivable now for Hippas, and afterward for others of the race of Pisistratus, in case of extremity to retire unto, [Herod. lib. 5, ca. 65, 91, 94.]

Upon the 13 day of the 12 month Adar, the Jews in all parts slew all those who were provided to slay them upon the same day, according to Haman's decree: In Susa itself, and the very Palace there, they slew 500, men, together with Haman's ten sons: and in the rest of the Provinces to the number of 75000, men: but meddled not with one penny of their goods, [Ezth. 9, 1, 16.]

Upon the 14 of the same month, the Jewes in the Provinces ceased from killing, and made merry among themselves: But they which dwell in Susa, having another day given them by the King, slew therein 300, men more of their enemies; and hung the carcasses of Haman's ten sons, upon the gibbet, [ib. cap. 9, 23, 29.]

Upon the 15 day the Jewes that dwell in Susa made merry and feasted themselves, [D. c. 9, 18.]

Mordecai began the custom of keeping Holiday in remembrance of Purim, or Lots yearly, upon the 14 and 15 dayes of the month Adar: and this was established by Esther, [ib. ca. 9, 23, 30.] And this is the Jews Showrevice, wherein they read over the History of Esther: and to often as the name of Haman comes to be read, they rap and make a noise with their hands or mallets, upon the desks or settles in their Synagogues.

In the Isle of Naxos, some of the richer sort were turn'd out by the meaner people; and they repaired to Aristagoras son of Molpagoas, and son in law, and cousin-german by the mothers side, to Histieus, Tyrant of Miletus; and whom Histieus had left Governour there in his room, when Dar us under a shew of Honour, had taken himself along with him into Susa: and Aristagoras imparting the matter to Artaphernes, son of Histaspes, and brother to Darius, Governour of Ionia, residing at Sardes, perswaded him to possess himself of Naxos, and Paros, and Andros, and the rest of the Cyclades, all depending of Naxos, to the Kings use: which being well liked of by Darius at Susa, he furnished out the next Spring, 200, Ships for that service, [Herod. lib. 5, cap. 30, 31, 32.]

Artaphernes, making Megabates a Persian borne, Darius his, and his own, near kinsman, Commander in Chief of the Persian Army: gave him order with his Fleet of 200, galleys, to go to Miletus, and there to take in Aristagoras and the Ionian Army, which he did; and failed from thence to Chios: where a jar falling between Aristagoras and Artaphernes, when they had spent four months in the siege of Naxos to no purpose: each returned home, nothing done, [Herod. ib. ca. 32, 33, 34.]

Here end the 70 years from the taking of Tyre, by Nebuchadrezzar, which is the just number of years of the bondage of that city, expressly foretold by the Prophet, [Ezth. 33, 15, 17.] from which time, it seems they lived in freedom from any foreign subjection, till the time it was again taken afterward by Alex. the Great.

Aristagoras fearing what might befall him, because he had not been able to perform what he had undertaken to Artaphernes for the taking of Naxos, and had not wherewithal to pay his army; began to think of revolting from the Persians. And it fell out in the very nick, that there came a messenger from Histieus in Babylon, having his errand written in letters made with hot iron upon the flesh of his head, and now grown over with hair, by which Aristagoras was advised both himself to fall off from Darius, and also to put all Ionia in arms against him, if he could, [Herod. lib. 5, c. 35, Polyæ. Strateg. lib. 1.]

Aristagoras hereupon, having imparted this to his friends, perswaded them to side with him, though Hecateus the Historian dissuaded them by all means from rising in arms against the King of Persia: but all in vain; for the conspirators dispatched away

Artagoras to Myus to the army, which upon their return from Naxos, remained there, and by a stratagem, took all the principal Commanders of their Fleet, And Aristagoras, now openly revolting from Darius, made a fair shew of a kind of liberty to the Milesians, and took away the tyrants that were in some cities of Ionia; and then went to the Lacedaemonians to pray an aide of them; but received a flat denial at their hands, [Herod. lib. 3, ca. 36, 37, 38, 49, 50, 51.]

In the 20 year of the reign of Darius, 245, of Nabonassars æra, upon the 28 day of the month Epiphu, according to the Egyptian Calendar, (upon the 29, of our November) ending about midnight, there was an Eclipse of the Moon observed at Babylon, [Ptol. Mag. Syntax. lib. 4, ca. 9.]

Hippias the son of Pisistratus being sent for from Sigeum upon a vain hope given him of being restored to his Principality in Athens, by the Lacedaemonians, returned from thence into Asia, and accusing the Athenians of many things to Artaphernes, did what in him lay to bring Athens under the subjection of Darius, [Herod. lib. 5, chap. 91, 98.]

The Athenians understanding that Hippias had defamed them to Artaphernes, sent their messengers to Sardes, to perswade the Persians there, not to give credit, nor to lend any ear, to those out-laws of the Athenians: But Artaphernes advised them, if they loved themselves, and their own safety, to call home, and receive Hippias again: But whilst they stood out, and refused to hearken to any such conditions, it fell out that Aristagoras the Milesian returning from Sparta, where he got nothing but a denial, came to Athens, and there obtained of them 20 saile of Ships to aid the Ionians in their war against the Persians: whereof they made Melancho an eminent man in Athens Commander, [Herod. lib. 3, ca. 96, 97.] Which Fleet, as [Herod. ca. 98, ib.] hath well noted, was the beginning of all mischief, both to the Grecians and Persians: for this was the beginning of all the wars which grew between the Grecians and the Persians, and which ended in the ruine of the Persian Empire.

Aristagoras, returning to Miletus, perswaded the Pæones, whom Megabazus the Governour of Thracia, had carried away from their own habitation upon the banks of the River Strymon into Phrygia, and by the command of Darius planted them there, to return into their own country: wherefore they taking with them their wives and children, gat away to the sea side, where some for fear, abode still: the rest putting over to Chios, from thence gat shipping, and came to Lesbos, and from thence to Doricus: and from thence again, by land went away into their own country, [Herod. lib. 5, ca. 98.]

The Athenian Fleet arrived at Miletus, and with them came also five tall Ships of the Eretrians, for the Athenians sake. There Aristagoras staid himself, but sent his own brother Charopius Commander over the Milesians, and Helimophantus Commander over the rest of the Ionians, against Sardes. The Ionians, in company with the Athenians and Eretrians, coming with their Fleet to Ephesus, left their Ships at Goretus, a Port of the Ephesians, and marched themselves in a body over-land to Sardes: and took and burnt it all, save the Castle which Artaphernes himself kept, not sparing the very temple of Cybele. But when the Lydians and Persians joyning together, made good the Market-place, thorough the middlest whereof ran the River Pactolus, and there defended themselves against them; the Ionians for very fear left away to their ships: whereupon the Persians dwelling on that side the River Halys, gathering into a body, pursued them, and overtaking them about Ephesus: fought with them, and routed them; killing many, and among them Enalcidas Captain of the Eretrians; a man who had borne away the garland in many of their games, and highly commended by Simonides the Poet in his verses. They which escaped out of the battel, dispersed themselves into their several cities: and the Athenians abandoning from thenceforth the Ionian cause, though earnestly entreated thereto by Aristagoras, would no more appear in it, [Herod. from ca. 99, 100, 101.]

Onclitus, turning out his own elder brother Gorgus, King of the Salaminians, and forcing him to flee over to the Medes for succour, prevailed with the whole Isle of Cyprus to fall off from them; save only those of Amathus: But while he was besieging that city, tydings came of the firing of Sardes by the Athenians, to Darius: who thereupon growing wrath with the Athenians, gave order to one of his attendants, that as often as he lay at meat, he should three times remember him of it, and say, Sir, Remember the Athenians: and then, very improvidently sent away Histieus, the brother of that Aristagoras, from Susa to Miletus as if of purpose to be afterward the ring-leader of the Ionian Rebels against himself, [Herod. lib. 5, ca. 104, 105, 106.]

The Ionians entering into the Hellespont, took Byzantium, and other cities in those parts; and sailing from thence drew over many of the cities of Caria to join with them in this war against the Persians: for the city Canus, which hitherto stood off, and would not side with them, hearing now of the firing of Sardes, fell also to them, [ib. ca. 103.]

At Clazomenæ (which was of it self sometimes an Island, but now joyined to the continent of Ionia, by a neck of land, as [Strabo lib. 1.] the weath) was borne Anaxagoras

the Philosopher, son of Hegesibulus, [*Olym. 70.*] as Diogenes Laertius sheweth in his life, out of Apollodorus his Chronicle.

Whiles Onesilus, lay with his army before Amathula, news came to him, that Artabulus, a Captain of the Persians was making toward Cyprus, with a very numerous army, whereupon he sent to crave aide of the Ionians, and they out of hand advanced toward Cyprus, with a great fleet. But the Persians putting over out of Cilicia, into Cyprus, landed there, their men, and marched by land to the city of Salamis, sending about the Phenians with the ships, to double the point of a Promontory in that Island, called, *Clavus Cyprus*, (i. e.) *the keys of Cyprus*; and anon after, there followed a fight between the parties, both at land, and sea. And at sea, the Ionians, behaved themselves all very bravely that day, especially the Samians, and had the better of the Phenicians. But at land, while the rest were busie in fight, first Stelenor, Tyrant of the Curi, betrayed his fellows: and then presently the men of Salamis, who fought in chariots, did the like; whereupon the whole army of the Cypriots being routed, many of them were put to the sword; and among them Onesilus, the author of this war, and with him, Arisocypsus, king of the Solians, son of that Philocypsus, whom Solon, at his being in Cyprus, so much extolled above all other Tyrants, in his verses. The Ionians hearing that Onesilus was slain, and the rest of the cities of that Isle besieged, and that Salamis it self had opened her gates to Gorgus, their old king, returned into Ionia, with all the haste they could make. But among all the cities of Cyprus, that of *Solos* stood it out longest, yet at seven months end, the Persians having undermined the wall round about, took it; and to the Cypriots paid dearly for their one years liberty, and were reduced to their former estate of slavery, [*Herod. lib. 5. from cap. 108. to 116.*]

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The Persian Lords at Sardes, who had married Darius his daughters, as *Daurises*, *Hymenes*, and *Oranes*, pursuing the Ionians, who had been in the service against Sardes, alter they had routed them near unto Ephesus, and driven them aboard their ships, parted the rest of the work among themselves, and took each of them, in hand what cities of theirs, they would subdue; [*Herod. lib. 1. 116.*] Dauriles for his part, undertook the parts joyning upon the Hellespont; but as he was on his way from thence, to the city Paros, he and Pzilon, every day a city: but as he was on his way from thence, to the city Paros, he understood that all Caria had revolted from the king, and joynd with the Ionians, wherefore he gave off that purpose, and marched away with all his army into Caria, [*c. 117.*] Hymenes undertook the parts about Propontis, and coming thither, wan Cios in Mylia. But then hearing that Dauriles was marched out of Hellespont into Caria, he leift Propontis, and marched into Hellespont, [*ib. cap. 121.*] But Artaphernes, the Governour of Sardes, and Oranes the third of those undertakers, went against Ionia it self, and the countrey of *Eolia*, adjoining therunto, [*ib. cap. 125.*] which being to taken, Anaxagoras with his companions, consulted together, whether they might flee, in which counsaile, Hecateus the Historian advised, first to transport into the Isle of Leros, and there to fortify for the present; and dwell till occasion were offered to return to Miletus. But Aristagoras his opinion was, to saile rather to a place called Myrcineus, a city among the Edons, (who dwelt upon the bank of the river Strimon) which his own Brother Histaeus had formerly built: wherefore committing the charge of Miletus to Pythagoras himself, with such Volunteers, as he could get, sailed from thence into Thrace, and possessed himself of the place, which he intended, [*ib. c. 124, 125, 126.*]

Histaeus, the Tyrant of Miletus, dismissed from Sufa by Darius, came to Sardes: where being upon his very first arrival, hotly charged by Artaphernes, as the author of all the rebellion in Ionia; he got away the night following to the sea side, and there finding a ship ready, sailed over into Chios; where the people supposing that he had been sent thither by Darius, of purpose to sollicite them against the Grecians, laid him in irons; but understanding shortly after, that he came in a contrary errand, they quickly let him at liberty: and he forthwith dispatched away letters to Sardes, by Hermippus of Atarne; to perswade some Persians there, to a revolt. But Artaphernes having gotten knowledge of this practise, by the discovery of the messenger, put those Persians to death, wherefore Histaeus, failing of this purpose, obtained of them of Chios, to grant him a convoy back to Miletus. But the Milesians, as they were glad to be rid of Aristagoras, so they would by no means hear of taking another Tyrant in his room; inso much, that when Histaeus, assaid to get privilage into the city by night, he received a wound in the thigh, given him by a Miletian; and to being cast out thence, he returned again to Chios, [*Herod. lib. 6. in the beginning of it.*]

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Dauriles the Persian, leading his army against the Carians, they met together, and made a body, at a place called *Columna Alba*, (i. e.) *the white Pillars*; near the river Marlyas, where Pixodorus the son of Mausolus, a man of Cyndya, who had married the daughter of Siendes the king of Cilicia, gave them advice to passe over the river Meander; and that having that river at the back of them, they should there abide the coming of the enemy, and fight with him, upon that advantage: but the contrary opinion carri-

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ed it, that they should put the Persians to have the river at their backs, and force them to fight at that disadvantage, to the end, laid they, that if they fled, having that river at their back, they should not be able to get away. At last therefore, the Carians and Persians came to a barrail, near the river Marlyas, which was a very sharp one, and lasted long, and in which the Persians lost two thousand men, and the Carians ten thousand. But when the Carians fled at last to a place called Labranda to the Temple, of *Jupiter the warlike*, and were there in consultation what to do, whether to submit to the Persian, or to abandon Asia, the Milesians with their partakers, came to aide them: whereupon they took fresh courage, and fought again with the Persians which invaded them, and after a fight longer than the former, they fled again: in which they lost very many men, especially of the Milesians: after which great losses; yet the Carians, upon a new supply, fought with them a third time; for hearing that the Persians, went about now to sack and ransack their cities, they lay in ambush for them upon their way, as they were marching to Mylassa, following therein the advice, of Heraclides Inaboliuss, a man of Mylassa, into which ambushment, the Persians falling by night, were all cut off, with their commanders, Daurices, and Amorges, and Sismaces, and with the rest Myrles also the son of Gyges, was there slain, [*Herodotus lib. 5. from cap. 118. to 121.*]

Hymenes the Persian which led his army into the countrey of Hellespont, took in all the *Eoles*, which inhabited near the coast of old Troy, and the *Gergines*, the remainder of those ancient Teucrians, and having done all, deceased himself, of a sickness at Troas, [*ib. cap. 122.*]

Histaeus the Milesian, when he could not prevail with the men of Chios, to let him have away their shipping, put over to Miletus; where the Lesbians by his perswasion, let him have eight tall men of war, well and fully furnished, in which they sailed with him to Byzantium, and staying there, they intercepted certain ships of loading, of the Ionians, which came out of Pontus, all, except such as professed themselves willing and ready to serve Histaeus, [*Herod. lib. 6. cap. 5. and 26.*]

Aristagoras, Histaeus his brother, lying with his army at the siege of Mircinus, a city of the Edones, was there slain with all his men by the Thracians, after they had taken his word, for their owne safe passage, and leaving of the place, as *Herodotus*, in the very end of his fifth book delivers. But Thucidides, [*lib. 4.*] reckons from hence, 61 years, to the carrying of a colony of the Athenians, by Agnon the son of Nicias, and planting it in Amphipolis, which *Diod. Sic. in his 12 book*, saies, was done in the 85 Olympiade, to which period of times, we have here conformed our relation of the fix years (ending the year following) of the rebellion of the Ionians against the Persians.

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There was now a huge preparation making against the city of Miletus, by land and sea, for the Persian Commanders, of all those parts, uniting their forces, set up their reft, to carry that place, what ever became of the reft. Among the Seamen their Phenicians, were the forwardest of all others, and with them were joynd the Cypriots, lately subdued by the Persians, and the Cilicians, and Egyptians, [*Herod. lib. 6. cap. 6.*] of which danger thus hanging over their heads, mention seems to be made in those letters, which are attributed to Anaximines the Milesian, written to Pythagoras living then in *Crotone*, by Diogenes Laertius in his life: where, when he had spent 30 year, he went to *Maitopontus*, and there ended his dayes, as Justin reports out of *Trogus*, [*lib. 20. cap. 4.*] to wit in the fourth year of the 78 Olympiade, [*as Ensch. hath it in his Chron.*] which takes up part of this, and part of the year following.

The Ionian fleet consisted of 363 ships; the Persian of 600. Aces the son of Solyson, the Tyrant of Samos and other Tyrants of Ionia, which having been thrust out by Aristagoras, were now in the Persian army, laboured what they could to draw over every man his countrey-men, and acquaintance from the Ionian to the Persian side. In a sea fight at Lada, which is a little Island lying over against Miletus, between the Phenicians, and the Ionians, of 60 ships that came from the Isle of Samos, and fifty flunk out of the sight, and returned home, so did 70 more of the Lesbian ships; and sundry other of the Ionians in like manner, onely there were 100 faile of the Isle of Chios, which fought it out very manfully, till at length having taken many of the enemies ships, and lost many of their own with what they had left, they returned home: some of which yet being hardly pursued by the enemy, ran themselves upon ground, at the promontory of Mycale, and there gar to land, and travelling all night on foot, came safe to Ephesus, whiles the women there were celebrating their feast and sacrifices called *Thesmophoria*, to wit, in honour of their goddesse Ceres: whereupon the men of the city, supposing the Chians to have been thieves, came to spoil them at that time, fell suddenly upon them, and slew them. But Dionysius, captain of three ships of the Phocceans, having taken three ships of the enemies, carried them, not into Phocaea, which he knew well enough was ere this seized on, and possessed by the enemies, with the rest of the Ionian territories, but furnished as he was, sailed directly into Phnicia; where lighting upon some ships of loading, and having taken out of them a great booty of monies, and other things, he set sail, and came away for Sicilie, [*Herodotus lib. 6. from cap. 7. to 17.*]

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The Persians having thus mastered the Ionians at sea, fell presently to beleaguering Miletus, both by sea and land: and undermining the walls thereof with all kind of engines, they utterly overthrew and razed it to the ground in the sixth year after Aristagoras began his rebellion against the King of Persia, [Herod. lib. 6. ca. 18.] Some of the Milesians which escaped the fury of the sword with certain of the Samians, carried a colony of them that were left into Sicily, [ib. ca. 22.] the rest were carried away to Sufa: upon whom Darius inflicted no punishment more than that he placed them in the City of Antipax, seated upon the Sea called the Red-Sea, where the River Tigris running under the walls thereof, falleth into the Ocean. The champion and low grounds lying near the city of Miletus, the Persians took to themselves, but the mountainous parts, they gave to the Carians of Pedalus to possess, [ca. 20. ib.]

Upon the taking of Miletus, the Carians all were quickly taken in; some readily yielding themselves, others upon compulsion, [ib. ca. 25.] Histiasus the Milesian, hearing what was become of his city Miletus, sailed presently with three Lesbians which were with him to Chios; which he easily subdued, being forely weakened with that great loss which they had lately suffered at Lada: from thence with a strong party of Ionians and Eolians, he went to Thafus: but whiles he was besieging of Thafus, news was brought him, that the Persians were fallen upon the rest of Ionia; wherefore raising his siege from before Thafus, he sailed forth with to Lesbos, with all his forces. And from thence, because he saw his men a little doubtd, he set sail again and came into the Province of Atarnis: as if he meant only to forage as well there, as in the country lying upon the River Caius, in the Province of Myfia. Harpagus the Persian then lay in those parts with a very considerable army: who setting upon Histiasus, as he came out of his ships at a place called Malena, took him alive, and destroyed the greater part of his men. When Histiasus was brought prisoner to Sardes, Artaphernes, took and crucified him; and sent his head to Darius at Sufa. Darius blamed them for their labour, in that they had not brought him alive unto him: and gave order that his head should be entered, as a man well deserving of him and the Persian nation, [Herod. ib. ca. 27. 28. 29.]

The Persian Sea-forces, wintering about Miletus, went to take in the Islands bordering upon the continent, and in lesse than two years, took in and subdued Chios, Lesbos, Tenedus, and the rest, [Herod. lib. 6. ca. 31.]

After the Islands, the Persian Captaus took in also, the Cities of the Continent of Ionia; and having them in their power, they chose out of them the most beautiful boyes and maids among them, and sent them to Darius; but set fire on the Cities with the Temples in them: And two the Ionians were thrice brought into bondage; once by the Lydians, and now twice by the Persians, [ib. ca. 31. 32.]

Those of Byzantium, as also of Chalcidon, which lies over against it, before the Phœnician Fleet came near them, left every man his habitation, and fled up into the remoter parts of the Euxin Sea, and there built them a city, which they named, *Melembria*, [ib. ca. 33.]

The Phœnician Fleet sailing from Ionia, subdued all that lay on the left hand of them as you go into the Hellespont: for what lay on the right hand in Asia side, was already subdued by the Persians in the Continent. Then went the Fleet and took in Chersonese, and the cities thereof, all save the city Cardia: where till then, Miltiades the son of Cimon, had been tyrant, [ib. ca. 33. 34.] But when Miltiades sailed from Cardia with five tall men of War for Athens, the Phœnicians pursued him, and took one of his ships, wherein was his son Metiochus: who being sent prisoner to Darius, was by him honourably received; Darius also bestowed on him, both house and lands, and gave him a Persian woman to wife, by whom he had also many children, [ib. ca. 42.]

Artaphernes Governour of Sardes, finding the Ionians at wars one with another; sent for some of each party to come before him, and made them friends upon certain covenants and conditions: and willed them upon taller thereof to go to laws, and try out the right that way rather, than to spoile and butcher one another as they did, [ib. ca. 42.]

When Artaphernes had brought them to this, then laid he out all their country by *Parafanges*: for so the Persians call every division, containing 30 furlongs: and laid a certain tribute upon every such division, which they were to pay yearly to the King, much after the rate of what formerly was paid, [Herodotus lib. 6. cap. 42.] meaning that rate, which (as he had formerly written) Darius, when he came first to the crown, had imposed thoroughout all his Dominions, [ib. 3. cap. 89. 90.] and before, he was Master of the Islands, [cap. 96.] In the narration whereof we may observe, that however, for Darius called levying of tributes, the 127. Provinces mentioned in Esther, were now by Demetrius reduced to 20 Governments, yet the bounds of that Empire were still the same; namely, India, and Ethiopia, whereof the one was of Cambyles his conquest, and the other of Darius himself: of whose revenue out of India, Herodotus speaking, saith in this wile. *The Indians as they are a most populous nation, above all other men living that we know, so they pay tribute far more than any other nation doth, to wits 300. talents of gold dust; and this is the twentieth*

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two sixth part, or a Sattapie. But for as much, as we find that Darius at his first coming to the crown, was not possessed of the country of India, as may appear even by Herodotus himself, [ib. ca. 44.] it is therefore most likely, that at what time this book of rates upon lands was made by Artaphernes in Ionia, the like was done all over the Kingdom, by the Governours of the several provinces.

It would be considered then, whether that which is laid in [Esther 10.] *After this the king Assuerus imposed a tribute upon the firme land, and Isles of the sea;* or, as it is in the vulgar latine edition, *Rex vero Assuerus omnem terram, & omnes maris Insulas fecit tributarias, (i. e.)* But King Assuerus made all the earth, and all the Islands of the sea tributary; hath not reference to this very time. For as *Thucydides*, [lib. 1.] tells us, (as Plato in his Menæxenus confirms as much) that Darius, by the means of his Phœnician fleet, subdued all the Islands lying in the Egean sea, so doth Diodorus Siculus, [lib. 12.] teach us, that they were all lost again by his son Xerxes, immediately upon his overthrow in Greece; and before the 2. year of his reign, after which it was, that the Scripture tells us, that Assuerus imposed this Tribute upon the Isles. For that in Xerxes his war against Greece, all the Islands which lay between the Cyanean Islands, and the two fore-lands, that of Troopium in Cnidia, and that other of Sumium in Atica, did send him in shipping; the same Diodorus Siculus in his laid 12 book, testifieth; And that his succedors, held none of them all, save Clazomene, (which was at that time, but a poor little Isle, as *Thucydides*, [lib. 2.] teacheth us) and Cyprus, is manifest by the tenor of *Antalcidas* his peace, recorded by *Xenophon*, [lib. 5. Hellenic.] Which to me seemeth a great argument, that Assuerus mentioned in Esther, can be none other than this Darius, whom for this, and other such like impositions laid upon the people, the Persians used to call *zammaz* (i. e.) a crafty Merchant or Huckleiter, as Herodotus observeth of him: Because that under Cyrus and Cambyles, his two Predecessors there was no talk of any tribute charged upon the subject: only they brought the king presents, [Herod. lib. 3. cap. 89.] To which purpose it is also, that we read in the 1. book of the Epitome of Strabo: *The first, saith he, that ever brought up paying of tribute, was Darius Longimanus* (mistaking the name of Artaxerxes the grandchild, and giving it to the grandfather) *for before him, men paid their kings, out of that which every country yielded, as corn, horses, &c. And Polyænus*, [Strategem. lib. 7.] Darius, saith he, was the first that ever imposed a tribute upon the people; nevertheless, to make it the better to digest with them; he put his officers to rate it: which when they had laid on very heavily, he took off one half thereof; which they willingly paid, and took it for a great favour too, as the kings' hand, which story is toucht upon also, by Plutarch in his Apophthegms of kings and Emperors.

In the beginning of this spring, the king taking off all other commanders, sent Mardonius the son of Gobryas, a young gentleman, and newly married to the kings daughter Artostoltra: who coming to the sea side, in Cilicia, with a vast army, and provisionary accordingly, both by sea and land, sent away the rest of his forces, over land to Hellepont; but he with the navie, came into the parts of Ionia; and putting down the Tyrants, in the several Cities, restored to them every where their popular governments: He shortly after subdued the Thasy by his fleet, and the Macedonians, by his land army. His navie sailing from Thafus to Acanthus, and looting from thence, whiles they fought to double the cape of the mount Athos, was assailed by a mighty tempest; wherein he lost 300 of his ships, and upward of 20000 men: But whiles Mardonius with his land army kept in Macedonia, the Thracians, called the Brygi, fell upon his camp by night; in which on-let they slew many of his men, and withal wounded Mardonius himself; but having subdued Macedonia, he left it, and returned into Afia.

In the year following, Darius commanded the inhabitants of Thafus, who had been accused to him, for intending a rebellion against him, to demolish the walls of their City, and to send away all their shipping to Abdera: and then to try whether the Grecians would indeed stand it out, or come in and submit to him, he sent Embassadors into Greece, with order to demand *Earth and Water* of them, giving order nevertheless to his tributary towns upon the sea coast, to prepare and furnish out fighting ships, and others, to transport horses in many therefore, as well of the continent of Greece, as of the Isles thereunto adjoining, gave him *Earth and Water*, and among them the inhabitants of the Island of Egina, and that with the first, [Herod. lib. c. 46. 46. 49.]

The Eginae therefore, as Traytors to Greece, were presently let upon by Cleomenes, king of the Spartans; between whom and Demaratus his colleague in the kingdom a strife arising, put Demaratus out of his place; by who therupon fled into Afia; and betook himself to Darius; by whom he was magnificently entertained, and had Cities, and territories bestowed on him, [Herod. lib. 6. cap. 49. 52. 61. 67. 70.]

In the 31. year of Darius; 257. of Nabonalar, the 3. day of the month Tybi (a 5. day of our April) half an hour before midnight, there was an eclipse of the moone, observed at Babylon, [Ptol. mag. Syntax. lib. 4. cap. 9.] Darius removed Mardonius from his charge, as a man that had not ordered matters well at sea, and sent others to take charge of the war against the Etracians and Athenians, to wit, Darys, a Median born, and Artaphernes, (whom

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whom the Scholiast of Aristophanes calls Artabazus) Commander of the horse, the son of his brother Artaphernes. To these, as they lay encamped in a plain of Cilicia, near the sea, repaired all the sea forces, with their ships, as well for fight, as for transportation of houses; which the tributary Cities had provided and furnished according to order given: into which having put their foot and horse, they set sail, and went for Ionia; [*Her. lib. 6. cap. 94, 95.*] with a fleet of 600 ships. Yet Plato in his Menæxenus, counteth only 300 ships, and 500 thousand land soldiers: which number Lyfias also holds to, in the Epitaph which he made, upon the Corinthian Auxiliaries; but Emilius Probus, in the life of Miltiades, says, there were in that fleet, 500 ships; 200000 foot, and 10000 horse.

3574 The Persians, setting sail from Samo, came to Naxos, and let fire on all their houses, and Temples: But sparing Delos, they went to other Islands, from whence they took away both men to serve them, and also their children for hostages; which when the Carystii refused to deliver; they endured a siege, till at last they also were fain to surrender their City, and give up themselves to their enemies discretion, [*Herod. lib. 6. cap. 95. 96, 99.*]

The Persians, having taken Eretria, after seven daies siege, and spent some few daies in settling things there, sailed thence to the land of Attica, and wasted a great part thereof: and came at last, by the guidance of Hippas the son of Pisistratus into the field of Marathon; where they were all defeated by the men of Athens, and of Plataea, under the conduct of Miltiades, who had gotten the sovereignty, or command of the Cheroneusis, in Thracia: of their part were slain, 193 men: of the Persians, 6400. [*Herod. lib. 6. cap. 101, 102, 112, 117.*]

The Persians, being routed, fled to their ships, of which many were sunk, and many taken: in both the fights, the Persians lost 200000 men. Hippas also, sometimes the tyrant of Athens, died there, who had been the author and procurer of this war. [*Justin. out of Trogus, lib. 2. c. 9.*] The whole army of the Persians at this battle consisted of 300000, as *Valer. Max. lib. 5. c. 3.* saith, and Plutarch intimates no less in the beginning of his *Parallelles*: Justin, and Orosius following him say, they were in all 600000 men: *Emil. Probus in his Miltiades*, says there were 100000 foot, and 10000 horse: of the Athenians there were 10000, and of their auxiliaries out of Plataea, 1000; saith Justin with Orosius. Probus assures us, that the Athenians, with the men of Plataea, and all, made but 10000. This infamous victory, was gotten by them, upon the 6 day of Boedromion, the 3 month in the Attic Calendar, after the longer solstice, as Plutarch as the same Plutarch saith; when Phanippus was Prætor or L. Chancellor of Athens: 4 years before hath it in the life of Aristides: to wit, in the year of the 74 Olympiade, 4 years before in the death of Darius, as *Severus Sulpitius*, in 2 book of his *Sacra Histories* telleth us: and in the death of Darius, as *Thucydides* in his 1 book of his history, witnesseth; and Lyfias in his *Epitaph of the Corinthian Auxiliaries*, hath it) and before the sea fight at Salamis, in the same month of Boedromion, 10 years compleat, as we find in Plato [*3 de Legibus.*]

Darius and Artaphernes returning into Asia, carried with them their captives of Eretria to Susa, [*Herod. lib. 6. cap. 119.*] though Ctesias would have it, that Darius was slain in the fight at Marathon: and that, when the Persians desired to have his corpse, the Athenians refused to give it.

3575 Darius, when the Eretrian captives were brought into his presence, gave order to have them placed in a part of the Cissian country, which is called Anderica, 210 furlongs from Susa, [*Herod. lib. 6. cap. 119.*] of whom a man may see more in *Philostrophus*, in the life of *Apollonius*, lib. 1. c. 17.

3577 When Darius had spent now 3 years, in making greater preparations against Greece than before; in the fourth year the Egyptians revolted from him [*Herodotus, lib. 7. cap. 1.*]

3579 When Darius was now ready to begin his war against the Egyptians, and Athenians both, he was, by the Lawes of the Persians, to declare his successor in the kingdom.

Artobazanes, whom others call Artemenes, or Ariamenes, his son by Gobryas his daughter, born to him before he came to be king, claimed the succession, by right of primogeniture, or as first born: But Xerxes, who was begotten and born, after Darius came to be king, and that of Atossa, the daughter of Cyrus, the founder of the Persian Monarchie, was declared to be king, in succession, [*Herod. lib. 7. cap. 2, 3.*] of which friendly contention between the two brothers, more is to be seen in *Justin. out of Trogus*, lib. 2. c. 16. and in *Plutarch*, in the life of *Artaxerxes*, and in his *Apoph. greek*, and in his treatise *μεταδοχικος* (i. e. of Brotherly love.

Darius, having declared Xerxes to be king in succession, when he was now ready to take his journey, nay rather when he was now putting over into Greece, as *Diad. Sic. lib. 11.* reporteth, in the year after the revolt of the Egyptians, at the later end thereof, departed this life, when he had reigned full 36 years, [*Herod. lib. 7. c. 4.*]

Next

Next him came Xerxes, the 4 king of Persia after Cyrus: who trusting in his riches, (as they were indeed exceeding great) fitted up his own subjects together with all his allies and friends, to make war upon the Grecian kingdom: according to the prophecy of [*David 1. 1.*] though not moved hereunto at the first so much by any desire of his own, as for so, by the persuasions and instigations of Mardonius, his Cousin German, of the *Achaemenes*, the kings of Thessaly, of the kindred of Pisistratus, and of one *Oonomacrus*, a Sorcerer of Athens, [*Herod. lib. 7. cap. 5, 6.*]

3520 Xerxes, in the very beginning of the second year, after the death of Darius, took a journey against his rebel Egyptians: whom when he had subdued, and brought into a harder state of bondage, than they had ever felt under his predecessors, he let his brother Achæmenes, the son of Darius to be ruler over them, [*Herodotus lib. 7. cap. 7.*]

This year was Herodotus the Historian, the son of Lyxus, and Eryone born at Halicarnassus, in the province of Caria: for that he was 53 year old, when the Peloponnesian war began, [*Id. Solinus lib. 15. cap. 23.*] affirmeth out of Pamphyla. Now at that very time, Artemelia, the daughter of Lygdamas of Halycarnassus, upon the decease of her husband, obtained, (during the pupillage of her young son, whose name was Pindolus, as may be gathered out of Suidas, in the word *ἑστῆς* (i. e.) Herodotus) the Tyranny which her husband held, and ruled over the Halicarnassians, the Cei, the Nisirians, and Calydoniens: and she, a while after, came into Greece with five good fighting ships, to the aid of Xerxes in his war there, [*Herod. lib. 7. cap. 99.*]

3523 Xerxes, when he had gathered together out of all his dominions, Egypt, Phœnicia, Cyprus, Cilicia, Pamphyla, Pisidia, Lycia, Catia, Mylia, Troas, Hellepont, Bithynia, and Pontus, to the number of 1200 ships, making his Rendezvous at Cuma, and Phœcia in Ionia, himself with all the foot and horse, that he could make out of all his provinces, set out at length from Susa, in the beginning of the 4 year of the 74 Olympiade, though [*Diad. Sic. in the beginning of his 11 book.*] huddling together the geits of 2 years into one, relates this as done, in the first year of the Olympiade following *Herodotus*, lib. 7. cap. 21. affirms, that this provision was in making the 3 whole years before this year; but with a note premised in the chapter preceding, which cannot consist with the exact couple of the times: For (saith he) from the subduing of Egypt, he was full 4 years in gathering an army, and in making his preparations; and in the beginning of the fifth year; he began to march with a huge army: for indeed, he set out from Susa, in the beginning of the fifth year, not from his subduing of Egypt, but from his coming to the crown: to that both *Justin. out of Trogus*, lib. 2. cap. 10. and Orosius following him, do unadvisedly attribute five years; but most absurdly doth *Julian* in his first Oration of the praises of Constantius, say, that he was ten years in making this preparation. But more ingenious then all these, (though he not over exquisite in his account neither) is *Labianus*, in his *Βασιλικῆς*, where he saith, that between Darius and Xerxes, there was ten years time spent in making this preparation against Greece; since we have formerly shewed out of Plato, that from the fight at Marathon, to the fight at Salamis, which was fought in the first year of the 75 Olympiade, (almost a full year after Xerxes his setting out from Susa,) there were only ten years ran out.

At Critalis in Cappadocia, all Xerxes his forces came into one body; and from thence he passed the river Halys, and came to Celœna, a city in Phrygia: where Pythius, a Lydian born, (whom yet *Pliny* lib. 33. cap. 10.) makes to be a Bithynian) the son of Atylis entertained him, and his whole army, in a most magnificent and sumptuous manner: from hence passing by Anava, a city of Phrygia, and a Lough, out of which salt is made, he came to Colossæ, a city likewise of Phrygia, where the river Lycus running under ground, loseth it self, and from thence again, to a town called Cyndras, seated in the confines of Phrygia, and Lydia, and then passing the river Maender, and passing by the city called Callatibus, he at length arrived at Sardes, from whence he dispatched away his messengers into Greece, to demand of them earth and water, (i. e.) to require them to give themselves up into his power, [*Herodotus, lib. 7. from the 26. chapter, to the 32.*]

The Navy in this mean while, was at Eleus, in Cheroneus, from whence a part of the army went to dig thorough the neck of the mount Athos, which was twelve furlongs over; and were forced to this work, with Bastinadoes. The inhabitants also of the places adjoining, were drawn into the work, and Bubares the son of Megabylus, and Arachæus the son of Artabaz, both Persians, were appointed, to overlook the workmen, by whose industry at last that neck of land was cut through, and the sea let in, in broad, that two great ships with their oars out, might therein meet, and pass without falling lowl each of other, [*Id. lib. cap. 22, 23, 24.*] And another part of the army was occupied in making a bridge of ships over the Hellepont, where the sea from Abydos to the shore, on the other side, is seven furlongs over: and when the bridge was all made, came a mighty tempest, and brake it all down again: at which Xerxes growing mad for anger, caused 300 stripes to be given to the Hellepontians, and a pair of shakles to be thrown

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into the sea, to bind and fetter it withal: as for those, who were employed in making of the bridge; he caused their heads to be smitten off: and then let others on work, to make the bridge stronger, [*Id. ib. from chap. 33. to 36.*]

In the beginning of the Spring, Xerxes with his whole Army, moved from Sardes, where he had quartered all that winter, marching toward Abydus; and as he was letting forth, the sun withdrew his light; there being no clouds to cover it, but a most clear air, and the day was turned into night, at which stupendous prodigy, Pythius the Lydian being amazed, (for that it was no natural Eclipse, the Astronomical tables easily declare) brought the King, that of his five sons, who were then in his army, he would leave his eldest son, to be a comfort to him in his old age: Whereat growing into a rage, he caused that eldest son of his to be cut in two, and his whole army to march between the parts of his body, [*Id. ib. ca. 37. 38. 39.*]

Hermotimus, who was an Halicarnassian borne, and could do most of all the other Eunuchs with Xerxes, coming into the country of Atarne, in the province of Mysia, sent for Panionius, of the Isle of Chios (who was by his trade, a dealer in buying and selling of slaves, and by whom himself had formerly been gell, and made an Eunuch) with his wife and children to come unto him: and making the father to cut out his childrens stones, and then them to do as much to their father: he thought himself in some revenge for the wrong which had been done him in his eviration, [*Id. ib. 8. chap. 105. 106.*]

Xerxes his army going from Lydia to the River Caicus, and the country of Mysia, from thence came into the country, where *old Num*, or Troy, stood; and as he lay that night at the foot of the Hill Ida, there fell a terrible tempest of lightning and thunder, which destroyed many of his army: after which they came to the River *Scamander*, which they quite drank up; nor was it able to satisfy the men and catel of the army with water for their thirst; when Xerxes was there, he went up to see and view the old habitation of King Priame; and there he sacrificed to Minerva of Troy, 1000 Oxen: and the Magi that attended him offered cakes to the Worthies, sometimes of that place. This done, a panic or sudden fright fell and seized upon his army by night: and he returning from thence in the morning so soon as it was light, came to Abydus, [*Id. ib. 7. cap. 42. 43.*]

Here a toy took Xerxes in the head, to see all his army together; wherefore sitting in a Hall, which he had caused for that purpose to be there, prepared very sumptuous, and all of fair white stone; he there looking toward the sea, beheld all his Navy, and to the land-ward, all his land Forces at once, which while he beheld; he would needs also see a sea-fight: and when that fight was done, wherein the Phœnicians got the prize, the King took great pleasure, both in the fight itself, and also in the number of his men. And when he beheld all the sea of Hellespont covered with his ships, and all the shoares and plains about Abydus with his soldiers; and withal considering the shortness of mans life, and that none of all those men should be alive at one hundred years end, he wept, [*Id. ib. cap. 44. 45. and Valer. Max. lib. 9. cap. 13.*]

Xerxes, sending away his Uncle Artabanus to be Vice-roy at Susa, and there look to his house and kingdom; prepared himself now, to passe over into Europe: so soon therefore as the sun was up, himself holding a golden vial in his hand over the sea, made his prayer to the sun, that nothing might hinder him in the conquest of Europe, till he had gone to the utmost bounds thereof: And having thus said, he flung both the vial, and a golden goblet, and a Persian cimiture, into the sea. These things thus done, he sent his horse and foot to passe over the bridge on the right hand, which was toward Pontus; but over that on the left hand, which was toward the Egean-sea, he made all the bag and baggage, servants, and carriages to passe: spending (even whole dayes, and as many nights in the transportation. When all was over, the Navy fell down out of the Hellespont westward, to a place called Sarpedons Foreland. His land army passing thorough Chersonesus to Agora, turned aside to a place called the *Black Bay*: where a River of the same name, or *Black water*, was not able to make all his army drink. Having passed this River, the army held on their march westward, till they came to *Deriscus*, which is the name both of a sea-coast or shoar, and also of a spacious field in the country, of Thracia, which the great River Hebrus runneth thorough: and there they camped, [*Id. ib. from the end of chap. 52. to the beginning of 59.*]

The Navy coming to this place, and being hailed a shoar, Xerxes would needs again take a muster, first of his land Forces, and then of his Sea. Of his Foot, Herodotus reckons 170 myriads, or 1700000. men, [*chap. 60.*] and of his Horse, besides Camels, and Chariots, 8 myriads, or 800000. Horse, [*chap. 67.*] Among the Commanders of his Foot, he mentions two sons of his, begotten of his Queen Artitona, (whom I conceive to have been Esther) and of them he makes, the one called Arfames, Commander of the Ethiopians, to the southward of Egypt, [*chap. 69.*] and the other, named Gobryas, Leader of the Maryandeni, and Lygians, and Syrians, [*chap. 72.*] *Diodorus Siculus* reck- oneth of his foot Forces 80 myriads, or eight hundred thousand men; not coming to Herodo-

Herodotus his number of them by one half: and yet the number which Diodorus attributes to the Foot, that doth Ctesias allow only to the whole Army of all sorts, viz. 80 myriads, besides the Chariots. Ilocrates in his Panæthæica, saith, that in his army of Foot, there were 70 myriads, (i. e.) seven hundred thousand soldiers; which is the same number, *Estius*, [*lib. 13. c. 11.*] of *his Varon History* alloweth, and no more, to the whole Army. Pliney counts them 788000. men, [*lib. 33. cap. 10.*] where yet for Xerxes, Darius his army is named. Justin, out of Trogyus, and Orolus, following him, [*lib. 1. ca. 10.*] saies, that Xerxes had of his own subjects, seven hundred thousand, and three hundred thousand Auxiliaries from his friends, Emilius Probus, in the life of *Themistocles*, saith, that his Foot were seven hundred thousand men, and his Horse four hundred thousand.

His Ship: for fight, were 1207, of which the Phœnicians furnished him, with 300. reckoning with them the Syrians dwelling in Palæstina: as Herodotus saith, [*lib. 7. ca. 89.*] adding that by the name of Palæstina, he meant all the sea-coast of Syria, as far as the borders of Egypt, [*lib. 3. ca. 91.*] which is also in another place he affirmeth to have been anciently called Syria Palæstina, [*lib. 3. ca. 91.*] and that the inhabitants thereof are all circumcised, [*lib. 2. ca. 104.*] for among other nations subject to the Persian Empire, the Jews also were one. And that he had of his country-men in this army against the Grecians, Josephus would faine prove out of those Verses of the Poet, [*Chavilrus, lib. 1. cont. Apion.*]

*His camp a nation strange to see, did follow;  
Who spoke the language of Phœnicia;  
And did the Hills of Solymi inhabit,  
Near to a broad Lake which on them both border:  
Whose heads were rounded, and on their bald crownes,  
Of a horse head the dried skin did wear.*

by which the learned Salmasius also conceives the Jews were meant: in *lingue Hellenistica* *Ussingius*; though Scaliger, (*In notes [sic] ad fragmenta*) and Cuneus, [*lib. 2. de Rep. Hebræa, ca. 18.*] and that most learned Bochartus, (*In Geogra. Sacra Par. 2. lib. 1. ca. 6.*) taketh them as understood of Solymi in Phœnicia.

But besides these men of War, Herodotus tells us, that he had 1207. Ships of burden, some of 20, some of 50 oares a piece, besides lesser vessels, and ships to carry horses in, to the number of 3000. [*lib. 7. ca. 97.*] Diodor. Sic. saith, there were above 1207. ships of War: for carriage of horses, 850, and 3000. ships of burden of 30 oares a piece: and the Poet Eclipsius, in *Persis* brings in a messenger reporting the number of those ships in this manner.

*I know that Xerxes ships a thousand were;  
But full two hundred and seven ships he had,  
Exceeding swift ones. So the same doth go.*

Now whether he means that the total sum of them was a thousand; and so the 207, swift ones a part of them; or whether both summes put together, make up the number of 1207, which agreeth best with the particular catalogue of the ships, which every nation contributed to this voyage, mentioned by Herodotus, and with the totals of them by him cast up, doth not very clearly appear out of the Verses themselves. Ctesias seems to favour the former opinion; and so doth Tully in the first of his Orations against Verres, Ilocrates in his Panegyric, and Panæthæica Orations, agreeth with the later; and Lylius in his Epitaph, sets them down in a round summe, 1200. ships: adding, that there were over and above them, 3000. ships of burden: For to say with Justin, that there were ten hundred thousand ships of them, no doubt, cannot be right.

That in those 1207. ships which came out of Asia, there were 241400. men stowed, Herodotus collecteth, by placing 200. men in every bottom: besides 30 passengers in every one of them, of Persians, Medes and Saccæans, which make in all 36210. men. But to those other 3000. ships of burden, he allows 240000. men, by placing in each of them, 80 persons, one with another: those which had more bearing out those that had fewer in them. So that the whole Navy consisted of, 571610. men; to which if you add the number of the land soldiers, 1700000. Foot, and 800000. Horse, and the Arabians which had charge of the Camels, and the Lybians who intended the Waggon, amounting to about 20000. then will the whole number of them which followed Xerxes out of Asia into Greece, in all kinds, rise to the number of 2317610. thousand men, besides horse-boys and other servants, hangers-on, and besides those which were employed in furnishing the camp with corn and other victuals, [*Herod. lib. 7. ca. 184.*]

Xerxes marching now from Deriscus into Greece, as he came to any country, took all that were fit, and made them serve him in the War, [*Id. ib. ca. 118.*] whereby his Navy grew greater by 120. ships; into every of which, putting as before 200. heads, his Sea-Forces were increased 24000. men: and Herodotus thinketh that his Army by land, was likewise increased 30 myriads; that is, 300 thousand men: though, *Diod. Sic.*





gainst Xerxes, in that discourse of his, of the glory of the Athenians, thorough error wrote of it in this manner: They consecrated, faith he, the 26 day of the month *Manichion* to *Diana*, because upon that day, after the victory gotten by the Grecians, the Gods appeared full that night: nor that the victory of the Greeks against Xerxes was gotten about the 26 day of *Bedormion*, both Plutarch in a Treatise of his, *Of dayes*, quoted by himself in the *Elephenian Mysteries* were celebrated by the Athenians, Herodotus plainly fitheth, [lib. 8. ca. 65.] the chief day of which solemnity, was upon the twentieth of the month *Bedormion*, on which the mythesical Pomp of *Iacchus* was openly showed to the people, as appeareth, out of the same Plutarch, in the life of *Camillus* above mentioned: whereto also it was, that when the *Themistocles* would stay his country-men from pursuing the enemies, after their defeat at *Salamis*, when they had used this speech unto them: Now, [with his for us] in *Asia*, Greece, and take care of our lives and families, and look, to the hillage, and saving of our land, seeing the enemy is quiet, yet the Gods of it; and when the Spring comes on, when will we take a time to fall into *Hellefione* and *Ionis*. Arguments sufficient, that the Persians were vanquished at *Salamis*, not in the beginning of the Spring, but in the later end of summer.

After the night Xerxes put to death certain of the Phenicians, which were the first that fled, and threatened the rest of them with punishments answerable to their delinquencies; for fear whereof, the Phenicians returned that day to *Asia*; but the night after they put over all unto *Asia*, [Diod. Sic. l. 11. in the 1<sup>st</sup> year of the 75 Olympiads.] Many other ships also, leaving more tharage of the King, than the fury of the enemy, flunk away, every one to his own home, [Justin lib. 2. c. 12.]

Xerxes, terrified with this disaster at sea, committed his sons to *Artemisia* the Queen, by her to be transported to *Ephesus*, with *Hermotimus* their Governor, [Herod. lib. 8. ca. 101. 107.]

*Cleombrotus* of *Sparta*, brother to *Leonidas*, which died at *Thermopylae*, to stop the passage against Xerxes his coming by land into *Peloponnesus*, caused a wall to be drawn athwart the neck of a land which is called, *Isthmus Corinthiacus*, [Id. lib. 8. ca. 71.] but whiles he was offering of a sacrifice against the Persians, the sun in the firmament lost his light, and grew dark: whereupon he withdrew his army which was employed in that fortification, and shortly after died: unto whom succeeded his son *Paulanias*, as cousin-germain and Tutor of *Plistarchus*, a child, the son of *Leonidas* deceased, [Id. lib. 9. ca. 10.] But the *Ptolemaic* account gives us an Eclipse of the Sun of 8 digits and 32 minutes, upon the 2 day of October, after the Julian Calendar, at one of the clock 39 minutes in the afternoon, in this year.

*Themistocles*, to send Xerxes packing the more speedily out of Greece, sent a feigned messenger to him from *Salamis*, that the Grecians had a purpose to send a Fleet of Ships to *Hellepont*, there to burn or break his bridge: which he no sooner heard, but he provided with all speed to get him gone out of Europe into *Asia*, [Herod. lib. 8. ca. 110. Diod. Sic. lib. 11. in 1<sup>st</sup> year of 75 Olympiads: and Plut. in the life of Themistocles.]

Resolving therefore to be gone, he sent away his Fleet from *Phalarus* to *Hellepont*, to keep the bridge there, for his passage: and himself with *Mardonius*, and his land army accompanying him, marched speedily towards *Theffalie*, [Herod. lib. 8. ca. 107. 113. 115.]

*Mardonius* coming with Xerxes into *Theffalie*, chose out of all his army, three hundred thousand men, which he kept with him to go on with the conquest of Greece; and with them, because the time of the year for keeping the field was past, he wintered in *Theffalia*, [Id. lib. 8. ca. 113. 114.] and herein with him agrees *Justin* out of *Trogus*, [lib. 2. ca. 13.] and *Plutarch* in the life of *Aristides*, though *Diod. Sic.* faith, that there stayed with him no less than four hundred thousand men.

In this meane while, the *Lacedemonians* by the command of the Oracle at *Delphos*, sent a Herald to Xerxes, to require reparation of him for the death of their King *Leonidas*: unto whom he returned this answer: that *Mardonius* should pay them their due. After which, leaving *Mardonius* in *Theffalie*, he hastied away to the *Hellepont*; taking along with him a very inconsiderable part of his army for his guard: but left the rest to be brought after him, by *Hydarnes*, [Herod. lib. 8. ca. 114. 115. 118.]

As for those land Forces which he left behind him with *Mardonius*: first a famine, then a pestilence, fell upon them; and so foule was the mortality among them, that the high-ways lay strowed with the dead carcases of them, and both birds and beasts of prey, followed the army by the sent, where ever they went, [Id. ca. 115. Justin lib. 2. c. 13.]

In *Asia*, they that were called *Archanaestides*, held the kingdom of *Bosphorus Cimmericus* 40 years long, [Diod. Sic. lib. 12. in 3<sup>rd</sup> year of 85 Olympiads.] These had their beginning from *Archanaestides* of *Mitylene*; who is said to have built *Sigæum*, with the stones dugged out of the ruins of *Troy*, [Strabo, lib. 13.]

Xerxes at 45 dayes end, came to the passage at *Hellepont*, as faith *Herod.* [lib. 8. ca. 115.] *Emil. Probus* bates a third part of that time in the life of *Themistocles*: where he faith,

faith, that upon the way wherein he spent six months, in going into Europe, upon the same he spent less than thirty dayes, in his return from thence into *Asia*.

Xerxes finding his bridge broken down with the rage of Winter-formes; for very example, put over in a poor filter-boat: And truly it was a thing worthy the sight, and a rare example of humane frailty and change of things in this world, to see him like skulking in a little wherry, whom a little before, the whole Sea seemed too little to contain; and him disfigure of a page, to wait upon him under whose army, the very earth earlshakes, seemed to groane for the burden of it, [Justin lib. 2. cap. 13.]

The land Forces also, which followed him under the conduct of *Hydarnes*, coming thither, and finding the bridge broken down, passed over in boats to *Abydus*: and there finding more plenty of victuals than they had upon their way, what with gorging themselves with meats: what with change of water, they dyed by heaps; the rest accompanied Xerxes to *Sardes*, [Herod. lib. 8. c. 117.]

Xerxes, whiles he was upon the way to *Sardes*, sent *Megabyzus* to spoil the Temple of *Delphos*, but when he desired to be executed, *Manacus* an *Eumach* undertook it, and having done the errand he was sent in, returned to him; [Ctesias.]

News being brought to *Susa*, by the Couriers which were sent, that Xerxes had taken *Athens*, put the Persians into such a fit of mirth, that they firewed all the streets with mirtle boughs, and burnt frankincense in them: and set themselves wholly to sacrificing, and feasting: But when the second tidings came of his overthrow at *Salamis*; that put them into such a consternation of mind, that every man rent his garments, and filled all places with howlings and lamentations, [Herod. l. 8. c. 99.] which mourning of theirs, *Eichylus* hath described, and set out to the life in *Persis*.

The fleet which remained, and the sea-men which were therein left, having wasted over the land forces, out of *Cheroneus* to *Abydus*, wintered at *Cuma* in *Asia*, [Herod. lib. 8. c. 130.]

*Artabazus* the son of *Pharnabazus*, having accompanied Xerxes with 60 thousand soldiers to *Hellepont*, seeing him lately landed in *Asia* side; took his journey back again and flaid about *Pallene*: seeing that *Mardonius* himself had taken up his winter quarter in *Macedonia* and *Theffalia*, and looked not after the rest of the army: and during his abode there, finding that the City of *Potidea*, with *Pallene*, had already revolted from the Persian, and *Olynthus* in termes to do the like, he clapt down before *Potidea* and *Olynthus* and besieged them both at once, and having taken *Olynthus*, and put all the *Bottian* inhabitants thereof to the sword, he committed the place to the keeping of *Critobolus* of *Torona*, a *Chalcedonian* born, [Id. lib. 8. c. 126. 127.]

When the Persians had now lain 3 months before *Potidea*, a huge tide of the sea, brake in upon them, in their trenches, which made them raise their siege; yet many of them perished with that inundation; and when others fought to save themselves by swimming, the *Potidea*ns went in boats, and knockt them in the head; those that escaped, *Artabazus* took, and carried with him into *Theffalie* to *Mardonius*, [Id. c. 129.]

In the first of the Spring, the remainder of the Persian fleet, which had wintered at *Cuma*, put over to the Isle of *Samos*, where some other of their fellows had taken up their winter quarter. The greatest part in this Navie, were Persian and Median soldiers: and to them came shortly after certain Commanders, as *Mardoutus* Fitz *Bargus*, and *Antantes* Fitz *Artacheus*, who having there, kept all *Ionis* from revolting, having a fleet of 300 sail, (reckoning in the Ionians that were with them) at their command, [Id. c. 130.] But *Diodorus* faith, that they were no less than 400 sail, which lay then at *Samos*, waiting the motion of the Ionians: in this 2<sup>nd</sup> year of the 75 Olympiads.

The Grecian fleet, consisting of one hundred and ten ships, under two Commanders, *Leocythides* king of the Spartans, and *Xanthippus* an Athenian, went to *Egina*, where certain messengers came to them out of *Ionis*; to beseech them, all delay left apart, to come and relieve them in *Ionis*; and with much ado, drew them as far as to *Delos*, thitherward, [Herod. lib. 8. c. 131. 132.] and yet *Diodorus* tells us, that having flaid some certain dayes at *Egina*, they then, of themselves, failed to *Delos*, with 250 tall ships of war.

Xerxes is said to have built both a Palace, and a Castle at *Celene* in *Phrygia*, *Xen.* in his Expedition of *Cyrus*, [lib. 1.]

*Mardonius* with his army came to *Athens*, not yet reinhabited, ten months after it was first taken by Xerxes: and there ruined and burnt down, what ever Xerxes had left standing, and thence marched into the country of *Megara*, which was the farthest place that the Persians were at westward, in all Greece, [Herodotus, lib. 9. cap. 3. 13. 14.]

Whiles the Grecian fleet lay at *Delos*, messengers came to them from *Samos*, praying them to succour both themselves, and the rest of the Greek nation, which dwelt in *Asia*, against the Persians. *Leocythides* the king of *Sparta*, at a Council of war, resolved to set all the Greek Cities at liberty from the Persians: and they entering a league with the *Samians*, came with their whole fleet to *Samos*, and lay close under the Temple of *Junio*, provi-

providing there for a sea fight, against the Persians, [*Id. ib. cap. 89. 91. 95. with Diod. Sic. lib. 11.*]

The Commanders of the Perſian navy continuing ſtill at Samos, and hearing that the Grecians were coming againſt them, and finding themſelves not able to match them at ſea; ſuffered the Phœnician ſhips all to be gone; but with the reſt left to Micalæ, which ſea is a fore-land, or promontory in Ionia: where the land army lay, left there on purpoſe by Xerxes, to keep Ionia in order; conſiſting of 60000 men, under the command of Tigranes, who was the tallſt and goodlieſt man to look to, of all the Perſians: There, near to the Temple of Ceres, of Eleuſis, they drew up their ſhips, and encloſed them with a rampart, which they fortified with ſtones and flakes, and ſuch materials as the place afforded, [Herodotus, lib. 9. cap. 95. 96.] and wichal, ſent to Sardes, and other places adjoining: for more land forces: ſo that they made up a body of an hundred thouſand men: making proviſion alſo, of all other things neceſſary for the war, [Diodorus, lib. 11.]

In an encounter of the horse, near a place called Erythrae in Boeotia, between the Grecians and Persians, a commander of the Persians called *Maspius*, but by the Greeks, *Macisias*, happened to be slain; for whom, great lamentation was made by the Persians, [*Herodotus*, *lib. 9. cap. 20, 22, 24.* and *Plutarch*, in the Life of Aristides.]

The Grecians, under the conduct of Paulanias the son of Cleombrotus, routed the Persian army at Plataea : which, as Ctesias saith, consisted of one hundred and twenty thousand fighting men. Emil. Probus, in his *Paulanias*, saith there were of them, two hundred thousand foot, and twenty thousand horse ; and Plutarch in the life of Aristides hundred thousand foot, and twenty thousand horse ; and Plutarch in the life of Aristides affirms, that there were not less, than three hundred thousand : to which three hundred thousand, Herodotus addeth also, all the Grecian auxiliaries, which Mardonius had then with him in pay, which he guesseth to have amounted to fifty thousand, [*lib. 9. cap. 31.*] and *Diodorus Siculus*, to the *75 Olympiads*, saith, that Mardonius, besides those which Xerxes left him, had out of Thracia and Macedonia, and other confederate places, above two hundred thousand soldiers, and that he had in all, an army consisting of five hundred thousand men : In the Grecian army, Ctesias reckons not above seven thousand and three hundred men ; whereas Herodotus and Plutarch affirm, that of the Athenian party alone, there were no less than eight thousand fighting men : as *Diodorus Siculus*, *Trogus*, *Pompeius*, and *Orsius*, or of one hundred and ten thousand, as *Herodotus* [*lib. 9. cap. 29.*] saies : of whom there fell in this battle, not above one thousand three hundred and sixty, as Plutarch in the *Life of Aristides* reports ; though *Diod. Sic.* saith, there were slain of them in that fight, above 10000.

them in that fight, above 10000.  
Mardonius the son in law, (not of Xerxes, as Emili Probus, in the life of Paulanias hath it, but of Darius, who was father to Xerxes, as I shew'd before, in the year of the world 3550. General of all this army, was slain in this fight, by a stone flung at him by Arimnestus, or Arimnestus, a man of Sparta, [*Herodotus*, lib. 1. cap. 63.] Plutarch in the *Life of Aristides*, and *Paulanias*, [*lib. 1.*] for we may not believe Ctesias, who saies, that he was only hurt, and to go away for that time, and that being commanded afterward, to spoile the Temple of Apollo, he was there killed, with a storme of haile that fell upon him: though Iustin out of Trogus, and out of Iustin Orosius reports, that Mardonius, accompanied with a very small number, elcaped away thence, as out of a shipwreck.

The Persian army, having lost their General, fled to a fortress of theirs, made up of wood, and the Grecians, having forced it, slew therein above one hundred thousand of them, [*Diodorus Siculus*], so that of three hundred thousand of them, there were not left full three hundred men; besides 40000 only, which fled away with Artabazus. [*Her.* 4.9.69.]

Perlicydes, who commanded at sea, coming to Mycale, dealt with the Ionians to fall off from the Persians, whom they served: and what with his own army, what with their help, he obtained there a most memorable victory: when he flew above 30 thousand Persians; besides Mardonius, who commanded them by sea, and Tigranes, who was General by land: but two other great Commanders of their fleet, Artayntes, and Ithraimutes fled; the rest that clapped, betook themselves to the tops of the promontory of Mycale. [*Id. ib. from c. 97. to 104. with Diod. Sic. l. 11.*]

Both these fights fell out near to two Temples of Ceres of Eleusis, and upon the same day of the same month: that at Plataea in Europe, early in the morning; that other at Mycale in Asia, later in the afternoon; and so I wit winged was fame in preading the news hereof, that at so far a distance, and in so few hours sped, the report of the victory at Plataea, came to them at Mycale; the same days, before they began to fight there, (*Id. ib.* cap. 59. i. 30. with *Justin lib. 2. c. 14*.) though *Diod. Sic.* thinks (and that more probably) that Leotycheis heard nothing at all of what was done at Plataea, but cunningly

cast abroad such a rumor among his soldiers, to put the more courage thereby into their hearts, by way of a stratagem. Now the day of the two barrels [*Elian. Var. Hift. lib. 2. ca. 25.*] [aith, was the fixth of the month *Thargelion*, the 2 month in the Spring, with the Athenians; which Plutarch with more judgement faith, was in the month *Predromion*, which was the 3 month in Summer: and that either upon the 3 day thereof, as [*in the life of Camillus, and in his discourse of the glory of the Athenians;*] or upon the fourth, as [*in the life of Arifides;*] and to this fight at Micala, was in the second year after Xerxes his first passage over into Greece, [*Heracl. lib. 7. ca. 80.*]

Hereupon all Ionia revolted from the Persian, [ *Herod. lib. 9. ca. 103.* ] together with the Eolians and Islands bordering upon both, [ *D'od. Sic. lib. 11.* ]

The Greeks having [set fire upon, and] consumed the Persian ships and camps; returned to the Isle of Samos, and there entered into a confederation how to transplant all the Ionian nation (yea and the Eolian too, as *Diod.* hath it) out of Asia, (where they seemed to be too openly exposed to the danger of the Persian cruelty) into Greece: But the Athenians fearing lest the Ionians, which were now a Colony of their own, would by this means become less faithful to the call of Greece; opposed it, and that the Ionians themselves would never be wanting to their defence, and therefore defaced that they might continue [there] where they were in Asia; [*Hesiod. ib. ca. 705. Diod. ib. in a year of 75 Olympiads.*]

They of the continent of Greece, entered into a firm association and league with them of Samos, Chios, Lesbos, and other Islanders, who had joyed in this War against the Persian; and having plighted their faith each to other with a solemn oath, to continue firm in this association, and never to break the bond now made between them: failed in a body towards Hellepont; and in their way thitherward, came to an anchor first at a Foreland called Lectium; being there taken short by a contrary winde : but the winde coming faire again, they pulled on, and came to Abydus; and when they found the bridges there already broken down, which was the principal cuse of their going thither, Leotychides with his men of Peloponnesus returned home; but the Athenians with their Captain Xanthippus, and (as Thucidides saith,) with their associates out of Ionia and Hellepont, which had revolted from the Persians, pulled over from Abydus into Chersonesus, and there befieged Scythos: now Artayctes, a Persian born, and a wicked man, was Governour of that province, appointed by Xerxes: and because that Town was fenced with a very strong Wall, theretoe all others of the neighbouring places; as Ocabus himself, a Persian born, who had laid up all the Flags and Streamers, and other furniture of the bridges at Cardya; left that place, and put himself into Scythos also, *[Herod.*

Artaabazus the Ion of Pharnaces, who with 40000 men fled out of the battel at Platæa, haffened away thorough the countries of Phocis, Thessalie, and Macedonia, into Thracia; and cutting the nearest way over-land, came unto Byzantium: having left many of his men behind him in his march; which were either knocked in head by the Thracians, or died with hunger, and travel on the way; and from Byzantium he got shipping, and passed over into Asia. [*Id. ib. c. 5. 6. 69. 76. 88.*]

But those few which had fallen themselves in the top of the rocks, in the Foreland or Promontory of Micalæ, repaired to Sardes, from whence Xerxes was not yet gone. In that journey, when Malyfies, one of the sons of Darius Hyllaspes, had charged Artaynes, one of the chief Commanders of the Fleet at Mycale, among other reproachful words, that he had carried himself basely in that service, and more like a woman than a man; and was therefore assailed by Artaynes with his naked sword: Xenagoras of Halicarnassus stepped in, bare off the blow, and saved Malyfies from that present danger: and Xerxes, for so saving his brothers life, made him Governour of all Cilicia, [*lib. cap. 106.*]

But whilst Xerxes spent his time at Sardes, he there fell desperately in love with his brother Malfyses wife: whom when he had often solicited to adultery, and could not prevail that way, he thereupon married Artayuta, hers and his brother Malfyses his daughter, to his own son: Darius hoping to get his will of her the more easily by this occasion. Which done, and the wedding ended, he returned toward Sufa; [*Ib. cap. 107.*] leaving part of his army at Sardes; to continue the War against the Grecians, [*Ibid. Sic. an. 2, of 75. Olympiade.*]

326. Xerxes's high flight burnt the Oracle of Apollo Didymus in Branchiæ, as he did all the other Temples in Asia, save that at Ephefus: those of Branchiæ having, without restraint, delivered up the treasury of their god, went altogether along with him, feasting, left, if they flayed being, they should have been punished for sacrilege and treason both. [*Strabo*, lib. 14, with *Solinus* cap. 40.] Herodotus faith that Xerxes, going from Sardes, went to Sufa: Diodorus, that he went to Ecbatane. Ctesias writeth, that he went from Babylon to Persia: Ariannus in his book of Alexanders Acts, affirmeth that coming to Babylon, he there demolished the Temple of Belus, and all other consecrated places; and with them, the Sepulchre of Belus: as *Strabo*, lib. 16, 17 faith, who also

there tells us, that he took away the statue of Belus, made all of massie gold, of twelve cubits high; and when the Priests opposed it, and would not suffer it to be removed, he [slew him also, as we read in *Herod*, [*lib. 1. cap. 183.*]

While the Athenians lay at the siege of Seftos, and the Autumn coming on, could not take it, they fell into a confultation to leave it; but the people within, were to be driven with famine, that they were lame to boile their very bedcord and eat them; fo that Artacydes and Oebafus with many of the Perfians, gat down the walls by night, and fled; which the inhabitants perceiving early the next morning, fignified the fame to the Athenians, and opened their gates unto them. [*Herodotus, lib. 9. cap. 31. 6. 117.*]

117.] When there was now a great number of prisoners taken, what at Sestos, what at Byzantium by the Athenians, and their confederates in the army; the confederates of their own accord, offered to refer the division and sharing of that prey, to Cimon, a young Gentleman of the Athenians, to be made as he should think good; and they would stand to it, who falling presently to work, let all the persons on the one hand, and all the cloaths and ornaments which they wore, on the other, and then bad them take their choice; saying, that the Athenians would content themselves, with that part which they left: for their Associates, by the perfwasion, of Hecæphrus of Samos, chose the cloaths and ornaments, as of far greater value, than the bare bodies of the prisoners, and left the bodies, as not made for labour, to the Athenians. But soon after, the friends and kinsmen of the prisoners, coming out of Phrygia and Lydia: redeemed those prisoners at a great rate, wherewith Cimon maintained the fleet four whole months after, and brought more-over a very considerable stock of silver and gold into the treasury at Athens. This act first gave a reputation of wit and wisdom unto Cimon among the Athenians; and they having gotten so much money by the bargain, laughed at their fellows, by whom they had formerly been laughed at, [Plutarch, in the life of Cimon, and Polyænus, lib. 1. Strabo.]

When Oebalus had gotten away into Thracia, the Thracians, called *Alfimbri*, took him, and sacrificed him to their god Pleistorus; and put his followers, some to one kind of death, some to another. Artayntes and his followers, they seized on a *Egos* potamus, and carried him prisoner to Sestos; and by the sea side, where Xerxes had made his bridge, or as others say, upon a hill near the city Madytus, set up gibets, and there hung them up, honing his own fun first to death before his eyes. Their things thus done, the Athenians returned into Greece, carrying with them besides money, the flags and streamers, ornaments of the bridges, which had been made over the Hellespont, purposing to hang them up as trophies in their Temples. And this was all that was done this year, [*Herod. lib. 9, cap. 18, 19, 20.*] Xanthippus leaving a garrison in Sestos, dismissed all strangers, and with his own companies returned to Athens; and for the war of the Medes, as they call it, came to an end, after it had lasted full two years, [*Idid. Sic lib. 11, in the 75. Olympiad.*]

Bagapates the Eunuch, when he had continued sitting by the tomb of Darius 7 years, died. [Ctes.] Xerxes his daughter, of adultery; who blamed

Megabylus accused his wife Amyris, Xerxes his daughter, of adultery; who blamed  
 his daughter for it, very sharply, [Ctesar] whilst he himself lay wallowing all the while  
 in adultery and incest both; for turning his lewd affection now from his Brother Mafius  
 to his wife, to their daughter Artaynta, whom he had now made his own daughter in  
 law, he lay with her continually at Sula. [Herod. lib. 9, c. ap. 107, 108.]

357<sup>r</sup> Pautanias the son of Clombronus, who was sent General of the Gallians, with  
demonia, to free such Greek cities, as were yet held by the garriſons of the Perſians, with  
20 ſhips out of Peloponeſus; and 30 more from Athens (Diodor. ſaith ſo,) command-  
ed by Artilides made a voyage into Cyprus, and there reſtor'd many cities, which were  
hitherto held by Perſian garriſons to their native liberty, [*1. 2nd, lib. 1. Diodor. Sic. in the*  
*4 year of the 5 Olympiads.*]

Xerxes celebrating his coronation day, gave to his Queen Amestris, who asked it of him for a boon, Malytēs his brothers wife ; whose paps, nofrils, ears, lips, and tongue, he preclently cauled to be cut off, and so sent her home with Malytēs, who conspiring with his own children, purposed to get him privately away with them into the province of Bactria, whereof himself was then Governour; and raise both them and the *Saca* to a rebellion against the king, but was intercepted by the way, by Xerxes his Souldiers; and both he and his children, and all that were in his company put to the sword, [*Herod. lib. 9. from chap. 108. to 112.*] And that government of Bactria Xerxes bestowed upon his own Ion Hytates, [*Diod. Sic. in the 4<sup>th</sup> year of the 78 Olympiade.*]

Paulanias, after his return out of Cyprus, went and took by Byzantium out the prime of his associates in the war, sent the Perlians whom he had there taken (some of them being Xerxes his sweet friends and kinsmen, giving it out that they were fled) home to Xerxes, safe and sound, and all this business he negotiated, by one Gongylus an Eretrian born, whom also he employed with letters unto Xerxes, wherein he

he defined his daughter in marriage : and in lieu thereof he undertook and promised, to bring Sparta, and all Greece, into his subjection. Glad was Xerxes at this news; and presently wrote back unto him by Artabazus the son of Pharnaces, whom for this purpose he dispatched away to the sea side ; that at a shorter distance he might the more easily communicate his counsels with Pautanias : and therefore gave him the Government of the province of Dalcylis, calling home Magabares, who was Governor there before. And when Pautanias upon these hopes grew more insolent than before, and began to live after the Persian garbe, and carryed himself more ruggedly and imperiously towards those who were in league with that State, the greater part of them, and especially the Ionians, and others who had been lately freed from their slavery unto the Persian, fell all to the Athenians, and desired rather to serve under them. [*Thucid. lib. 1. c.*]

3529. all to the Athenians, and a fortified camp was pitched near the city. Pausanias being hereof accused by the friends and associates of the Spartans was presently sent for, to return home from Byzantium; where being found guilty and condemned for some private misdemeanors; yet was wholly acquitted from all suspicion of treason against the State: Nevertheless he was put from the Government of Hellespont; yet thither he went again without leaving, in a ship of his own providing; to the end that under colour of prosecuting the war on the behalf of the Grecians in those parts, he might the better negotiate and drive on his own designs with Xerxes: and therefore when the Athenians would not suffer him to settle in Byzantium, he returned not to Sparta, but sailed at Colone in Troas: whereupon he was again accused at Sparta, that he held intelligence with the Persians, and that it was for no good, that he stayed hovering so long in those parts. Wherefore, being sent for again by the Ephori, so soon as he came, they threw him into prison: but upon a hearing he was again acquitted, [ *Id. ib.* ]

But when the Principality of Greece, in hatred to Paulanias was taken from the Lacedæmonians, and ledted upon the Athenians by they under a colour of revenging the wrong done to the several countries by the common enemy, made a tax of what monies, and what ships, the particular cities should contribute against the Persians: whereunto the cities both of Greece, and of the Grecians in Asia; readily agreed for the common safeties sake. The first tax made, amounted to 460. (not as Diodorus hath it, 560.) talents: to be laid up in the Isle of Delos, as in the common treasury of all Greece, [Thucyd. lib. 1. Diod. lib. 11. Justin lib. 1. c. 37. Plutarch and Emil. Probura, in the life of Alcibiades.]

11. *Emil. Prob. in the Life of Pausanias.*

11, *Emil. Prob. in the Life of Pausanias*, 1  
 353A. Artabazus, an Hyrcanian borne, Captain of the Guard, and his wife was above all  
 others of greatest credit and authority with King Xerxes, as his father Artaylvas was  
 before with Darius; conspiring with Mithridates an Eumach, Chamberlain to the  
 King, (Ctesias calls him Spamires or Apamires) who was his intimate friend and near  
 kinsman, being let into the bed-chamber with his seven sons, a robust young men  
 by night, slew Xerxes as he lay in his bed: and in the deep of the night, went speedily to  
 Artaxerxes, told him that Darius, (who was the eldest of the three sons of Xerxes) had  
 killed his father, that he might the sooner come to the Crown, (which *Elian*, lib. 1, c. 13,  
 cap. 3, delivers, as if it had been so indeed:) but by this false tale, he perfwaded Artax-  
 erxes, to let the Kings Guard upon his brother Darius: and they slew him, [*Ctesias*  
*Diod. Justin* lib. 3, cap. 1.]

Thus by Artabanes his means, Artaxerxes came to the Crown. Ctesias, who was a man of a mild disposition, and full of magnanimity withal: turned *Longimanius*, because his right hand was longer than his left [*Plutarch in the beginning of the life of Artaxerxes*]. But the first months of his reign, are by Euseb. in his *Chron.* attributed to Artabanes: because that for so long, he ruled all things, as it should seem, in Artaxerxes his name; for though Diodorus intimates, that Artabanes himself was presently done to death, after his murders committed upon Xerxes and Darius; yet that there was some time passed between, appears by the more full narrations of the matter, both by Ctesias, and also by Justin.

The *Themiſtoles* of Athens, being ſuſpected of the conſpiracy with *Pauiſanias* for the betraying of Greece into the hands of the *Perſians*, was ſearched for, and had he been taken, had out of all doubt died for it : and therefore he fled out of Greece, and came to *Pydna* (a Town lying in the *Thermaic* bay of *Macedonia*) and there finding a Merchant ſhip going into *Ionia*, put himſelf aboard her. But by tempeſt, he was carried into the midſt of the *Athenian* army, which lay at the ſiege of *Naxos*. But the Maſter of the *Barque* being well fed by *Themiſtoles*, lay a whole night and day at an anchor with over the *Athenian Fleet* ; and lo when the tempeſt was over, came faſt to *Ephelus* [ *Thucid.* lib. 1. *Emil.* *Proc.* in the life of *Themiſtoles*, *Polyan.* lib. 1. *ſtrag.* ] Plutarch reports that he came to *Cuma*, and there found that many *Sea Captains* laid wait to take him, eſpecially *Ergoteles* and *Theodorus*, for that *Xerxes* had promiſed 200. talents to who

whosoever should bring in his head : and therefore, he conveyed himself privately from thence, and came to a little town called Egas in Eolia : and there lay close for a few days, in the house of one Nicogenes, a very wealthy man in those parts, and one who was very well acquainted, and familiar, with divers of the kings nearest attendants : Diodorus calls him Lytheis, and says further, that he was a man of so very great wealth, that when Xerxes passed that way, he feasted both him and all his army, in a very bountiful manner. By this good Host's means, he was put into a close waggon, such as the kings, and other great men harlots used, among the Persians to be carried in and that he came safe into Persia, both Plutarch and Thucydides agree ; though Thucydides only saith, that he went all the way from the sea side into Persia, in the company of a certain Persian : now Herodotus tells us that from Ephesus to Sardes, it is 3 days journey, and from thence to Sula 3 months, [lib. 5. c. 50, 53, 54.]

Artabanus purposing now to destroy Artaxerxes, whom he had formerly done his father and brother ; disclosed his intention unto Megabyzus, whom he knew to be discontented, for the jealousy he had conceived of his wives disloyalty, Amytis, sister unto Artaxerxes himself : and they ware secrecy each to other : but Megabyzus, secretly went and disclosed the matter to the king : who thereupon put Artabanus to death, and then also came to light, his practices concerning the death both of Xerxes, and also of Darius. And then Aspamitres, or Spaminthes the eunuchs who was of counsel with him in both, was put to a most bitter death, by certain racks, and other engines in a boat (described more at large by Plutarch, in the life of Artaxerxes) [Ctesias.] For Megabyzus, Justin puts *Beasibus*, as comfort with Artabanus in this plot ; and lets out the manner of Artabanus his death in this wise. Artaxerxes, saith he, fearing the number of Artabanus his children, commanded all the army to be ready in the field the next day, for that he would take a view of them, both how many they were, and also how every man could stand to his arms, wherefore, when Artabanus was there present in armor, Artaxerxes said, that his own corslet was a little with the stiffest for him, and that he would change with Artabanus : and when Artabanus at his command, had put off his corslet, Artaxerxes ran his naked body thorough with his sword, out of which measure of his corslet, we may well learn, by the way, that Artaxerxes, was not at this time so very a boy or child, as Justin makes him, but that he was at mans estate ; and so old, as that the Scripture tells us, that in the seventh year of his kingdom, he was grown a father, [Exod. 7. 29.]

After Artabanus his death, there was a battail fought between his friends, and the other Persians, wherein three of his sons were slain ; and Megabyzus on the other side, sorely wounded, whereat both Artaxerxes himself and his sisters, Amytis, Megabyzus his wife, and Rhodogune, and his mother Amestris, much grieved ; and hardly at length was Megabyzus recovered by the great skill and industry of one Apollonius a Physician, or Chirurgeon, of the Isle of Cos : But hereupon all Bactria revolted from Artaxerxes, and another Artabanus was there made Governour, between whom and them, a field was fought, where they parted upon even terms, [so saith Ctesias : where yet those words, *ἐν ἰσότητι ἀπέσπασαν*, *ἐν ἰσότητι*, are ambiguously spoken ; for either it may be meant, as I have here expressed it, according to the construction thereof made by Hen. Stephanus ; that there was another Artabanus made Governour of Bactria, in stead of the former, or that there was at this time another Artabanus, formerly Governour of that province, differing from him that was lately put to death ; if we take the latter sense, then this revolt of the Bactrians must be referred to a later time ; but if the first, then to the present. For that at this present, Hytaspes, Xerxes his son, was Governour of Bactria, we learn out of Diodor, Sic. and that he was the middle brother between Darius, and Artaxerxes, we find in Ctesias : and every man may think, that it stood with a great deal of reason, that Hytaspes seeing his younger brother Artaxerxes preferred before him in the kingdom, would stir up, not only the Bactrians, whose governour he then was, but also all his other friends, for the recovery of his right.

Euleubis in his Chron. noteth, that in the fourth year of this 76 Olympiade, (upon which we now are) it was, that Themistocles fled to the Persians, which surely well enough with that which is delivered by Thucydides ; who placeth the coming of Themistocles to Artaxerxes, between the siege of Naxos, and that famous victory gotten over the Persians, at the mouth of the river Eurymedon by Cimon the Athenian ; and withall, maketh the beginning of the reign of Artaxerxes, to fall in with the same time, for he saith, That Themistocles sent letters to Artaxerxes, *πρὸς Ἀρταξέρξεω*, (i. e.) whom he was come newly to the crown, wherein he both craved his favour, and offered him his service against the Greeks : from whence we may fully discern the true beginning of Artaxerxes his reign, which was almost full nine years sooner, than it is commonly laid to have been.

Plutarch out of Phanias reports, that Themistocles was brought to Artaxerxes his presence, by Artabanus, a Colonel ; and out of Euxatophenes that he obtained this favour at that Colonels hand, by the means of his Lie-by ; which was a wench of Eretria : but doth

doth not explain, what Artabanus this was : whether he, who affecting the kingdom, was slain by Artaxerxes ; or that Artabanus to whom Xerxes, seven years before, when he went into Greece, committed the Government of his kingdom : For if he mean the first, then Themistocles his coming to Artaxerxes, must needs be within the first seven months after his coming to the crown ; according to Euseb. his account : but if any other, than his coming to the king, might also have fallen upon any other month of the same first year, which will very well also suit with that place of Thucydides above mentioned, where he saith, that he was brought to Artaxerxes, when he was newly come to the crown. Now that it was the office of the Colonel, or *Chiliarch*, being the second officer in the kingdom, to bring such as were to be admitted to the presence of the king, appeareth plainly by Emilius Probus, in the *Life of Cimon* ; and by Elian, [lib. 1.] Varus H. flor. cap. 21.]

When Themistocles, was thus graciously received, and welcomed by the king, a new danger grew upon him by the means of Mandane a daughter of Darius Hytaspes : for the having lost all her children in the sea-fight before Salamis, and not being able to prevail with the king, tried and solicited all her friends and great men about the Court, and at last stirred up the common people it self, to be revenged of this Themistocles, for the hurt he had done them in that battle. And when they all in a hurry came flocking into the Court, Artaxerxes told them fairly, that he would refer the whole matter to the judgment of his Lords : and so, by appointing a long time, for the preparing and hearing, and determining of this great cause, he found the means to deliver Themistocles, out of the peoples hands, for the present, [Diod. Sic. lib. 11.]

In the second battel, between the Persians and the Bactrians, by reason of a strong tempestuous wind, sitting in their faces, Artaxerxes got the victory of them, and reduced them wholly to his subjection, [Ctesias.]

Themistocles, when he had spent a whole year in learning, as well as possibly he could the Persian tongue, and withal, was grown perfect in the lawes and customes of the country, and then coming to his trial, did not only quit himself from all objections made against him, but grew moreover into such favour with the King, as no Grecian was ever in before : for he not only used to carry him abroad with him hunting, but also to call him to his private delights and recreations at home, in so much, that he was admitted to the presence of Amestris the kings mother, and converted familiarly with her. He bestowed on him also, a Persian wife, of noble parentage, excellent for beauty and goodness of disposition ; besides servants roatted upon him, cupboards of plate of all sorts, and all other things, not only for his necessary use, but even for delight and pleasure, [Thucydides, lib. 1. Diodorus Siculus, lib. 11. Plutarch in the Life of Themistocles.]

When Demaratus the Lacedemonian, who returned out of Greece with Xerxes, was fallen into the kings high displeasure, for that he came riding into Sardes in his Chariot, wearing his turban upright, upon his head, in a kingly fashion upon the mediation, and entreaty of Themistocles, he assuaged his anger, and grew friends with him again : [Plut. in Them. with Sen. lib. 6. de Benefic. 31.]

Themistocles being made Governour of the province of Magnesia, returned unto Asia ; [Thucyd. lib. 1.]

In his return, he escaped a great danger, intended toward him, by the lying in wait of Epyrius, a Persian, Governour of the Upper Phrygia, and the Pisidians, and he escaped it by the forewarning of *Dindymene*, the mother of the gods, in a dream which he had, as he lay sleeping at noon : in memory whereof, he built her a Temple at Magnesia : and made his own daughter *Atesiprotima* to be consecrated Priestess to her, [Plutarch in Themistocles : or, as some will have it, his wife ; as in Strabo, lib. 14.]

But that Themistocles might appear in Asia, with the greater lustre, the king gave him, besides the government of the province of Magnesia, the very city of Magnesia, upon Meander, which paid the king yearly, fifty talents, to find him bread for his Table ; and Lampachus in Hellepont, to buy him wine to his meat and Mysis, at the mouth of Meanders for his second course. Neantech Cyzicenes, and Phanias and Athenes, [lib. 1. c. 27.] added two Cities more, in the country of Troas, to wit, Percontes and Paletepeis, to furnish him with cloaths, and carpets, [Thucyd. 1. Diod. lib. 11. Plutarch and Emili. Prob. in the Life of Themistocles.]

Cimon the son of Miltiades, who was General in the field at Marathon, being now himself made General by the Athenians against the Persians, let out of the Pyreum at Athens, with 200 fighting ships : which afterward, what out of Ionia, what out of other parts, he increased to the number of 300, and with this Fleet he set sail for the coast of Caria : where all the sea-towns, which had been at any time heretofore planted by Grecians, presently revolted to him from the Persians. There with were possessed by the natives of the country, &c. held by the Persian garrisons, he let upon, and took them all by pure force of war. Having thus dispatched the errand he came on, in Caria, he passed

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into Lycia : and in like manner took in all three too ; and when as upon their submission to the Athenian government, he demanded shipping of them, his Navy was forthwith exceedingly much increased, [ *Diod. lib. 11.* ]

The Persians lifted what men they could out of other the Kings Dominions, for land service ; but for shipping, they sent to the Phœnicians, Cyprians, and Cilicians. The chief Commander of all the Persian Fleet, when it came together, was Tithraustes, a bastard son of Xerxes, [ *Id. ib.* ] Ephorus faith, that he was Admiral of the Fleet, and Phœrdates Commander by land : But Callisthenes faith, that Ariomandes the son of Gobryas, commanded the army, [ *Plut. in Cimon.* ]

3534. After the Athenians had subdued Naxos, as Thucydides, in his first book teacheth us. They and their confederates under the conduct of their General Cimon, in one and the same day, put to fight the Persians, both in a sea-fight, not far from the Isle of Cyprus, and also in a fight at land, at the mouth of the river Eurymedon in Pamphylia, the 3 year of the 77 Olympiade : a. [ *Diod. Sic. lib. 11.* ] reporteth ; who was of opinion, (and so of the 77 Olympiade, in fine, ) that Xerxes was yet living : contrary to what Thucydides affirms, who yet of all other, lived nearest to that time. And therefore Eusebius in the righter, who placeth this great victory in the 4 year of Artaxerxes ; with this further note upon it : Cimon obtained this victory by sea and land against the Persians, near the River Eurymedon ; and so the war with the Medes ended. For from the beginning of Artaxerxes reign (as we have put it according to Thucydides his account) his fourth year fell in with the third year of the 77 Olympiade, here mentioned by Diodorus, though Eusebius misreporting the first year of his reign, with the first year of the 79 Olympiade, must of necessity in consequence thereof, have placed his 4 years, with the 4 year of the same Olympiade. But the best way will be, to set down this whole matter in order as we find it in Diodorus, and Plutarch, thus.

When Cimon had heard, that the Kings Captains had taken up their Station with a great army by land, and a fleet by sea, in the coast of Pamphylia ; he to keep the sea, that they might not come within the Chelidonian Islands, went with 200, saile from Cnidus and Triopium, and came to the city of the Phœliætes, who were Grecians : and because they would not receive his Navy into their Port, nor fall off from the Persian, he fired their country, and assaulted their city. Nevertheless, at the intercession of those of Chios, who were in the Fleet, a peace was made, upon condition that they should pay down ten talents ready money, follow Cimon, and partake in the war against the Persians, [ *Plut. in the life of Cimon.* ]

Then Cimon, understanding that the Persian Fleet hovered about the coast of Cyprus ; set presently sail towards them, with 250. ships against 340. of theirs : *Diod.* Though Ephorus faith that the Persians were 350. and Phœnomenus 600. strong : yet these did nothing worthy of so great a Navy ; but they that were next the land, abandoned their ships, and fled to land, to the army that there was ready ranged in battle array : the rest were set upon by Cimon, taken, and put to the sword, [ *Plutarch.* ] Thucydides faith, that they took all the Phœnician ships, to the number of 200, and sunk them every one, [ *Emil. Probins in the life of Cimon* ] faith that, he overcame and took all the Fleet of the Cyprians and Phœnicians, to the number of 200. saile. Diodorus, that the Athenians having sunk many of their ships, took 100. with the men in them prisoners, and that the rest when the soldiers were fled out of them into Cyprus, came all empty into their hands : which yet to have been taken full of soldiers appears by those Verities, which the Athenians made and offered to their god ; found both in Diodorus, and also in Aristides his 2 Platonian Oration.

For these when soldiers all were kill'd at land,  
A hundred Ships of the Phœnicians took,  
All full of men.

Plutarch also in his little discourse of the Athenian glory, faith that Cimon brought from Eurymedon about 100. ships of war of the Phœnicians. But Diodorus affirms, that he took not only more than 200. but also full 340. ships, that is, the whole Persian Navy, and 20000. men in them.

Nor was Cimon satisfied with this victory at sea ; but presently put over with his Fleet, and set upon the land army of the Persians in Asia which he saw ranged upon the shoar, near the mouth of the river Eurymedon ; which the better to effect, he put all his own soldiers, into the enemies bottoms, which he had taken ; and clad them all in Persian attire ; whereupon they conceiving them to have been their own ships, hailed them as friends : Cimon therefore, so soon as the night came on, (and it was very dark without moon-shine,) landed his men, who breaking suddenly into the enemies Camp, slew all they met with, and killed one of the two chief Commanders, Phœrdates, the kings brothers son, as he lay in his pavilion ; and after a while made them (all amazed as they were with this sodain onslat,) to betake them to their heels, [ *Diodorus.* ] And of this Stratagem

Polyænus, [ *lib. 1.* ] maketh mention, saying that by a mistake, he faith, that Cimon fo landed his men in Cyprus, and not in Pamphilia ; and so doth Julius Frontinus, in the end of his 4 book : where Conon is found written instead of Cimon.

Cimon moreover took 80 of the Phœnicians ships, riding near Hydrus, and were not in the fight, nor had heard any incling of it, [ *Plutarch.* ]

3535. This year Cimon setting saile from Athens, with fourtall men of war, took 13 ships of the Persians, in the Cheroneise of Thracia, and driving out thence, both Persians and Thracians, possessed the place for the Athenians ; and so wrought the matter, that in all Asia from Ionia to Pamphylia, there was not anybody of a Persian army to be seen, [ *Plut. in the life of Cimon.* ] And thence it came to passe, that Pericles, who this year began to have the principality at Athens, with 50 ships, and Ephialtes with 30 more, sailing beyond the Chelidonian Islands, in the sea of Pamphylia, saw never a sail of any Persian fleet all the way, as Plutarch out of Callisthenes reporteth : and Ilocrates in his Panathenæic, sayes, that neither a Persian man of war, durst appear nearer Greece, than the port Phœlis, nor any company of them by land, over the river Halys : yet Diod. writes, that the Persians seeing the encroache of the Athenian power fell to building of ships faster than ever.

3537. Ezra the Priest, a Scribe (or a Lawyer) skill'd in the Law of Moles, obtained a large patent, and was therewith sent by Artaxerxes the king and his seven counsellours to settle the Jewish Common-wealth, and to reform the Church at Jerusalem ; by which patent, it was again made lawfull, for all Jews that would, not only to go themselves, but also to lend or carry with them what gold or silver, either the king and his nobles, or the Jews themselves would offer to their God : there were also thereby given all sorts of furniture for the Lords house, and order given to the Treasurers beyond the river, to supply them with all other necessities, out of the kings exchequer ; and that all that attended any way upon the service of the Temple, should be free from tribute ; and all the people was suffered, to live according to their own laws, [ *Ezra 7. 11, 26.* ]

In the seventh year of Artaxerxes, the first day of the first moneth, Ezra, with a great multitude of the Jews, set out from Babylon, [ *Ezra 7. 6, 7, 9. chap. 8. 1, 14.* ]

Ezra and his company spent 3 dayes at their Tents at Ahava ; till the Levites, which were wanting, came unto them : when all were come together, Ezra commanded a solemn fast to be kept, and prayer to be made unto God, to prosper them in their journey, and consigned all the gold and silver, which was consecrated to God, into the hands of 12 choyse men of the Priests, and to as many of the Levites, [ *Ezra 8. 13, 30.* ]

3. Upon the 12 day of the first moneth, they removed from the river Ahava, and upon the 10 day of the 5 moneth, in the seventh year of Artaxerxes his reign, they arrived at Jerusalem : and there rested themselves three dayes, [ *Ezra 7. 8, 9. chap. 8. 30, 31.* ]

Upon the 4 day of the 5 moneth, the gold and silver which they had brought, was weighed out, and with the other furniture was laid up, in the house of the Lord : and they which returned offered also their sacrifices unto God : which done, the kings edicts were presented to the Governours and rulers beyond the river ; who, thereupon, shewed all favour to the people, and house of the Lord, [ *Ezra 8. 33, 36.* ]

338. Ezra, understanding that the Israelites had entered into affinity with the heathen ; mournes, fasts, and openly made intercession to God, to avert his wrathfull indignation from them, [ *Ezra 9.* ] And when many of the people also made great lamentation for the same, Shecanias advised Ezra to move the people, that they mentation for the same, Shecanias advised Ezra to move the people, that they would binde themselves by a vow to God, to put away their heathenish wives, and the children which they had by them : which was done accordingly, [ *chap. 10. 1.* ]

Warning was given to all such, as were returned out of the captivity, that they should appear at Jerusalem within three dayes, upon a great penalty to those, which should then be found absent. Wherefore all the men of Juda and Benjamin, coming together in the court of the Temple, the 20 day of the 9 moneth, and there quaking, with the horror of the thing they came about, what with the bitterness of the weather ; who Ezra commanded them every male to separate himself from his heathenish wife, who readily consenting therunto ; and desiring further, that Judges might be appointed to see that order put in execution : there were forthwith appointed two out of the order of the Priests, and two adjuncts more out of the Levites to assist them, in taking the cognizance of cases of this nature, [ *chap. 10. 7, 13.* ]

3. This examination held from the first day of the 10 moneth, to the first of the first moneth, and so in two moneths space, was all this business of the strange wives dispatched, [ *c. 10. 16, 17.* ]

4. Themistocles died of a natural death at Magnesia, or as others will have it, of poyson voluntarily taken, when he law, that he could not perform what he had undertaken to the King, for the subduing of Greece, [ *Thuc. lib. 1.* ] Cicero faith in his Lælius, that he killed himself, 20 years after the death of Coriolanus ; which according to Dionysius Halicarnassus his reckoning, falls in just with the 3 year of the 78 Olymp, upon which year there

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there is this note put by Eusebius in his Chron. Themistocles, saith he, whom his own words had made the conqueror, his countries injurious made the General, of the Persians: Nevertheless, that he might keep himself from going in hostile manner against it; he appointed to offer a sacrifice, at which, taking a bowl full of the bulls blood, he drank it off, and so fell down, as a noble sacrifice of piety, dead before the Altar, which so memorable a departure of his out of this life wrought this effect, that Greece should never need another Themistocles after him. Against which manner of his death, yet Tully in his Brutus, makes Pompo Atticus to argue in this wife: For as you now, saith he, tell us a tale of Coriolanus, so Clitarchus and Strabo do in the like of Themistocles; for of whom Thucydides, who was an Athenian himself, and nobly born, and an excellent man, and who lived not long after him, saith only that he dyed, and that he was privily buried in some place in Attica, and that there was some suspicion, that he made away himself by poison; of him these men write, that when he had sacrificed a bull, he took of the blood of him in a basin, and quaffing it off, fell down dead in the place. Though indeed before the writing of this History by Thucydides, the Athenians themselves had heard it from Aristophanes, in *Equinibus*; which Comedy he wrote and taught in Athens, the 7 year of the Peloponnesian war, when Stratocles was Pretor, or L. Chancellor of Athens, that he died with drinking of bulls blood.

3540. Jubily, 20.

3544. Inaros the son of Plammeticus king of Lybia (not a Lydian as Ctesias hath it) going from Maraca, a City bordering upon Pharus, turned away the greater part of Egypt, from the obedience of Artaxerxes; and being made and proclaimed king by them, sent for the Athenians, from Cyprus, who by chance were there at that time, implored in a war, with two hundred sail of ships, partly of their own, partly of their allies and friends, [Thucid. lib. 1.]

Artaxerxes hearing of the Egyptians revolt, presently gathered an army out of all his dominions, and rigged up a Navie, sparing for no pains nor cost therein, [Diodorus Siculus, 2 year, 79 Olympiade, for running here in Thucydides his more exact account, by two full years.]

Artaxerxes purposed to go himself in the head of this army into Egypt; but upon his friends dissuasion, he gave that off, and sent his Brother Achemenes in that voyage with 400 thousand foot, and 80 sail of ships, [Ctesias,] and Diodorus agreeth with him for the sending of Achemenes General in this Egyptian war; but saith that he was Darius his son, and Artaxerxes his own great Uncle; and he gave him 300 thousand horse and foot, wherewith to go upon that service; meaning hereby Achemenes the son of Darius Hyftaspes, and Atofia, unto whom Xerxes had formerly committed the kingdom of Egypt, which himself had subdued, to be governed, [Herodotus, lib. 7. cap. 7. & 97.]

3545. Achemenes, al. Achemenides, coming into Egypt, late down with his army upon the bank of the river Nile; and having refreshed his army a while, alter their long march, prepared to give them battle: They on the other side, having gotten together what forces they could make out of Egypt and Liba, lay still, waiting for the coming of the Athenians, [Diod. Sic.]

The Athenians, coming from sea; and entering the mouth of the Nile, quickly made themselves masters of the river, [Thucid.] Inaros, together with Charamis, who was Admirall of a fleet of 40 ships, sent from Athens, got a victory at sea; wherein of 50 Persian ships, they took 20, with all the men in them; and sunk the other thirty, [Ctesias,] But Diodorus Siculus tells us, that the whole Athenian fleet which lay before Cyprus, and consisted of 200 sail, came at this time into Egypt; not forty ships only, as Ctesias said.

Inaros, with his own Egyptians, and this supply of the Athenians, fought also a battle with the Persians by land: wherein for a while the Persians, by reason of their overpowering multitude, had the better; but when the Athenians came and made a strong impression on them, and made the wing which they encountered with, to retire; many of them died in the place; and the rest of the Persian army brook themselves to their heels: in which flight, there was a huge slaughter made of them, [Diodor.] for of 400 thousand men, which Achemenides brought into the field, there fell that day, together with himself, 100 thousand: for he died of a wound which he received from Inaros his own hand, and his body was sent to Artaxerxes, [Ctesias,] Herodotus also makes mention [lib. 3. c. 12. and lib. 7. c. 7.] of one Achemenes a son of Darius, and of other Persians slain by Inaros a Lybian, son of Plammetichus, in a place called Papremes.

The Athenians following the chase upon the Persians, took two parts of Memphis, and assaulted the third part also, called the white Wall, wherein the Persians and Medes were fled, [Thucid. and Diod.]

3546. Artaxerxes, hearing of this great overthrow, dispatched away presently, Megabazus a Persian, to Sparta, with a masse of money, to stir up the Pelopon-

4249. 465.

4254. 460.

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Peloponnesians to a war against the Athenians, thinking that this would draw home the Athenians out of Egypt. But the Lacedaemonians would none of his money, nor yield to any of his demands: which the King perceiving, he called Megabazus home again with the monies which were left; and commanded Megabazus the son of Zopyrus to provide himself for a journey into Egypt, [Id. ib.] to which Megabazus, who was formerly General in Xerxes his army; as [Herod. lib. 7. cap. 82.] and married Xerxes his daughter, Amytis: as Ctesias, the son of that Zopyrus, who recovered Babylon to Darius the son of Hyftaspes: as Herod. in the very end of his third book saith.

3547. Artabazus and Megabazus designed Commanders for the war in Egypt, carryed with them out of their own country, horse and foot 300. thousand men, [Diod.] but Ctesias saith only 200. thousand.

When they were come into the part of Cilicia and Phoenicia, the Commanders thought fit there to rest a while, and to refresh the army after so long a march: mean while they command the Cilicians, Cyprians, and Phoenicians to rig up and provide the Navy: and they in a trice provided 300. sail of tall ships, which were forthwith furnished with sea-men and soldiers, with store of ammunition, and all things fit and necessary for a sea-fight, Diod. Admirall of which Fleet was appointed Onicus, [Ctesias.]

In making of which preparations, and in training and exercising their men in arms, and making them apt and serviceable for the war, they spent almost a whole year; mean while the Athenians press the siege of the Fort of White-wall in Memphis: But when the Persians within manfully defended it, and the Athenians saw no possibility of taking it by assault; yet they lay before it all this year, [Diod.]

3548. The Persian Commanders in Asia having all things fitted, march from thence thorough Syria, and Phoenicia, with their land Army; their Navy of 300. sail coasting them till as they went: Until at last, they came to Memphis, [Diod.] where to those two hundred thousand which they brought with them, there joined three hundred thousand more of those which Achemenides had left in Egypt. Between these and the Egyptians there was a stout battle fought, and many fell on either side; but most of the Egyptians. At length Megabazus, with his own hand wounded Inaros in the thigh: wherupon he fled, and put himself into a most strong hold, called Byblus, in the Isle of Protophis in the river of Nile; and with him the Grecians which were left, and not slain with Charamites their General; and all Egypt besides save only that Fort of Byblus, followed the part of Megabazus, [Ctesias.]

Megabazus having driven all, both Egyptians and Grecians out of the field, and out of Memphis, and shut them up all in the little Isle of Protophis; continued the siege of them there, one year and six months, [Thucid lib. 1.]

3550. In the 20 year of the reign of Artaxerxes, in the 9 month called Cisleu, Nchemias being then at Sufa, where the Kings of Persia used to keep their Winter-quarter: as Achemenes [Demoproph. 1. 2.] teacheth us, having received news how ill matters went with the Jews at Jerusalem, namely, that the wall thereof was broken down, and the gates consumed with fire; fell to mourning, and fasted and prayed to God, that he would remit the sins of his people, and give to himself grace and labour in the sight of his Kings, [Nehem. 1. 1. 17.]

In the same 20 year of the King, in the month Nisan, when the time came that Nchemiah in his turn was to attend upon the King; (for he was one of the Cup-bearers to him) and both King and Queen, (whom I suppose to be her whom Ctesias calls Damaspia) took notice of his sorrowful and dejected looks; he opened the cause thereof unto them, and obtained from the King a grant, not only to be Governour of all Judea; but also to rebuild Jerusalem, [Neh. 1. 1. 6.] and from this time, begins the account of Daniels 70 weeks, [Dan. 9. 24. 25.]

Nchemiah furnished now with a Commission, and equipage from the Kings in sight of Sanballat the Horonite of Moab, and of Tobia the Ammonite, the Governour of some place thereabouts; comes to Jerusalem, begins the work, and answereth them who laughed at him for undertaking to do idle a business as that was, [Nehem. 11. 7. 20.]

The Persian Commanders in Egypt, laid the channel of the river which compassed the Isle of Protophis dry, turning the water another way by ditches, which they cut; and so left the Athenian ships aground: and now was Protophis no longer an Island, but joynted to, and made a part of the Continent. As soon therefore as the Egyptians law the Athenian ships, in what case they were, they took a fright, and presently, not caring what became of them, made their own peace with the Persians: and the Athenians for their parts, seeing themselves thus deserted by the Egyptians, and their ships made useless, set them all on fire, that the enemy might not gain them. The Persians therefore now passing the channel on dry foot, entered the Island; and by a fight at land

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land took it nevertheless, seeing the excellence of valour in the Athenians, and remembering what losses they had formerly received by them, were content to come to a fair agreement and composition with them, that they should all, (and there were six thousand of them) depart out of Egypt, with bag and baggage; and return home when they would, [Thucid. Dod. Ctesias.]

And thus the fortunes of the Athenians in Egypt, where they had pun out the war six years, came to nothing: and Egypt returned into Artaxerxes his power and obedience again, all save Amyrtaeus, who was king of those which dwell in the ten countries of Egypt, for him they could not take in, both because of the valour of the ten itself, and also for that the inhabitants thereof were a most warlike nation, [Thucid. lib. 1.]

d. Eliashib, the son of Joiakim, the son of Jehu (or Jotham) the High Priest, and the rest of the Jews, every one in his place, set in hand very stoutly with the building of the wall of Jerusalem, [Nehem. 2.] beginning on the fourth day of the fifth month Ab. as is gathered out of chap. 6. 15. ib.

Sanballat and Tobias, with the Samaritans, and other enemies of the Jews, first fell a laughing and scoffing at this new work: but when they saw the wall half up, they left their mocking, and laid their heads together, and consulted how to destroy the builders, which when Nehemias understood, he first prayed to God, and then began to order his men, all in a military way; and to put by the purpose and practise of their enemies, [chap. 4. ib.]

Nehemias, upon the complaints and outcries of the people, taketh an order to have them all freed, the slaves of their bondage, the debtors of their debts; and those that had pawn'd or mortgaged their lands or goods, of their fortifications; and himself to give an example in so good and charitable a work, released his own debts, and all engagements of lands or goods made unto him, and alied the poorer sort of publique taxes, and contribution; and gave liberally of his own unto them that wanted, [chap. 4. ib.]

But Nehemias was not only in danger from Sanballat, and other enemies abroad, but also from false prophets and false brethren at home, which sought to hinder the work no less than the other did. All which difficulties well overcome, the wall in fifty two dayes was finished, to wit, upon the 25 day of the sixth month called Ethlul, do their enemies at home and abroad, what they could to the contrary, [chap. 6. ib.]

The dedication of the wall was performed with much celebrity, and great joy, [Neh. 12. 27. 43.]

Then did Nehemiah take into consideration the several offices belonging to the house of the Lord, appoints Governors over the city, and orders the guards thereof; and calling their congregation together, takes a note of all that had returned out of the captivity, that out of them a number might be selected, to people and fence the city now it was built, with inhabitants: all which, every one according to his ability, made their several offerings unto God, [Neh. c. 7.]

When so false of Grecian ships were sent into Egypt, to serve in their room, who had been there so long already, it fell out, that they knowing nothing of what had happened to their countrymen there, came to anchor at Mendesium, which is one of the mouths of Nilus. There as they lay, the Persian (as they came from the land, and the Phenicians by sea, and destroyed the greatest part of them; few escaped to carry news into Greece. And even of that great army which was there before, few returned into Greece again, but were lost as they passed thorough the deserts of Libya, to get unto Cyrene. And this was the end, which that great voyage of the Athenians into Egypt came unto, [Thucid. lib. 1.]

355. In the feast of Trompets, the first day of the seventh month, when all the Jews came together at Jerusalem, the Law of God was by Ezra read and expounded to them, at the hearing whereof, when they were all sorely grieved, and fell a weeping, they were heartened up by Nehemiah, Ezra, and the Levites, and by them perswaded to keep that feast, with merriment and joy of minde, [Nehem. 8. 1. 2. 12.]

Upon the second day of the same month, Ezra, was consulted withal, by the Elders of the families, and by the Priests and Levites, concerning certain doubts arising upon the reading of the Law, and it was enjoyed them to keep the feast of Tabernacles, [Nehem. 8. 13. 14. 15.] abroad in the fields, and in booths made of boughs, according to the Law, [Lev. 23. 40.]

Upon the 15 day, and the six dayes following, the feast of Tabernacles was celebrated with great care and devotion, and for seven dayes together, the law of God was read in their ears, and the eighth day also was kept very solemnly, according as was prescribed, [Levitic. 23. 36.] Neither was there the like feast of Tabernacles kept from the dayes scrib'd, [Ezra. 3. 16.] unto that time, and there was great joy made at it, [ib. 17. 18.] of Josiah the son of Nuri, unto that time, and there was great joy made at it, [ib. 17. 18.]

Of which the Jews in their greater Chronicle, [cap. 20.] speak in this manner: It may be said that he compareth the return of the children of Israel into the land, in the dayes of Ezra, with that of their first entering into it in the dayes of Joshua: and as in the dayes of Joshua they were bound to tithes, to the years of Shemitah, or Remission, and to Jubilees, and to the halloving of their walled towns: so now in their return in the time of Ezra, they were in like manner obliged to the law of Tithes, of the years of Shemitah or releasing, of Jubilees, and to the halloving of their walled Cities; and they repoyed greatly before the Lord.

Upon the 24 of this month, the Israelites which returned, separating themselves from all strangers, made publick profession of their repentance, [Nehem. 9.] and renewing their covenant with God, bound themselves to the observation of the Law of God and of his Worships, [chap. 10.] and in special of that Law, [Levit. 25. 4. Dent. 15. 1. 2.] concerning the tillage of their land, and exaction of debts: and of letting their land rest every seventh year, [Nehem. 10. 31.]

The chief Heads of the people seated themselves all at Hierusalem; the rest cast lots, according to which every tenth man, should inhabit and have his dwelling in the holy City, [Nehem. 11. with 1 Chron. ca. 9.]

c. Megabyzus, leaving Sartamah Governour of Egypt, returned to Artaxerxes with Inarus, and certain of the Grecians in his company; having given them his word, that they should have no hurt done unto them; which Artaxerxes himself carefully observed and performed toward them, though grievously incensed against Inaros for having slain his brother Achamenides. Inasmuch, that when his mother Amestris (instead of which, the name of Amytis is here crept into Ctesias) desired vengeance to be taken of Inaros, and the Grecians, and even of Megabyzus himself; her son in law the King, denyed her request, [Ctesias.]

355. The Athenians and Cimon their General with a Fleet of 200. sail of their own, and their confederates into Cyprus: of which sixty went away into Egypt to Amyrtaeus, who continued still in the fenny country of Egypt: the rest besieged Citium a City in Cyprus, [Thucid. lib. 1.] At this time Artabazus and Megabyzus commanded the Persian Army; the first of which Artabazus lay with the Fleet consisting of 300. sail, about Cyprus: the other with his land Forces, which amounted to the number of 300. thousand men, remained in Cilicia, [Diod. Sic. lib. 12. in the 3 year of 83 Olympiads.]

Cimon sent certain messengers to the Temple of Ammon, to consult the Oracle there, about some secret matter, [Plutarch in the life of Cimon.]

355. In the siege of Citium in Cyprus, (as Thucydides saith) Cimon died; either of a natural disease (as Emilius Probatus hath it) or, as others, of a wound which he received in a fight against the enemy. Being ready to depart this life, he advised those that were about him to conceal his death, and to get them gone with all the speed they could. And itself out, that neither friends nor foes knowing any thing of his death, all the Greek army returned home safe, under the conduct, (as Phandemus speaketh) of Cimon when he had been a whole month dead: But they who were sent to consult the Oracle, having received no other answer, but that Cimon was already with him: returned to their fellows in Egypt, and understood by them that Cimon died, at that very time; when that answer was made unto them, [Plutarch in the life of Cimon.]

When the Grecian army returned out of Egypt, they which lay before Citium in Cyprus, being sorely pressed with famine, raised their siege from thence, and sailed to Salamis in the same life: where they fought with the Phenicians, Cyprians, and Cilicians, both by sea and land. In the sea-fight, they sunk many ships of the enemies Navy, and took a hundred botcoms, with all the fouldest and Mistrainers in them: and the rest they pursued as far as unto Phenicia itself: But the Persians with such of the ships as were left, fled into Cilicia, where Megabyzus with the army lay. And the Athenians making thitherward with all possible speed, landed their men upon the open shoar, and set upon the enemy. In which fight, Anaxarxes who commanded the Fleet, behaving himself in most manful way, died a most noble and heroic death. The rest having gotten the victory, and made a great slaughter of their foes, returned to their ships; and came home all in company with those, which were upon their way returning out of Egypt, [Diod. Sic. in the 3 and 4 year of the 82 Olympiads.] as he stands corrected out of Thucydides. But Elian writeth, that the Athenians lost in Egypt 200. tall men of War, and in Cyprus, 150. with all their tackle, ammunition, and furniture, in them, [Elian. Varior. Hystor. lib. 5. cap. 10.]

Artaxerxes, hearing of the loss of his men in Cyprus, advised with his Council concerning this war; and in the end it was resolved, that it was for the good of that kingdom, that peace should be made with the Grecians. Therefore the King wrote his letters to the Captains and Commanders in Cyprus that they should at any hand, and upon any terms come to a treaty, and conclude a peace with the Grecians. Hieropus Artabazus and Megabyzus dispatched away messengers to Athens, there to treat of a peace; and when the Athenians had consented to the conditions by them proposed, they also sent

sent commissioners on their part with full power and authority, the chief of which was Callias, the son of Hipponicus, [*Diod. in the 4. year of the 82. Olympiads.*] At which time also the men of Argos, sent their messengers to Sufa, to know of Artaxerxes, whether he thought the league and friendship which they had heretofore made with his father Xerxes, did continue still; or whether they were held by him as enemies. To whom Artaxerxes returned this answer, that the league continued by all means, and that he held no City more friend to him than that of Argos was, [*Herodotus lib. 7. cap. 15.*]

The peace between the Athenians and their confederates on the one side, and the Persians on the other, was concluded on upon these conditions, That the Grecian cities, in all Asia, should enjoy their own liberty, and rights. That no Persian Governor, should at any time come within three dayes journey of the Sea: that there should no ship of war, of either side be found riding out, between Phœliæ, and the Cyprian Iles: or as Plutarch expelleth it, that the King should not have any beaked ship, or man of war surging in all the seas, between the Cyprian, and the Chelidonian Islands.

Now when the King and his Council of war had subscribed to these articles, then the Athenians also, took their oath, that they would not in hostile manner invade any of the kings Provinces, [*Diod. ut sup.*]

It is said also, that they built an altar in memory of this peace, and that they heaped many honours upon Callias, who had been the contriver and procurer of it, [*Plut. in the life of Cimon.*]

3556. Artaxerxes tired out with the importune sollicitation of his mother, which for five years space he continually used unto him, at length gave up Inaros the Egyptian, king, and the Greeks that came with him into his hand; whereupon the Queen caused the body of Inaros to be so racked, and stretched out, and wreathed several ways, that he hung upon three several crosses at one time: as for the Grecians she caused fifty of them (for she could catch no more) to have their heads smitten off. [*Ctesias.*] Thucydides saith that Inarus king of Lybia, was taken by treachery and crucified; yet Herodotus telleth us, that his son Thammyras, by the favour of the Persians, held the Principality in Egypt; which his father had held before him, [*lib. 3. c. 15.*]

Megabyzus, being sorely grieved for the death of Inaros and those Grecians, asked leave that he might go to his own government in Syria: and had under hand sent away thither, the rest of the Grecians which had escaped; and he following after, so soon as he came thither revolted from the king: and gathered an army of 150000 men, [*Ctesias.*]

3557. Against Megabyzus was sent Oñiris, with an army of 200 thousand men: they fought and in the fight, Oñiris wounded Megabyzus with a dart in the thigh, two inches deep: and he likewise wounded Oñiris with a dart, first in the thigh, and then in the shoulder; with which Oñiris fell from his horse; but Megabyzus took him about by the middle, and faved him, many of the Persians fell: so that Megabyzus had Zopyrus and Artiplyus, fought valiantly that day: so that Megabyzus had the better of it, and having gotten in the end a full victory, had great care of Oñiris and sent him to Artaxerxes, who demanded him at his hands, [*Ctesias.*]

3558. Against Megabyzus was sent another army, whereof was general Menofantes, or Menofates, son to Artarius, Governor of Babylon, and brother to king Artaxerxes; who met and fought, and Megabyzus wounded Menofantes in the shoulder: and also in the head; yet was neither of those wounds mortal: but upon those wounds received, he and all his whole army left the field and fled, and Megabyzus obtained a most glorious victory, [*Ctesias.*]

Artarius, first by messengers, then Artaxerxes the Eunuch, a Paphlagonian born, and Amestris, the Queen mother, perswaded Megabyzus, to come to an agreement with the king: and with much ado could Artarius himself, and Amytis his wife, and Artaxerxes, who was now 20 years of age, and Perissas, Oñiris his son, prevail with him to come unto the king: and when he was come, the king sent him word, that he freely pardoned him all his by-past offences. But when a while after, the king went a hunting, and there a lion set upon him, and Megabyzus, seeing the lion raised upon his hinder feet, slew him with his spear: the king growing wroth with him, because he had done it before him himself had given the lion any blow, commanded his head to be taken off: yet upon the intercession of Amestris, & Amytis & others, his life was spared: and he sent away and confined to a certain Island called Cirra, in the read sea: Artaxerxes also, the Eunuch, for having oft-times spoken liberally to the king, on the behalf of Megabyzus was banished into Armenia, [*Ctesias.*]

3559. Herodotus, when he had read his books at Athens, before the Council there; was much honoured for them, as saith Euseb. in his Chron. where Scaliger noteth, that Herodotus wrote his books, before his going into great Greece; not in great Greece itself, as some imagine, following herein Pliny; and we shall see more in the year following. But

But I observe, that in these his books, mention is often made of the Peloponnesian War, both in the 7. book. cap. 137. and in the 9. book. cap. 72. In the former of which is related a thing done in the 2. year of that War 3, and in the later, a thing acted in the 19. year thereof at Decelæa: full 33 years after the time assigned by Euseb. to the reading of his books at Athens. See more after in the year 3596. and 3597.

3560. In the first year of the 84 Olympiads, when Praxiteles was Prætor or L. Chancellor of Athens, 12 years before the Peloponnesian war began: the Athenians sent a Plantation or Colony of theirs into Great Greece, to rebuild a certain decayed City there, called Thuri: which Colony was carried thither by Lytiæ, a youth, at that time, of 15 years of age, and no more, [*Plutarch and Dionysius Halicarnassensis in the life of Lytiæ the Orator.*] And Herodotus being then 41 years old, who though he were born at Halicarnassus in Caria; yet obtained he the surname of Thurius afterward διὰ νομισθέν τῆς θῆς, Orestæ carniæ, (i.e.) because he was one who had his part in carrying that Colony or Plantation to Thuri: as Strabo saith in his 14. book. Now this 84 Olympiad fell in with the 310. year of the nativity of Rome, according to Varro's account. In which year Pliny saith, that Herodotus compiled his History at Thuri in Italy, [*lib. 2. cap. 4.*] as we touched in the precedent year.

3562. In this year all wars were laid asleep throughout Asia, Greece, Sicily, Italy, Gaule, Spain, and almost all the World over, [*Diod. Sic. 3. year of the 84 Olympiads.*]

Nehemiah, when he had governed Judea 12 years; (i.e.) from the 20. year of the reign of Artaxerxes, to the 32. of the same, returned to the King, [*Nehem. 5. 14. and chap. 13. 6.*]

In his absence Eliashib the Priest, which was over the Chamber of the House of God, having contracted affinity with Tobia: had prepared him a fair chamber in the court of the temple: in which chamber, were formerly wont to be laid up and kept the hallowed Gifts and Tithes. And the son of Joiaha the son of Eliashib the High Priest, (who was a disaffected man from Eliashib, of whom I spake before) became son in law, and had married the daughter of Sanballat the Horonite; which disorders, with sundry others which had crept in, and increased, Nehemiah upon his return to Jerusalem with a new Commission, quickly redressed, and severely punished, [*Nehem. 13.*]

3563. Megabyzus when he had lived now full five years in banishment, fled out of the Island where he was confined, and joining himself to be a Pîlagas, (i.e. a Leper in the Persian language, and one to whom no man might approach) came home to his own wife Amytis: and what by her, what by Amestris the Kings mother, was in the end reconciled to the King: who thereupon made him fit at table with him, as he had done in former times: and when he had lived 76 years he died; for which the King grieved very sorely, [*Ctesias.*]

3564. In this year began a war between the Samians and Milesians, about the City of Priene, (i.e.) the sixth year in the beginning thereof, (Thucydides hath it) after the 30 years peace and league made between the Athenians and Lacedæmonians: and in the 4. year about the middle thereof, of the 84 Olympiads as Diodorus noteth, Now Priene was a City in Caria, where the Samians and Milesians, each laid claim to as their own: the Milesians finding themselves too weak at blows drew upon their party some of the Samians, who desired an alteration of things in their own State: and with them repaired to Athens, and there complained of the injurious carriage of the Citizens of Samos: whereupon the Athenians sent unto them, requiring them to forebear their arms, and to come and debate the matter in difference, before them at Athens. Which when the Samians refused to do, Pericles prevailed to have open War proclaimed against them: and all this in favour of his wench Aspasia, that famous Courtisan, and one whom he doted on, not so much for her beauty, as for her wit; and because she was the daughter of one Axiochus, who was a Milesian borne. The Athenians therefore sending a Fleet of 40 sails, under the command of Pericles, easily took the City of Samos, and changed the Aristocracy thereof into a democratical kind of Government.

But presently after, Pericles was returned from Samos, there arose among them a terrible sedition: some striving to maintain the new establish popular Government, and others holding that the old Aristocratical was the better. They therefore who disliked the Democratical, conspiring with the chief men of the city, sent into Asia 20 Pîluthnes the son of Hyllaspes Governor of Sardes; and having made a confederacy with him, obtained of him a company of 700. soldiers; with which putting over in the full of the night into the Isle of Samos: they there joyined with other of their conforts, who attended their coming, and so altogether surprized and took the Town, and proscribing themselves open enemies to the Athenians, took the whole Garrison of them that there was, with the Captain and Officers, and sent them all for a present to Pîluthnes: which done, they forthwith march against Miletus, having drawn the inhabitants of Byzantium also into their confederacy against the Athenians.

The Athenians hearing of the revolt of Samos, dispatch away thither sixty sail of ships well furnished; whereof sixteen went partly towards Caria, to encounter the Phœnician fleet in those parts, and partly into Chios and Lesbos, to take in aides from thence, the other 44 vessels continued with Pericles the Ammal and his 9 colleagues. The Samians hereupon recall their 20 sail of ships, which they had sent all full of soldiers to assault Miletus, and joyning to them 50 sail more, fought with the 44 ships of the Athenians, near an Island called Tragia, and had there the worst of it. From whence the Athenians, having a supply of 40 sail more from home, and 35 more with aid from Chios and Lesbos, went and landed with their forces, in the Isle of Samos, and getting the better of it there also, they possessed themselves of the Haven, and having drawn a treble ditch about the city by land, they barred up the Haven with their ships.

A few days after, Pericles understanding by letters out of Caria, and Caunus, that the Phœnician fleet, was coming towards him, to the relief of Samos, he, leaving a part of his army to maintain the siege, took with him 60 sail out of the Navy; and went to encounter them, with all the speed he could possibly make, and with him went Sestagoras with five ships of Samos, and others, to meet with the Phœnician Navy.

The Samians taking advantage of the absence of Pericles, by the perfidious and leading of Melistis, the son of Ithogenes; a singular Philosopher, suddenly sallied out upon the Athenian camp, which was neither fenced nor manned, as it ought to have been; and having sunk the ships which kept the Haven, fought with the land forces in the open field, and routed them; and hereby, having an open sea, for 14 days space, they freely imported and exported, what they would, without impeachment.

Pericles, hearing what had befallen his men at Samos, made back thitherward, as fast as conveniently he could, increased his fleet; and when Thucydides, Agnon—and Phormio, were come to him with 40 sail, and Teleplus and Anticles, with 20 ships more from Athens; and those of Chios and Mitylene had sent him 30 sail, with their great forces, he set upon Melistis, and overthrew him in the field, and then fell to besiege the town, it self by land and sea, and barred them with frequent assaults on every side; inasmuch, that some say, those engines of Battie, as Rams, and Vines, and Galleries, were there first invented, by one Artemon, of Clazomena: which Artemon the Engineer, Ephorus the Historian doth unskillfully confound with Artemon Periphrastus, of whom Anaxarion the Poet, in his verses (recribed by Athenæus lib. 12.) maketh mention, [Thucid. lib. 1, Diad. Sic. in the year of 84 Olympiade, and Plut. in the life of Pericles.]

3565. After 9 months siege, the Samians gave up the town, which was forthwith dismantled, they gave hostages also for their fidelity in time to come, they gave up all their shipping, and paid for the expense of the war, according to an enactment then made. Those of Byzantium also came in, and submitted to the Athenian government as before, [Thucid. lib. 1.]

3566. Spartacus succeeded Archæanactides, in the kingdom of Bosphorus Cimmerius, [Diad. the third year of the 85 Olympiade.]

3571. Spartacus died, whom Diodorus Siculus, in the 4 year of the 86 Olympiade, affirmeth him to have reigned 17 years; and in the 3 year of the 85 Olympiade, he affirmeth him to have reigned 17 years, when as yet the interval between these two Olympic years assigned by him, the one to the beginning, the other to the end of his reign, make up but five, or at most (both parts being included) but six years of his reign; after him succeeded Seleucus.

4572. At Athens, in the year when Apuleides was Archon or President, and in the last year, almost complete of the 86 Olympiade, Meton observed the summer solstice, to be upon the 21 day of the Egyptian month, Phenonoth (or the 27 day of June, according to the Julian Calendar) in the morning, [Platoni, in his Mag. Syntax lib. 3, cap. 2.] and thereupon framed the Cycli Pannaris, or the circle of the moon, which we call the Golden number, of 19 years, [Diad. Sic. the fourth year, of the 85 Olympiade, deducing the beginning of this Cycle, from the new moon next following that Solstice, or the 15 day of July, according to the Julian account.]

3573. Arcefilaus was kill'd by the Cyrenians his own subjects; and was the 8 king in that state. And the man which in the 3 year of the 73 Olympiade, was the 31 Pythian race with his chariot; and which is so much renowned for it by Pindarus, in his 4. and 5. Ode. whom when his son would have succeeded, he was put by, by the Syrenians; whereupon he sailed into the Hælipides, or western Islands, and there died: and so that kingdom of Cyrenia, which had stood 200 years, four of the name of Battus, and four of the name of Archelaus, interchangeably succeeding each the other therein, according to the oracle at Delphos, reported by Herod. [lib. 4. cap. 163.] came to an end, [Scholiast. Pind. in Od. 4. Pythion.]

The

The 1 year of 87 Olympiade drawing to an end, when there were but two months left of the Prætorship of Pythodorus of Athens, in the beginning of the spring, began the war which is called the Peloponnesian war, between the Lacedæmonians and the Athenians; wherein the Nations inhabiting all along the coast of Asia, sided with the Athenians; as the Carians, the Dories, the Ionians, those of Hellepont, and all the Islanders adjoining, except those only, which inhabited the two Islands of Melos, and Thera: But both parties sent their Embassies to Artaxerxes, to crave his aide, [Thucid. lib. 2.]

In the beginning of this war, there flourished 3 noble Historiographers, Hællanicus, of the age of 65. Herodotus 53, and Thucydides 40 years old; as A. Gellius, in his 5 book, cap. 23. reporteth out of Pamphilus, [lib. 11.] of which Thucydides wrote the full history of this war, to the 21 year thereof, diligently setting down all things done therein, by winters and summers: beginning every summer from the first of the spring; and every winter from the first of Autumne.

In the first summer of this war, there fell so great an eclipse of the sun, that the stars appeared in the firmament, [Thucid. lib. 2.] which bred a great terror in all mens minds as a sad and great prodigie in the world, But Pericles, seeing the Master of the ship wherein he was, overtroubled therewith, cast his cloak over his eyes, and asked him whether he were afraid at that? or whether he thought it portended any great matter or no; and when he said, no: why, replied Pericles, what difference is between this covering of the sun, and that, I save only, that, that which causeth this darkness, is greater than my cloak; [Plutarch in the life of Pericles:] and thereupon entered into a discourse concerning the eclipses of the sun and moon, and their motions, by which they come, according as he had heard and learned from his Master Anaxagoras; and perfwaded his fellow citizens, not to trouble themselves, with a vain and needless fear, [Valer. Max. lib. 8, cap. 11.] And that this year also, upon the 3 day of August, at 5 a clock in the after-noon, the sun was eclipsed at Athens, to about the quantity of 10 digits, the Astronomical account plainly demonstrates.

3574. A fearful plague, beginning first in Ethiopia, and thence spreading it self into the parts of Libya and Egypt, and especially into the regions of the Persian dominion, came at last, and lay very long upon the City of Athens in the 2 year of this war; [Thucid. l. 2.] where he letteth down historically, the kind and manner of this plague; as he might well do, having himself been taken with it, and oft in company with those who were sick thereof: and what he doth historically; that doth Hippocrates as a Physician, as living then in Athens, and was employed in the curing of sundry persons, afflicted therewith, [lib. 3, Epidem. Sect. 3.] but poetically, Lucretius, who lived many ages after, hath set it forth, and painted it to the life.

In a town of the Colophonians, called Notium, upon a sedition raised among themselves, Iamenes and his Median soldiers, being called in by one of the sides, came and possessed himself of the strongest part of the town, [Thucid. lib. 3.]

In the latter end of this summer, Aristeas, the son of Adimantus a Corinthian, and the Embassadors of Tægea, and Polis of Argos, in his own name, taking their journey into Asia towards Artaxerxes, to entreat of him aide of men and money for the war, took Thrace in their way, and came to Sitalces the king thereof, the son of Tereas: But when they thought to passe the Hellespont, and to go to Pharnaces the son of Pharnatacus, hoping by him to be convoyed and brought to Artaxerxes, they were betrayed by Sadoceus, the son of Sitalces the king, and Nymphodorus of Abdera, the son of Pytheus, and were all taken and carried to Athens, and the Athenians without judgment, or hearing them so much as speak, when they would have said something for themselves, the selfsame day they came, caused them all to be kill'd, and throwne into a ditch, [Thucid. l. 2. with Herod. l. 7, c. 137.]

3575. The winter following, the Athenians, sent six ships, into Caria; under the command of Melandrus, both to gather what money they could in those parts; and to scour the seas from pirates and robbers, who out of Peloponessus, were wont to take up poor Merchants ships with their loadings, which traded along the coast of Phælias, Phenice, and other parts of the continent. But Melandrus, with his Athenians, and other confederates, not keeping the sea, but going a land in Licia, was there met, and fought withally, and slain with a great part of his army, [Thucid. lib. 2.]

Seleucus the king of Bosphorus Cimmerius, died, having held that principality 4 years [Diad. 4 year of the 86 Olympiade,] after whom, as it seemeth, Spartacus the 2. reigned, and he continued 22 years.

3576. Pericles died, the 4 year of 87 Olympiade, [Diad. l. 12.] 3 years and 6 months after the beginning of the Peloponnesian war, whereof himself had been the chief occasion, [Thucid. lib. 2.] and when he had continued Prince of the Athenian state, 40 years, [Cic. lib. 1, de oratore, and Plutarch in the life of Pericles.]

In

4284. 430.

4285. 428.

4286. 428.

In the same year died Anaxagoras of Clazomena, Pericles his master, who was born in the 70 Olympiade, and died in the first year of the 88 Olympiade, as Laertius in his life reporteth, out of Apollodorus his Chron. though it be there miswritten, Olympiade 78. Where he also addeth, that the men of Lamplacus bestowed on him, an honourable burial, with this Epitaph, recorded also by *Elian*, lib. 8. Var. Hist. cap. ult. upon his tomb.

*Great Anaxagoras lies here in mold,  
Who did all secrets of the Heavens unfold.*

3577.

In the winter season of the fourth year of the Peloponnesian war, the Athenians sent 12 ships, commanded by Lycicles, and four commonwealths with him, to collect their tribute from their confederate cities. Lycicles, as he went from place to place to gather moneys, at last going from Myus, thorough Caria, the Carians, and Anaxia rose suddenly upon him out of an Ambuscado, and slew both him, and the greatest part of his army, [*Thucid. lib. 3.*]

Alcides commander of the Lacedemonian fleet, coming to the foreland of Myonessus, in the country of the Teii, put to death there the greatest part of the Greeks, whom he had taken prisoners out of Asia: but when he was come to Ephelus, some messengers sent unto him, by the Samians, which were of the Anaxia, told him that he took a wrong way to deliver the Greek nation out of servitude and thralldom, if he purposed to destroy such, as neither ever bare arms against him, nor were his enemies; but only were forced to pay contribution, to the Athenians: whereupon he spared the rest, and let them go.

A new broile rising between the old citizens, which dwelt in the bafe town of Notium, and those which had newly fled thither, these confiding in the power of such Arcadians, and other barbarians as Pisithus, the Governor of Lydia had sent them, drew a wall round about the upper town, for a fortification against the bafe town, and confederating with those Colophonians, who dwelling in the upper town, took part with the Medes, made one Common-wealth with them. But the other side fell for Pachetes, a captain of the Athenians to come and help them; who when he came, desired Hippias, whom Pisithus had made captain of the Arcadians in the fort to come forth to a parlee, covenanting with him, that if they could not agree, he should return fast: and found unto the fort again, whereupon he came forth: but lo soon as he came, Pachetes took, and committed him to safe custody, yet without manacles or fetters; and sitting presently upon the fort took it, and put all whom they found therein to the sword, as well Arcadians as Barbarians, and last of all, kept his word with Hippias he let him come safe and found unto the fort; but lo soon as he was come laid hold on him again, and flor him to death with arrows, lo he restored Notium to the Colophonians, save to those, who had taken part with the Medes. Afterward the Athenians sent a plantation thither of their own, and governed the place, according to their own laws, gathering together as many of the Colophonians out of all parts, as they could find to inhabit it, [*Thucid. lib. 3. Polyæ. Strateg. lib. 3.*]

3578.

Artaxerxes sent Artaphernes, a Persian Ambassador, with a letter written in the Assyrian language, to Lacedemon: wherein, among other things signified to them, that he knew not what they would have, nor what their meaning or intention was; for that they had sent unto him a multitude of Ambassadors: but no one of them agreed with another; wherefore if they would have him to understand their minds, they should send some men of their own unto him, with the bearer thereof, [*Thucid. lib. 4.*]

d.

Artaxerxes, in the interim died, and his son Xerxes succeeded him, only for one year, [*Diod. Sic. the 4 year of the 88 Olympiade.*] whose mother Damaspia, died the same day, that Xerxes, or rather, that her husband Artaxerxes (as the sequel sheweth) did; and Bagorazus the Eunuch carried the corps, both of father and mother into Persia, [*Ctesias.*]

3580.

a.

In the winter of the seventh year of the Peloponnesian war, Aristides, the son of Archippus, one of the captains which were sent from Athens, to gather the tribute of their confederates, lighted upon Artaphernes the Persian Ambassador, as he was going to Lacedemon, at a place called Eione, upon the river Irtimion, and brought him prisoner to Athens, whom the Athenians presently flung away, and sent him back to Ephelus, and an Ambassador of their own with him; but coming thither, and hearing there, that Artaxerxes was lately dead, they returned home again, [*Thucid. lib. 4.*]

b.

In the beginning of the next summers Thucidides layes, there was a little Eclipse of the Sun, beginning, as his manner is the Summer, from the first of the spring, for that upon the 21 day of March, according to the Julian Calendar, toward the end of the fourth

4289. 429.

4269. 445.

fourth year of the 88 Olympiade, in the forenoon, the Sun was more than half over eclipsed, the Prutenian account sheweth.

The Banditoes of Mitylene, after their city was taken by the Athenians, joyning with the Banditoes of Lesbos, and hiring some others out of Peloponnesus, went in a great body and took Rhazium; and having received of them a round summe of money, spared the City: and from thence went to Andrandus and took that by intelligence within: for their purpose from the beginning was to set at liberty, as sundry other Cities of the country called *Alieas*, (which formerly was held by the Mitylenians, but was then possessed by the Athenians;) so especially Andrandus; to the end that having furnished it they might there build them shipping enough, as having the hill Ida, and store of timber from thence at hand: and hoped with that and other provision, to get Lesbos, and other Cities of Eolia, in the Continent, into their possession, [*Thucid. lib. 6. 4.*]

c.

At the same time; Aristides and Demodocus, whom Diodorus calleth Symmachus, Captains of the Athenian Navy, lay in Hellefpout, gathering of their tribute; whilst Lamachus, their third Captain, was gone with ten ships into Pontus. They therefore hearing that the Mitylenians purposed to fortifie Andrandus; gathered an army of their confederates, and set sail thitherward; and when the enemy sallied out from thence, foiled them in the field, and gat the Town again. But Lamachus who was gone into Pontus, coming into the mouth of the river Calcees, (which Diodorus calls Cachetes) in Heracleotis, leaving their ships at an anchor, there went and spoiled all the country about Heraclea, which in favour of the Persian, had refused to pay contribution to the Athenians. But when upon the falling of a great raide the river (swol), and ran with a mighty current, and drove their ships upon the rocky shoar, he there wholly lost his Fleet, and a great part of his army besides. Wherefore when by sea he could not, having lost his ships, and by land durst not with so small a company return home, thorough lo many fierce & warlike Nations as lay in his way; they of Heraclea, taking this occasion to gratifie them rather than to be revenged of them, and thinking the spoil of their country well bestowed, if they might thereby purchase them for friends, which were before their foes, sent them away fairly, with all manner of provision for their journey homeward. So Lamachus, with the company which he had left, went over land thorough the country of the Thracians, which dwelt in Asia side, and came safely to Chalcedon, [*Thucid. lib. 4. Diodor. lib. 12. Justin lib. 16. cap. 3.*]

d.

When Xerxes, upon a Festival day had drunk himself stark drunk, and was laid asleep in his chamber, his brother Secundianus, begotten upon Aloguna, a Babylonish woman, and Pharnacys an Eunuch; came in upon him; and murdered him, [*Ctesias.*]

Secundianus, who had a long time born a grudge to Bagoraz the Eunuch, picking a quarrel with him for burying his fathers body without his advice taken therein, commanded him to be stoned to death: which act of his army took very ill; and although he bestowed large monies among them, yet what for this, what for the murder of his brother, they ever hated him. [*Ctesias.*]

3581.

d.

Ochus, whom his father Artaxerxes had made Governour of Hyrcania, being sent for by his Brother Secundianus to come unto him, sent word he would, but came not; and this he often did: but at length gathered a mighty army, and intended for the kingdom. Artabarius who was General of the Horle to Secundianus, tell over unto Ochus: and Artaxanes the Governour of Egypt did the like. Artaxares also, out of Armenia came unto him in person, and whether he would or no, set the Cidaris, (i. e. the Crown upon his head. [*Ctesias.*]

b.

Thus Ochus was made King, and called himself from thence forward Darius: and by the advice of Paryatis, his wife and sister, tried first what he could do with his brother Secundianus by fair words and oaths: But Menofthanes, who was the greatest man with him among all his Eunuchs, was earnest with him not to believe his oaths, nor have any treaty with faithlesse men: yet Secundianus, came to a treaty, and was there laid hold on; and being thrown into a heap of ashes, there died, [*Ctesias.*] of which kind of punishment, see more before, in the year of the World, 3485. b. and in 2 Maccabees, [cap. 13. 5. 6.]

When Scandianus, al. Sogdianus, was now dead, then reigned Ochus alone, known by the name of *Darius Nottus* toward the last end of the first year of 89 Olympiade; as appears by [*Thucidides, lib. 8. and Diodor. 3 year of 89 Olympiade.*]

3582.

When the men of Delos were driven out of their country by the Athenians, Pharnacys gave them Adramyttium in Asia for a dwelling place, [*Thucid. lib. 5. Diod. 3 year 89 Olympiade.*]

3583.

The Athenians, by command of the Oracle at Delphos, restored those of Delos to their Island again, [*Thucid. lib. 5.*]

3588.

Those of Byzantium and Chalcedon, joyning with the Thracians, passe with a great army

4292. 422.

4293. 421.

4298. 416.



army into Bithynia, and having wasted the country, and forced many of the lesser towns, used there unmeasurable cruelties: for having gotten together an huge multitude of men women and children, they butchered them every one, [*Diod. 1 year of 91 Olympiade.*]

Julius 21. which was the last that ever the Prophets of the Old Testament saw: for that place in *Nehem. 12. 22.* is not to be understood of Darius the last, but of this Darius the first, in whose time *Nehemiah* cap. 12. 22.] signifieth, that *Johannes*, called also *Johannes* and *Jonathan*, obtained the High-Priesthood after his father *Joiada*, (whom *Josephus* calleth *Judas*) and that *Jaddas* his son, who succeeded his father in the Priesthood, was then also born; but these things *Nehemiah* mentions only by the way: his full History ensuing with the time of *Artaxerxes Longimanus*, the father of this *Darius*, of whom *Josephus* (*lib. 1. contr. Apion.*) speaketh in this wise: *From the death of Moses, to Artaxerxes, King of Persia, who succeeded Xerxes; the Prophets continued what passed in their times in 2 books; but from Artaxerxes to our time, all things recorded have been likewise committed to writing, but not held to be of like credit with the former: because the succession of the Prophets are after another, hath been uncertain; and Euseb. in the 20<sup>th</sup> of this Artaxerxes, with whom the continued History of Nehemiah Chron. in the 20<sup>th</sup> of this Artaxerxes, with whom the continued History of Nehemiah ended; Hiebsto, saith he, the Divine Scriptures of the Hebrews contain the Annals, or books of the times: but those things which were done among them after this time, we must deliver out of the books of the Maccabees, and out of the writings of Josephus and Africanus; who have delivered a general History of things done among them down to the Roman times.*

[illegible]

We read indeed in the book of *Pirke Aboth*, that, *Themen of the great Synagogue* succeeded the Prophets: though the Jews of later times reckon, even Haggai, Zachary, and Malachie, among them, and make Ezra the President and Head of this Sanhedrin, or great Synagogue, or Council.

3590. Pithulites the Governor of Lydia, revolted against him. And Pithulites went to meet the  
ness, Spiradarades, and Pharmiles, with their army against him. And Pithulites went to meet  
them, having with him Lycon, the King's Commander, and his Greeks, and drew them to  
cominland: But the King's Commanders bribed Lycon and his Greeks, and drew them  
off from Pithulites, and then drew in Pithulites himself, upon promise to bring him  
back to the King, which they did. But he presently bad, and drew him to the  
Aſſeſſes: and bestowed his Government upon Tithaphanes: and Lycon, for his  
reward of his treachery, had whole Cities and Countries bestowed upon him.

Eusebius in his Chron. noteth that Egypt fell off from the Persian, and that Amyrtaeus Saites reigned there 6 years : which seemeth to be the same Amrtaeus, which Herodorus writeth of, *lib. 2. cap. 140. and lib. 3. cap. 15.* Where he sheweth that he did the Persians a thousand mischiefes.

3591. In the 19 Summer of the Peloponnesian War, the Sicilians suddenly appeared  
army in a night from before the walls of Syracuse in Sicily, there suddenly appeared  
an Eclipse of the Moon, about ten of the clock at night, in the month Metageion;  
upon the 27 of August, according to the Julian Calendar; at the sight whereof he was  
so affrighted, that he forbore drawing off, for that time, and by a little more delay did  
thereupon, he lost himself and his whole army, *Thucyd. lib. 7. Polyb. lib. 9. Diod. Sic.*  
*an. 4. 91. Olympiad. Plin. lib. 2. cap. 12. Plutarch in the life of Nicias, and in his book De*  
*Superstitione.* *See following two* Governours of Darius, upon the sea coast in the

The winter following, two Governours of Darius, upon the sea coast in the lesser Asia, Tisaphernes of Lydia, and Pharnabazus of Hellefpont, seeking to recover the old tribute from the Grecian Cities lying within their severall Govern-

Governments, which the Athenians had of late forbidden them to pay unto the King, dealt with them under hand, to fall off from the Athenians: and whilst soliciting the Peloponnesians in general to make a fresh war upon the Athenians, moved the Lacedæmonians in special to confederate and joyn in armes with the king against them: when the Athenians power was thus weakened in Asia: upon whom Pylithus had founded all his hopes, Tisaphernes fought by all means how to get *A-morges*, a bastard son of Pylithus, who had taken up arms in Caria, into his hands; and as he was commanded, to fend him alive or dead to the king. But finding at this present, that the Citizens of Chios and Erythræ, were ready to revolt from the Athenians, he sent his messenger with theirs to Lacedæmon, there to negotiate the matter, by the joyned advice of both, [*Thucid. lib. 9.*]

At the same time Calligenes and Timagoras the one of Megara, the other of Cyzicum, each banished out of his own country, came to Lacedæmon, first indeed by Pharnabazus, who had entertained them, during the time of their exilement, but in the name of the inhabitants of Cyzicum to get shipping of them, to carry into Hellepont. And when the messengers of Pharnabazus and Tisaphernes, made each of them his suit a part from the other, the Lacedæmonians were thereupon extremely divided among themselves: some advising that Ionia and Chios should first be hopen; other that Hellepont: but in the end, the Periton of Tisaphernes and the Chii carried it; and the ratheys by the help of Alcibiades, who standing at that time a condemned man at Athens, lived at Sparta, in house with Endius, one of the Ephori, his fathers old acquaintance, wherefore having made a confederacy with the Chii and Erythrarians, they presently ordered 40 saile of ships to be sent away to their succor. But Calligenes and Timagoras, who were there in the behalf of Pharnabazus, and the men of Cyzicum, would contribute nothing toward the setting out of this fleet to Chios; nor would lay out the 25 talents which they had brought with them to hire ships for themselves that way: because they had a purpose thorowly to prepare a fleet of their own. [4. 16.]

359\*. In the 40 summer of the Peloponnesian war, Alcibiades an Athenian, and Chalcidus a Lacedaemonian, were sent by Endius, and the rest of the Ephori, with five ships into Ionia, to draw the Greek cities there off from the Athenian party: and coming speedily to Corycum, by such perfwasions as they used they prevailed first with the Chians then with the Erythraeans openly to revolt from the Athenians: and then going with three ships to Clazomenae, draw them also over from the Athenian party: and those of Clazomenae, putting over presently into the continent adjoining, there built a strong fort, that if need were, they might there have a place to retire unto out of their poor Island: and in like manner all that revolted from the Athenians, fell in hand presently. [Thucyd. lib. 8. c. 1.]

Strombichides, a Commander of the Athenians, coming with 8 ships to Samos, and taking with him one more from thence, failed to Teus, and perfwaded them, not to enter into any practice againſt the Athenians. Chalcideus alſo came thither with 2 ſhips; and had with him ſome few companies of the Clazomenians and Erythraeans. The Teians, though at firſt relucted to receive thoſe ſhips, yet when they law the Athenians fled and gone, took them in : who having a while expected the return of Chalcideus from the chafe of the Athenians, and he not returning they opened their own heads, threw down the wall which the Athenians had made to the landward, with the aſſiſtance of certain others which came to help them, under the command of Tages Tiphleſſes his Lysivertan. Chalcideus and Alcibiades, having purſued Strombichides, as far as to Samos, taking with them 2 ſhips more from Chios, failed to Miletus, and by the means of Alcibiades, who had great acquaintance with the chief men there, perfwaded them alſo to fall off from the Athenians; and when the Athenians followed them thither, were kept off by the Miletians, they retreated to an Iſland called Lada, lying over againſt Miletus. [2.]

After this revolt of the Milesians, the first association of the Lacedæmonians and the Persians was concluded and made, by Tissaphernes and Chalcideus, upon this condition, that *what ever cities the Persians did then hold, or heretofore had held, should continue still in their power.* [*Ibid.*]

The Chii therefor presently to know how the squares went at Miletus, and with all to inquire other cities to the like revolt, from the Athenians, bent their course within ten fhips to Anza, a city in Caria: but being called back by Chalcidæus, because Amorges Pifithus his sonne, was drawing down thitherward, with his land forces, they came to a place, called *Dus-bierow*, a small town, in Ionia; where, plying a fleet of 16 male of the Athenians, sent from thence under the command of Dionedon to joyn with Thraciles, they disperfed themselves, and one fhip of them came to Ephesus, the rest to Teas, but four of them fell into the Athenians hands: yet nothing but the bare hulls, for the men were got to land, the rest being taken by the Chii. And thus the fhips came fafe to Teas. After this when the Athenians were gone to Samos; the Chii



pursued their purpose, with the remainder of their Fleet and Forces, and drew over to their party Lebedus and Eras, cities of Ionia. [16.]

After the Foot companies of the Chii, were departed from Teus, Tissaphernes, coming thither with his army, pulled down what was left of the walls of Teus, and departed: and no sooner was he gone, but Diomedon, with ten sail of Athenians came thither, and agreed with the Teians to receive him too: and going from thence to Eras, when he had tried, and could not force it, went his way. [16.]

The Athenians, having taken the Fort, which the Clazomenians had built in the Continuum, made them go back again into their own Island, all save the heads of that revolt. Who went to Daphnus: and so the Clazomenians returned into the obedience of the Athenians. [16.]

In the same Summer, the Athenians with 80 sail which lay at Lada against Miletus, landing at Panormus, and lighting there upon Chalcideus, the Lacedemonian slenderly accompanied, slew him, and all that were with him; and returning thence the third day after, erected a Tropic in memory of what they had there done: which the Milesians, as let up by those who had not mastered the country, demolished. [16.]

In the end of that Summer, the Athenians with 500. Corciers, and 2000. men out of Argos, and as many of their other confederates, with 48 ships, commanded by Phrynichus, and Onomacles, and Saronidas, sailed into Samos first, and from thence fell sail for Miletus; and landing there, fate down before it with their army. Against them went out 800. of the Milesians themselves, all Corciers; and Alcibiades, with those companies which Chalcideus had brought out of Peloponnesus, and certain companies of foreign nation which followed Tissaphernes, and Tissaphernes himself with his Horse. The Argivi which led the Van in the wing where they were, trusting over much to their valour, were wholly routed by the Milesians, whom they vilified and contemned as being but Ionians, and lost 300. upon the place: yet the Athenians had the better of the day: and therefore setting up a Tropic in the field, for themselves to besiege the city, seated as it was, in a peninsula or neck of land: but when news was brought that a Fleet out of Sicily and Peloponnesus was upon the sea thitherward, by the advice of Phrynichus, they drew off, and returned to Samos. [16.]

The Fleet when it came, with the ships of Chios which had formerly been beaten with Chalcideus by the enemy, at the entreaty of Tissaphernes, set upon Jalos: where when Amorges the base son of Pylutines, (who had revolted from the King) then kept himself. The Peloponnesians under the command of Attyochus the Ammiral, who made Theramenes a Lacedemonian had brought that Fleet; and the Syraculans (who made principal proof of their valour in this service under their General Hermocrates) setting suddenly upon the Jafians, who thought they had been friends, surprised them, and took the city. The Peloponnesians having therein taken Amorges alive, delivered him up to Tissaphernes, to send him to Darius, if he pleased. The city Jalos it self, which long peace had made to abound with all plenty, they sacked, and made vast booty of it: The companies which Amorges had there in pay, they saved, and because most of them were Peloponnesians borne, they lifted them among themselves; but the Town it self they gave over to Tissaphernes, with all the persons thereof, bound and free, taking for every head of them half a crown; and returning from thence to Miletus, they convoyed Pædarius, who was sent by the Lacedemonians as Governor to Chios, overland, with the companies belonging to Amorges, as far as Erythre, and left Philippus, Governour of Miletus. [16.]

The Winter following Tissaphernes, having put a Garrison into Jafos, came to Miletus, and there according to promise made at Lacedemon: paid them and their fellows, the monies which were due, which was a drachma of Athens, upon every head; and agreed with them for a standing pay, in time to come. [16.]

Attyochus the Ammiral of the Lacedemonian Fleet with ten ships of Lacedemon, and as many of Chios, having in vain for a while besieged the city Pteleum, put over to Clazomenæ, and there commanded such as favoured the Athenian party to leave the place, and go and dwell in Daphnus: which was the command also upon them laid by Tarnes Lieutenant of Ionia; which when they refused to do, he set upon the Town; being but an open burgade: yet not being able to carry it by assault, he left it and went his way: But meeting with a strong wind at sea, he himself came safe to Phocæa and Cuma, but the rest of his ships, were driven ashore upon the Isles lying before Clazomenæ, Marathusa, Pera, and Dymissa: where they lay 8 days for the violence of the tempests and there spent and spoiled what they pleased of such goods as the Clazomenians had transported thither for fear of the war; and the rest they put aboard their ships, and carried away, and came to Attyochus at Phocæa and Cuma. [16.]

The same Winter, Hippocrates of Lacedemon, setting sail from Peloponnesus with ten ships of the Thuriens, commanded by Dorcius and two others in commission with him, and one of Laconica, and another of Syraculæ, came to Cnidus, which had now revolted

revolted from Tissaphernes, whereof so soon as the Milesians heard, they presently sent unto Hippocrates, by all means to leave one half of his ships in garrison at Cnidus, and to go with the rest, and surprize certain ships laden with Marchandise from Egypt, lying at Triop um, which is a foreland of Cnidia; and the Athenians hearing thereof, went from Samos, and surprized the six ships which lay at Triopium, as a garrison to the places, but the Mariners were got out of them, and so left them nothing but the hulls: and then coming to Cnidus, mistled but little of surprizing it, at the first onsets, being but an open burgade without walls; but being put off for that time, their purpose was, to try again the next day: but the Cnidians having callt up some works about the place that night, and they which were forced a shoar at Triopium, coming thither also, the thing grew harder to do now, than it was before, wherefore having wasted the country, they returned to Samos. [16.]

When the league concluded between Chalcideus, and Tissaphernes, was judged at Sparta, not to be right, and such a little on the Lacedemonians side, another form was drawn up between the Lacedemonians and their confederates on the one side, and Darius and his sons, and Tissaphernes on the other, in clearer terms than the former was, and subscribed, in the presence of Theramenes of Lacedemon, after which Theramenes, having given up the charge of the Navy to Attyochus, put himself aboard a little Skiff, and went his way. [16.]

The buittels, which Pharnabazus, (who was Governour for the king in Hellepoint) had sent Calligæus of Megara, and Timagoras of Cyzicum about to Sparta, was there granted, according as he desired, and 27 sail of ships were sent under the command of Antithenes a Lacedemonian, in the depth of winter from Peloponnesus into Ionia. The Lacedemonians also sent 11 Commissioners of theirs (whereof one was Lycas, the son of Arcesilaus) to be of council with Attyochus, in the management of this war, one of their instructions was, that when they came to Miletus, they should send of these 27 ships, all or some, more or less, as they should see cause into Hellepoint, to Pharnabazus, and make Clearchus Commander of theirs (whereof they thought fit to send, and further, that, if they saw cause, they should remove Attyochus (who was drawn into some suspicion upon Pædarius his information by letters against him), from the charge of the Navy, and put Antithenes in his room. Now these Commissioners looking from Miletus, a port in Peloponnesus, came first to the Island of Melos; and from thence leitch a further compass about, that they might go in the less danger of the enemy, and landed at Canus in Asia. [16.]

Attyochus coming to Cnidus, halted from thence to meet with the Athenian fleet, which waited for the Peloponnesian ships coming from Canus, where they were safely arrived: and meeting with them, they fought, where the Athenians gave at first the enemy a blow, but receiving a far greater one in the second fight from them, they retired, and came to Halicarnassus; and the Peloponnesians as conquerors, returned to Cnidus. The Athenians after this, came to an Island called Sima, where they had received their overthrow; with all their fleet, and yet durst not attempt any thing upon the Lacedemonian navy, which lay at Cnidus, but taking in only some tackle and furniture from Sima, and having done something against Loryna, in the continent, they returned again to Samos. [16.]

When all the Peloponnesian Navy was come together at Cnidus, consisting in all of 94 ships, the 11 Commissioners debated with Tissaphernes of matters already transacted, if they found fault with any thing therein, and how the war for the future might be carried on, for the best advantage on both sides, but especially Lichas, considering what had passed, said, that neither of the two leagues, no, nor that which was made with Theramenes, was as it should be, for that it was a thing not to be endured, that the king should hold all those countries which he or his ancestors had held; for by this reason, said he, all the Islands, and all Thessaly, and Locri, and consequently, all Bæothia, must all fall again into the kings power, and the Lacedemonians, instead of freeing the Greek cities, must help to enslave them to the power of the Persian more than ever; and therefore, that they must fall to a new draught & form of a league between them, or vacate this, and never ask nor receive Stipend more of the king of Persia, by virtue of this that was already made; whereupon Tissaphernes growing into choler, brake up the treaty, and went his way. [16.]

Now when letters came from the Peloponnesians to Attyochus, that he should make away Alcibiades, for that they had him in suspicion, and he was a professed enemy to Agis the king of Lacedemon, Alcibiades getting an inclining thereof, withdrew himself secretly, and fled over to Tissaphernes, and perswaded with him not to make such large allowance of Stipend to the peloponnesian Navy; but rather hold matters in such a balance, that neither they might subvert the state of the Athenians, nor the Athenians theirs; and so when they had wearied and worn out each other with a war, both in the end might easily be brought into the kings subjection. Hereupon Pifander and ten

ten other Ambassadors with him, sent by the people of Athens, to treat with Tissaphernes and Alcibiades, upon such terms as to them should seem meetest for the Commonwealth, and benefit of both, of whom Alcibiades in Tissaphernes his name made such vast demands, as though they yielded to many of them, yet were they fain at last to break off without doing any thing, for he demanded that they should surrender into the kings hands, all Ionia, with the Islands adjacent thereunto: and when they had yielded therunto, then he demanded, that the king might make what ships he would, and where he would, and that he might passe and repasse by their coast as often, and with as many ships in a fleet as he pleased. But then the Athenians conceiving these demands to be intolerable, and themselves abused by Alcibiades, brake up in a rage, and returned to Samos, [*Ibid.*]

After this, toward the end of this winter season, Tissaphernes went to Caunus, purposing to recall the Lacedemonian Commissioners back to Miletus, and to make them take their pay again, upon any conditions, least they should turn flat enemies against him: when they came, he paid them down all their arrears: and made a third league with them: which began thus,

In the 13 year of the reign of Darius, when Alexipidas was Ephorus, (i. e.) agreements were made, in the field of Meander, between the Lacedemonians, and their confederates on the one side, and Tissaphernes and Hieramenes, and the sonnes of Pharnabazus on the other, concerning the efforts of the king, and of the Lacedemonians and their confederates, to wit, That what country soever in Asia is the kings, that let him hold still, and of his own country, let him dispose as he will, &c. But concerning the payment of their yearly stipend it was thus agreed, That Tissaphernes should pay the fleet that then was there, all the kings own ships came, and after they were come, then the Lacedemonians and their confederates, should maintain their own navy if they would, but if they would rather have a stipend for it, then Tissaphernes should furnish it: but with conditions, that upon the end of the war, they should refund all the money, which they had received, [*Ibid.*] from whence we may gather the full meaning of what Justin, [*lib. 5. c. 1.*] more concisely hath delivered, Darius the king of Persians, saith he, making a league with the Lacedemonians by Tissaphernes his Governour of Lydia, provided to bear all the charge of the war.

In the very beginning of the summer following, which began the 21 year of the Peloponnesian war, Dercylidas, a Lacedemonian, is sent from Miletus over-land, with a small company into Hellepont, to sit up the city of Abydos, which was a colony or plantation of the Milesians to rebel against the Athenians: whereupon that city, fifth and two dayes after Lampiacus, fell off from them to Dercylides, and Pharnabazus.

Upon the first news whereof, Strombichides set saile out of Chios, with a fleet of 24 Athenian vessels, and came to Lesbos: and when the Lesbians, made a sally to encounter him, he routed them, and took the town at the first assault, being but an open bourgade, and having settled matters there, went to Abydos, but being there manfully repulsed, he put over to Sestos, and there placed a strong garrison for the defence of all the Hellepont, [*Thucyd. lib. 8.*]

The whole Navy of the Athenians coming together at Samos, they there entered a covenant with the Samians, to joyn in the restoring of the Popular estate in Athens, and to abolish the Junto or Government of 400 newly there created, and bound themselves with solemn oath for performance hereof, and appointed Thrasibulus and Thralylus for captains in this action; they consulted also of calling home Alcibiades, and hoping by his means, to draw away Tissaphernes from the Lacedemonian party, and to gain the kings favour and assistance to themselves, [*Id. ibid.*]

Among the sea-men of the Peloponnesians, which were at Miletus, there grew a grudge and murmuring against Tissaphernes, and Alysiachus both, against Alysiachus for that he, when as heretofore they were strong in shipping, and the Athenians weak, would never fight with them at sea, nor to this day would, though it were known well enough unto him, what division there was among the Athenians no nor would ever so much as draw the Lacedemonian Navy into a body; and against Tissaphernes, for that he cared not to find for the Navy of the Phœnicians, according to his promise, nor payed them their stipends, but when pleased himself, and then but by halves neither: when therefore they cried out to put the matter to a battle; Alysiachus and his confederates, commanded the Milesians to march over-land, to the fore-land of Micalæ, whiles they went about by sea, with their whole fleet, consisting of 112 ships, to the same place. But when the Athenians, which lay at Glaucia, under Mycale, and high-eighty two ships, saw their fleet coming, they presently weighed anchor, and high-eighty two ships, as fast as they could to Samos: yet when Strombichides with his fleet, hearing thereof, halted him to come to their help out of Hellepont, the Peloponnesians withdrew and returned to Miletus. And the Athenians, having now 108 ships together, all strong and well provided, followed them home to Miletus, and there going on land, ranged their army in the open fields, but seeing that the Peloponnesians would

not come forth, they took sea again, and returned to Samos without stroke striking. After which, the Peloponnesians, seeing they were not able to deale with the Athenians, with all the force they could make by sea, and not being able of themselves to pay to many leamen, especially when Tissaphernes, was so sparing and backward, in sending in their stipend, according to agreement; they sent away Clearchus with 40 of their ships into Hellepont, to Pharnabazus who both desired their coming very earnestly and promised them pay very liberally, and many good offices besides, if they pleased to come, [*Id.*]

Thralylus, going to Tissaphernes, brought over Alcibiades with him to Samos, where the army made him one of their chief commanders; and indeed committed the whole charge of things to his ordering: who being thus made, in a sort, General to the Athenian army; failed back presently to Tissaphernes; that he might seem to communicate in all counsels with him; and handled matters so cunningly to his own advantage, that he could make the Athenians afraid of Tissaphernes, and Tissaphernes of them, at his pleasure; [*Ibid.*]

And moreover wrought this effect in the Peloponnesians which lay at Miletus, that he set them further out with Tissaphernes, than they were before, so that they began now to mutiny again, not only against him, but also against Alysiachus: whom they charged of collusion with Tissaphernes for his own gain and advantage sake. And in this mangling it fell out that the Mariners of the Syracusan and Thurian companies cried, peli, and demanded pay of Alysiachus in a very fawcie and mutinous manner; and when he again answered them somewhat roughly, and with some menacing termes withal, and offered to bastinado Dercylus, who commanded the Thurian Squadron (though the Greek scholiast of Thucydides, understands hereby, Hermocrates, commander of the Syracusan Squadron) for upholding his mariners, they crying, One and All, ran in upon him; and had, no doubt, there made an end of him, had he not ran and saved himself at an altar there by. The Milesians also, making a head, got secretly into the fort or citadel, which Tissaphernes had built, and turning out the soldiers that were there in garrison, took it into their own hands: which was very well liked of by the rest, save only by Lychas the Lacedemonian, who said that the Milesians, and the rest under the kings dominion ought in duty to obey Tissaphernes (so long as he governed so moderately as he did; and until the war should receive a happy end, [*Ibid.*])

Whiles they were busie in this alteration, Pindarus arrived, sent from Lacedemon to succeed Alysiachus in the Admiralty or command of the Navie; and he took it upon him, upon the surrender of Alysiachus. When Alysiachus took shipping to returne home to Lacedemon, Tissaphernes sent a messenger of his own along with him, one Gauletes, a Carian born, but one that could both the Greek and Persian tongue; who was both to charge the Milesians for surprizing his citadel, and withal to clear him from those false aspersions, which the Milesians, and Hermocrates the Syracusan had cast upon him, for he well knew, that they would along too, and accuse him for conspiring with Alcibiades against the Lacedemonian state; and for sicklenesse of minde toward them.

Tissaphernes seeing the Peloponnesians bent against him, (among other things, for suffering Alcibiades to return to his own again) as one who now openly favored the Athenian party against them, went to Alpendus, where the Phœnician fleet, consisting of 147 sail of ships, was now arrived to purge himself, as he thought: and took Lichas the Lacedemonian along with him, leaving his Agent Samos with them, to see the stipend duly paid to the Peloponnesian Navy, which yet was but so far performed by him: moreover the Peloponnesians at Tissaphernes his request, sent Philippus a Lacedemonian, with two tall ships to Alpendus, there to take a view of the Phœnician fleet. And Alcibiades, understanding that Tissaphernes was at Alpendus came with 13 sail to Caunus first, and then to Phœlis, promising every where to his friends huge supplies and aides in all kinds, and when he was returned to Samos, he informed them there, that he had wrought matters so, as that the Phœnician fleet should not afflict the Peloponnesians; and that Tissaphernes was now become more friend to the Athenian than ever: for true it was, that Tissaphernes met with the Phœnicians at Alpendus, but would not let a saile of them go to the Peloponnesians: putting them off with this idle excuse, that there were not so many ships come to him, as he had commanded: whereas indeed his purpose was to hold both parties of the Greeks in suspense; and by siding with neither, to make them waste and consume one another, [*Id.*]

The Junto or Government of 400 at Athens was dissolved, and 5000 put in their places: who by an Act of theirs, ratified, and confirmed the recalling of Alcibiades home, into his country, [*Ibid.*] and by the same order, was he joyned in Commission, though absent, with Thralylus, and Theramenes, and by their valour, and verue, the Athenian state, was in short time, much reformed and brought into better order than erst it was, [*Emil. Prob. in the life of Alcibiades.*]

Whiles the Peloponnesians linger out the time at Miletum, none of thole, whom Tisaphernes, when he went for Alpendus, had left behind him, took care to pay the Navie, nor did Tisaphernes himself, or the fleet which he promised, come at them: and both Philippos, who was sent with Tisaphernes to Alpendus, wrote to Mindarus, who had the charge of things belonging to the Navie, and to did Hippocrates from Phae-lia, that he should not look for any supply of ships, or any thing else that good was from Tisaphernes his hand: But on the contrary, Pharnabazus, who served the king, in the parts of Hellepont, threwed them all the favour and friendship, that could be imagined: For he both solicited their coming, and of his own accord, moved all the Greek cities within his Province, to fall off from the Athenians (which Tisaphernes would have seemed to do too) hoping hereby to have increased his own power. Mindarus, being netled with this newes, made ready in an instant 70 ships, and gave the word, on a suddain to be gone, to the end, that there might no tidings thereof be carried to Samos, where the Athenians lay, and presently weighing anchor from Miletus, ran a freight course to Hellepont; and Thrasyllus hearing thereof, followed him from Samos, with 55 saile [Thucid. lib. 8.]

Mindarus and the Syracusan Squadron had a fight at sea with Thrasyllus and Thrasybulus, at a foreland of Cynos-tema (a place known by old Hecubaeas tombe) where after a sharp bickering on both sides, the Athenians went away with the victory, having had 15 of their own ships sunk, and taken 21 of their enemies: which sea-fight is more fully set forth by Thucid. in his 8. book, and by Diod. Sic. 2 year of 92 Olympiads.

The 4 day after this fight, the Athenians having used all possible diligence, in repairing their fleet, set saile from Sestos to Cyzicum, which had revolted from them, and having eyed 8 ships at Harpagium and Priapus, which came from Byzantium, set upon them, and having beaten thole who defended them from the shoare, took the ships into their own possession: and going on their way to Cyzicum, took that also, being then but an open bourgade, and squeezed a great summe of money out of them, [Thuc. 8.]

Alcibiades setting out from Samos with 2 ships, exacted great summes of money out of them of Halycarnassus: and then waiting the country of Coos, fenced the town of Coos, with a wall; and the winter now drawing on, returned with a great prey to Samos [Id. ib. Diod. 2 year of 92 Olympiads.]

Aftacus a Persian borne, and Lieutenant to Tisaphernes, having conceived secret deadly hatred against the men of Delos (who being driven out of their old habitation, dwelt at Atamyrntum) coming that way, sent for all the chief men among them, as friends and confederates, to come and serve the king in his wars, and upon a time, seeing them altogether at dinner, closed them round with his souldiers, and they with their darts flew them every man, [Thucid. ib.]

Thole of Antandrus in Eolia, fearing least Alcias should serve them with the same fauce, and impaint of thole taxes which he had laid upon them, sent for certain Peloponnesian souldiers, from Abydus, and drawing them privily over the mount Ida, received them into their city, and turned the garrison of Aftacus out of the Castle there, [Id. ibid.]

Tisaphernes returning from Alpendus into Ionia, and being much moved with this last attempt at Antandrus, and with other the like a Miletus and Cnidus (for there also the inhabitants had turned out his garisons) thought himself much wronged by the Peloponnesians: wherefore fearing worse matters from them, and troubled moreover in his mind, least Pharnabazus, in a shorter time, and with far lesse charge in paying them, should seem to have gone further against the Athenians than himself had done, he purposed to go in person to the Peloponnesians in Hellepont, both to exposeulate with them, to get their faict in turning his Garrison out of Antandrus, and also to clear himself, in the best manner he could, of thole imputations which they laid upon him, concerning the sacrificial fleet and other things: and as soon as he was come to Ephesus, he there sacrificed to Diana, [Id. lib. 8. in fi.] Here ends the History of Thucid, which Theopompus continues for 17 years, and Xenophon for 48 years after; [Diod. 2 year of 92 Olympiads.] Theopompus we have not, the later we have, but maimed in the head: for besides the proeme of his History, we want his whole two first years of it: to wit, from the end of the summer of the 21 year of the Peloponnesian war, where Thucidides left, to the end of the 23 summer of the same war.

Orthe 300 ships sent back into Phenicia, Tisaphernes purged himself to the Lacedemonians, laying that he had received advertisement, that the coast of Phenicia was in danger to be assailed both by the Arabians, and also by the king of Egypt (meaning K. Amyrtus) [as Diod. Sic. lib. 13, 3 year of the 93 Olympiads.] whereas Thucid. taught us, that there came but 147 ships to Alpendus out of Phenicia, and that they were all sent back again by Tisaphernes: contrary to his promise made.

There was this year another sea-fight, between the Lacedemonians, and Athenians, at Cynos-tema aforesaid; which was described by Theopompus, as a certain nameless greek writer faith, in the life of Thucid.

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Thymochares, coming to Athens with a small company of ships, presently the Lacedemonians and Athenians had another sea-fight, wherein the Lacedemonians, under the conduct of Hegelandridus, gat the victory, [Xen. in the beginning of his History of the Greeks.]

Not long after Doriaus of the Isle of Rhodes, Ammiral of the Thuvian Fleet, out of Italy, in the beginning of Winter, setting out from Rhodes with 14 fail of ships, went to the Hellepont, there to joyn with Mindarus: who lying at Abydus, did there attend the coming of all the Doriaus come as far as Sigam, a Port in Troas, when the Athenians lying at Sestos, having knowledge of his being there, and whether he was going, went toward him with 50 ships: but Doriaus hearing of their coming, fled from thence, and drew up his ships upon the Rhazzan shoar; and having therelanded his men, with the help of the men of Dardania, they defended both themselves and their ship: too, in spite of the Athenians: who seeing at last they could do no good upon them, came back to Madytus, to the rest of their army. Mindarus seeing this fight, who at that time happened to be at old Troy, sacrificing to Minerva, went speedily with 84 ships to the Foreland of Dardania, to relieve Doriaus, and to save his ships; where he found also the land Forces of Pharnabazus ready to assist the Lacedemonian Navy against their enemies. Against whom the Athenian Fleet consisting of 74 ships came forth, close to the shoar of Abydus, and there began the fight. Mindarus having under his command 97 ships in all of his own, besides thole of Doriaus, he placed the Syracusians in the left wing; himself took charge of the right: on the other side, Thrasybulus had the right wing, Thrasyllus the left. The fight continued doubtful from morning to the evening: when upon the sudden Alcibiades came stemming in with 18 fresh ships which came from Samos towards Hellepont: upon fight whereof the Lacedemonians fled towards Abydus. And the Athenians, following them close, took ten of their ships; and then a great storm of winde arose, so that the Athenians could not do as they would have done in the chase, and so the Peloponnesians escaped all safe to shoar, and fled to Pharnabazus his land army that was thereby: and Pharnabazus himself during the fight, rid his horse into the very sea, up to his saddle-skirts, and there fought, and commanded his men both Horse and Foot to do the like. The Peloponnesians also themselves, locking the ships close together, and making one bulke of them, fought against their enemies from the decks close to the shoar: but the night drawing on, the Athenians with 30 empty ships which they had taken of their enemies, and taking with them such of their own as had been hurt, and either battered or bilged in the fight, returned to Sestos: and the next morning loo soon as it was light, gathering what spoils they could get together of their enemies wreck, they erected a Trophy: and then leaving 40 sail to guard the Hellepont, they disposed of the rest, some here, some there, to gather up their tribute monies: yet one of their chief Captains, Thrasyllus, sailed back to Athens, to there to let them know what a victory they had gotten, and withal to desire a supply both of men and shipping for the carrying on of the war in thole parts. [Xen. Hellen. lib. 1. Diod. Sic. lib. 13. Plutarch in the life of Alcibiades.]

Mindarus, about the first watch of the night, came back to the sea side, and gave order for the curing of his ships which were hurt and broken in the fight: and sent in all haste to Lacedemon for fresh supplies, both by land and sea. And whilst these things were in providing, his purpose was to joyn his land Forces with Pharnabazus, to take in the tributary cities of the Athenians, that were in Asia; [Diod. ib.]

Meane while came Tisaphernes in Hellepont, and Alcibiades thinking to magnifie himself after so great and glorious a victory achieved against the Lacedemonians, came a land unto him with rich presents, and a princely train. But Tisaphernes, who was already ill spoken of at Lacedemon, and fearing lest some information would be made against him to Darius, laid hold on him, and put him in irons at Sardes: pretending, that such was the Kings command, to fiew, that he reckoned the Athenians for his open enemies. But within a month after, he with one Mantheus, a Carian borne, and a fellow prisoner of his, gat horses, and by night stole away to Clazomenae; and gave out, that it was with Tisaphernes his privy and consent, [Xen. Hellen. lib. 11. Plutarch in Alcibia.]

Mindarus with 60 fail of ships, in the later end of Winter, went to Cyzicum, and joyning with Pharnabazus his land army, took the place by force; and against him with 86 ships went Alcibiades, Thrasybulus, and Theramenes: and routed him first at sea, and then in a second fight at land; in which Mindarus himself, bravely fighting, died. The Syracusians, seeing no means left to escape, left their own ships on fire. The rest of the Fleet came all entirely into the Athenians hands, who carried them all away to Preconneus. This fight is more amply described [by Xenophon Hellen. lib. 1. by Diod. lib. 13. by Plutarch in the life of Alcibiades, and by Polyannus, stratag. lib. 1.]

The next day, the Athenians sailed from Preconneus to Cyzicum, where they were received

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received into the city; which was abandoned by Pharnabazus, and the Peloponnesians, [Xenoph.] and there they erected two Trophies; the one for their victory at sea, in the Isle of Polydorus, the other for that at land; where they first put the enemies to flight, [Diod.]

Alcibiades staying at Cyzicum 20 days, and having gotten a vast summe of money out of them, departed without doing them any other harme : and returned to Perictonellus [Xenoph.]

The Commanders of the Athenians, which remained behind at Cyzicum, came at length to Chalcedon, and there walled Chrysopolis, and made it a place where to gather a role or tribute of every bottom that passed by out of Pontus, [Xen. Hellen, lib. 1. Polyb. lib. 4. p. 312. and Diod. 4 year of 93 Olympiads] leaving there a Garrison, and a Fleet of 30. ships, under the command of Theramenes and Bubulius; both to keep the Town, and also to watch what ships came in and out at the mouth of Pontus; and to do what other mischief they could to the enemy, [Xenoph.]

The Athenians also intercepted certain letters, written Laconically, or concisely, from Hippocrates, Mindarus his Lieutenant to Lacedemon, to the Ephori there, of the loss they had sustained at Cyzicum : in this wise Εἰ μὴ καὶ Μινδαρὸς δ' ἀνέστην· πῶς ὄντι τ' ὁδοίσι· ἀποφύγετε τὴν ἡμῶν. (1) All's lost: Mindarus is dead; our men starve; we know not what to do; [Xenoph. and Plutarch.]

The Lacedemonians hereupon sued for peace, which they opposed, who lived by the war, [Justin, lib. 5. cap. 4.] For though the more moderate sort of the Athenians were inclinable enough to peace, yet they who made their advantage of these combustions, chose rather to continue the war : especially one Cleophon, who was a principal Leader of the people : He, when he had spoken many things proper enough to the purpose then in hand, ἡμεῖς οὐκ ἐθέλομεν ἀποστῆναι ἀπὸ τοῦ πολέμου, ἀλλὰ θέλομεν ἐκστῆναι ἀπὸ τοῦ πολέμου, (i. e.) He made the people proud, by recounting to them the greatness of their good successes; as if Fortune did not use to bestow her favours in the war by turns; Now this Cleophon, who by his turbulent speeches, stirred up the people to a continuation of this war, (though to his own confusion, as appeared afterward) was by his occupation a Lure-maker; and one who, as every man knew, had been a slave and kept in irons; yet afterward by devices and tricks, came to be a Denison of Athens, and at this time, having won the people to him by his munificence and largesse, grew so bold, as openly to profess, that he would with his own hand, cut off that man's head who ever he wars, that should offer to speak any more of a peace : as Eschines hath in his Orations, De falsa legatione, (i. e.) of a false Embassy.

The Peloponnesians, and their confederates the Syracusians, as many as had escaped alive out of the fight, betook themselves to Pharnabazus, [Diodor. lib. 13.] whom Pharnabazus courteously entertained, and with many words of comfort told them, that for the loss of a few wooden ships, they should not let fall their courage, seeing the king had wood enough in his Dominions to build more ships; withal, so long as the men were safe : and withal gave them every man a new suite of cloaths, and two monthes were late : and moreover arming the Mariners, placed Garrisons all along the pay beforehand : and assembling all the Commanders of Cities, and sea coasts of his Government; and assembling all the Commanders of Cities, and sea coasts of every ship, gave them order to build as many new ships at Antandrus, as Captains had lost of their old; and gave large allowance of monies to go in hand therewith : and allowed them timber out of the mount Ida, as much as they would for that purpose : which done, he presently sent to relieve Chalcedon, [Xenoph. Hellen, lib. 1.]

While this Navy was in building, the Syracusians, joining with the inhabitants of Antandrus, built a wall about the Town, and made it a most strong place of defence; in requital whereof, the Antandrians made the Syracusians free of their City, [Xenoph. ib.]

The Captains of these Syracusan companies, being all condemned to exile, by their country-men at home; Their General Hermocrates, accused Tisaphernes at Lacedemon, and found credit in all that he said; not only upon the testimony of Altyochus, but even for his own words sake : whereupon he returned to Pharnabazus, and without asking, received from him a large sum of money; wherewith having procured men and ships, he returned into his own country, [Xenoph. ib. with Diodor. 4 year, Olympiads 92.]

Paralippidas, being condemned to exile at Sparta, because it was conceived, that by his plotting with Tisaphernes, he had procured all that favoured the Lacedemonian party, in a tumult there raised, to be turned out of the Isle of Thalus : Cratclippidas was sent to take charge of the Navy in his room at Chios, [Xenoph. ib.]

He with 25 sail of ships, trifled away the time about the coast of Ionia, but did nothing worth the speaking of for a long time; yet afterward, being furnished with monies

nies

nies by those that were banished out of Chios, he brought them home again, and thrust 600 of the contrary faction out, who possessed themselves of Atarneum, a most fortified place in the continent, over against Chios, made daily incursions from thence upon them, [Diod. ib.]

In the 93 Olympiads, wherein Eubotas the Cyrenian won the prize in running, when Archippus was Ephorus at Lacedemon; and Eustemon, was Prætor, or L. Chancellor at Athens; there was a new game set up, of a race to be run, by a brace of Mules; in a Coach, called *Evades*, or *evades*, as Xenophon [Hellen, lib. 1.] of which besides Diod. Sic. [lib. 13.] and Pausan. [lib. 1.] *Eliae*, Julius Africanus also in Catalog. Stadicorum mention, adding moreover, that in the same Olympiad, Polydamantes the Scythian, won the prize at wrestling, being the same man, whom Darius Nohus, by expressive messengers, with large gifts and promises drew to him at Susa; where he slew three of the kings guard, which is called the Immortal Guard, of which you may see more in Herod. [lib. 7. cap. 83.] which all at once ran in upon him, as Pausan. in his later book *Eliae*, sheweth, who also in the same book speaketh of Eubotas, (surnamed *Stadicus*), who when the Oracle of Ammon had foretold, that he should win the prize at running, he caused his own statue to be made before-hand; and coming afterward intended to win the prize, was proclaimed to have won it, and dedicated his statue in testimony thereof, all in one day.

In this year also, the Medes which had fallen off from Darius the king of Persians, submitted themselves again to him, as Xenophon testifieth, [Hellen. 1.] Herodotus also, in the first of his History, [cap. 130.] relates, how the Medes revolted from Darius, and that upon an overthrow received, they returned to his subjection: who because he makes mention both of the war at Decelæa, [lib. 9. cap. 71.] which was waged the fifth year before, and of Amyrtæus his son reigning after him, [lib. 3. cap. 15.] (of whom I shall speak more in the year following) hence I gather, that he either wrote, or at least revised his History, in the very later end of the Peloponnesian war.

In the beginning of the Summer, Thrasyllus at Athens taking command of the ships committed to his charge, with five thousand seamen, all armed in fashion of targeteers, which he was to joyn with those other targeteers, which were there before, came to Samos, where having staid three dayes, he put over to the coast of Pyrgæ in Ionia, and having first wasted the country thereabout, he came at last with his army before the wall of the town it self, and when some luckless came from Miletus, and fell upon the Athenians, who were but slightly armed, and busie in gathering the spoile of the country, the rest of the Athenians coming to relieve their fellows, put all the Milesians, (few escaping) to the sword, and having got together, 200 of the bucklers, of them that were slain, erected a trophy of them, and the next day failed to Notium, and there providing themselves of necessaries, went to Colophus, which presently yielded to them. The next night they entered into Lydia, when their corn was almost ripe, and set many villages on fire. But while they were scattered here and there, and minded nothing but their boot-haling, Stages a Persian, (the same Tages, as it should seem, which I mentioned before in the year of the World, 3192. out of Thucydides) fell upon them with his horse, and took one prisoner, and slew eleven of them, [Xenoph. Hellen. l. 1.]

Tisaphernes understanding that Thrasyllus was ready to set sail for Ephesus; to surprise it, gathered together all the strength he could make, and sent about horsemen into all parts, to command men to come in and defend Diana of the Ephesians. Thrasyllus, when he had spent 17 dayes in Lydia, set sail for Ephesus; landed his coardest at Coræfius, but his horse, his Targeteers, and other Soldiers all, he set on shoar near to a bog on the other side of the town, and so soon as it was light, drew up to the town in two companies : against whom, they of the town, with such aids as Tisaphernes had sent them; set first upon the coardest which were at Coræfius : whom when they had routed, and pursued to the sea side, and killed some ten of them they speedily returned, and set upon them which were placed near the bog : where having put the Athenians to flight, and slain 300 of them upon the place, they there erected one Trophy, and another at Coræfius. But of their aids, they highly rewarded the companies of the Syracusians and Selinuntians, because they had carried themselves of all others most valiantly in that service; promising such of them, as would be denied in their city, freedom from tax and tallage for ever, [Id. ib.] Plutarch also in the life of Alcibiades, maketh mention of a Trophy of brass there set up in corn of the Athenian nation.

The Athenians, having upon a truce received the bodies of their slain, and buried them at Notium, failed away to Lesbos and Hellepont. And when lying at Methymna, a city of Lesbos, they there elapsed twenty five sail of the Syracusians, with whom they had had to do at Ephesus, passing by, they set upon them, and took 4 ships, with all the men in them, and rowing the rest, pursued them as far as Ephesus. Thrasyllus sent all the prisoners which he had taken to Athens, saving onely one Alcibiades an Athenian, and cousin german to Alcibiades, and

and a banished man also, as the other was, and him he there put to death: and then set sail for Sestus, where the army lay; and from Sestus the whole army put over to Lampacus, and withal, the Winter which they reckon from the beginning of Autumn, came on. But when Alcibiades at Lampacus, would have drawn his whole army of all sorts into one indistinct body, his own old soldiers refused to be ranked and mingled with those who had served under Thrasyllus. *We, said they, who have ever been Conquerors, so be forced with those that were beaten and routed but the other day.* [Xen. Hellen. 1.]

When Alcibiades and Thrasyllus his companies wintering altogether at Lampacus (Diodorus his copies have it Labdacus) had fortified the places, in a military way; they then went to besiege Abydus: which when Pharnabazus came with a very great army to relieve, he was there fought withal by the Athenians, overcome, and put to flight. And Alcibiades had Pharnabazus himself in chase, with his Horse, and 120. Corslets following him; and gave him not over till late in the night. Upon which victory so gotten, the whole army grew friends, and willingly colorated each with other, without distinction: and so returned triumphantly into their Camp whence they set out.

The next day Alcibiades set up a Trophie; and went and wasted Pharnabazus his province, with fire and sword, without any opposition; but all the Priests which he took, he sent away ransom-free. [Plutarch ib.]

The Lacedemonians finding themselves aggrieved with Tissaphernes his delays, and puttings off, sent Bocotus and others with him Ambassadors unto Darius; who easily obtained of him all that ever they demanded. [Xen. Hellen. lib. 1. 7.]

In the same Winter, Alcibiades and Thrasyllus; his companies, making their several intrudes upon the countries belonging to Darius; in the Consequent, made infinite havoc there. [Id. ibid.]

Darius gave his son Cyrus the younger, being then not above 16 years of age; as being born after his father came to be King, (as Ctesias affirmeth, and Plutarch also in the life of Artaxerxes) charge over all the sea coast, with the title of *Satrapes*, (i.e.) President or Governor of all those countries: and withal made him Generalissimo of all those, whose Rendezvous or place of assembling was wont to be in the plain of Calistus in Lydia: with this charge, that he should join with the Lacedemonians in making war against the Athenians. [Id. ib. and in *Exposit. Cyri. lib. 1. in initio.*] And *Justin. lib. 5. cap. 5.* out of Trogus, saith, *That Darius King of Persia made his younger son Cyrus Governor of all Ionia and Lydia; and that it was he who raised the Lacedemonians to recovery of their former fortunes.* And Diodorus saith expressly, that Darius sent his sonne Cyrus to this very end, that in pursuing the war against the Athenians, he should relieve and set up the Lacedemonians. [1 year of the 93 Olympiads.] and he also very well saith that Cyrus was made, *Ἐξουσίαν ἔχειν διὰ τὴν ἑλληνικὴν πόλιν*: (i.e.) Commander over all the Governours by the sea sides, 2 year of the 94 Olympiads; and [in the 2 year of the same Olympiade] that he was made, *ἡγεμὼν διὰ τὴν ἑλληνικὴν πόλιν*: (i.e.) He was made Commander in chief, over all the Provinces lying upon the sea coast: For it is manifest, that both Tissaphernes and Pharnabazus, though both Satrapes and Governours of their several provinces, yet were both under him and his command.

We read in *Euseb. his Chron.* that after *Amyrtaeus of Sais*, Nephertis the King of a new Dynastie or Principality, succeeded in the kingdom of Egypt: whereas we find, [in *Diodorus*, 1 year Olympiade 95.] that next before *Nephertis* or *Nepherites*, *Plampictichus* (descended of the race of that old Plamptichus; whom Manetho placeth in the 26 Dynastie or Principality, which was also of the Saïtes) reigned in Egypt. So that a man may well doubt, whether this were not Pausiris the son of Amyrtaeus, which by the favour and help of the Persians recovered his fathers kingdom, as [Herod. lib. 3. c. 5. *reporitib*] but of the number of this and other Egyptia Kings reigns, we have already spoken in our *Egyptian Chronology*.

In the year when Pantacles was Ephorus in Sparta, and Antigens Prætor or L. Chancellor in Athens, in the beginning of the Spring, next going before their coming into their offices: the Athenians with all the power they could make, sailed into Proconessus: and removing from thence, encamped before Chalcedon. [Xenoph. Hellen. 1.] Diodor, saith that they went to Theramenes, who at that time lay before Chalcedon, with 70 sail of ships, and 5000. men. [1 year 4. Olympiade 91.]

The Inhabitants of Chalcedon, hearing of the approach of the Athenian army, sent away all their goods to the Thracians of Bythinia, their next neighbours. But Alcibiades hearing thereof, went with all his Horse, and a part of his Foot, and demanded all those goods of them; threatening force, if they refused to deliver them: and so having gotten them, made peace with the Bithynians, and returned to his Camp before Chalcedon: and drew a wall of timber-work before the City athwart the neck of land from sea to sea: which when Hippocrates the Lacedemonian Commander saw, he drew out all his forces, and fought with Thrasyllus, upon equal terms for a great while, till

till at length, Alcibiades coming in with his forces, both of horse and foot, Hippocrates was laid dead upon the place; and then his men were fain to fly back into the city. But while the fight continued, Pharnabazus, with all his army, coming another way without the timber wall, fought by all means to have broken in, and to have come to the rescue of Hippocrates; but failing thereof, wheeled about, and retired to *Heracleum*, or the Temple of *Hercules*, which was in the territory of Chalcedon, where his own camp lay well entrenched, [Xenophon lib. 1. and Plutarch in the Life of Alcibiades.]

After this Alcibiades went into Hellepont, and Cheronefus, to gather moneys: and the rest of the Commanders, (though Diodorus saith, only Theramenes) came to a composition with Pharnabazus, concerning Chalcedon, that he should give them 30 talents, and should convoy the Athenian Ambassadors safely to the kings preience; and by solemn oath they covenanted each with other, that the men of Chalcedon should pay the Athenians the same tribute they did before, with all arrears: and that in the mean time, the Athenians should not offer to molest them of Chalcedon, till the returne of their Ambassadors from the King, and Alcibiades at his returne, sending two Commissioners from Chalcedon, and Pharnabazus two more from Cryopolis, did not only interchangeably swear performance of Covenants on the publick behalf, but they themselves plighted their faith each to other solemnly, upon the same terms, [Xenoph.]

These things thus done, Pharnabazus presently returned; willing the Ambassadors, which were to go to the King to meet him at Cyzicum: now the Ambassadors let it from the Athenians to the king were these, *Dorabius, Philodictes, Theogenes, Emptolimus*, and *Manithemus*, unto whom were added of the Argivans, *Cleofratrus*, and *Pyrolochus*: and some Ambassadors also from the Lacedemonians, as *Pasipides*, and others: all these took their journey to the King; to whom *Hermocrates* also, who stood now a banished man from Syracula, joyned himself, and *Protenus* his brother, [Id.]

Whiles Pharnabazus was taking care for the conveying of these Ambassadors, there came unto him from the other side of the water, *Clearchus*, a Lacedemonian Commander, partly to receive moneys for the pay of their army; and partly that he might gather into a body the ships, which lay scattered, some at *Antandrus*, some in Hellepont, and some in other places; hoping thereby to work some mischief, upon the confederate places of the Athenians: and in speciall thereby to draw off their forces from before *Byzantium*. But in his absence from thence, *Byzantium* was betrayed and given up to the Athenians, [Id.]

As these Athenian Ambassadors were upon their way to the King, there met them the Lacedemonian Ambassadors, *Bocotus* and the rest returning from the King, and Cyrus himself then going to his charge, as Governor over all the sea coasts of those parts: whom when they saw their chief suit unto him, was, that they might proceed in their journey to the king; it nor, that they might returne late home again: but Cyrus commanded Pharnabazus, either to deliver up those Ambassadors into his hands, or at least to send them home again; as being no ways willing, that the Athenians should come to the knowledge of what was then in hand against them, whereupon Pharnabazus held the Ambassadors still in suspense, sometimes telling them, that he would carry them on their way to the king, sometimes that he would send them home again; and so held them on by the space of three years (or rather, indeed of three months) and in the end, by Cyrus his leave, dismissed them to return to their own home, [Id.]

Alcibiades taking with him 30 ships from Samos, sailed into the Bay of Ceramus in Caria, and having there gathered 100 talents in money, and withal, taking the pillage of no less than 200 vessels, which he had either rifled or sunk, came to Athens; where being declared General of all their armies, with full and absolute power to command, and having received 200 talents, (as *Lysias*, in his oration, against his son Alcibiades sheweth) out of the treasury of the city, he presently raised an army, of 1500 salloweth, and 150 horse, with 100 sail of ships. [Xenophon, Hellen. 1. Diodorus lib. 13. *Justin. lib. 5. cap. 4. 5. Plutarch and Emil. Prelopus, in the Life of Alcibiades.*]

Satyrus the Son of Spartacus, held the kingdom of Bosphorus Cimmericus, by the space of 14 years, [Diod. year 4. Olympiade 98.]

The Lacedemonians, when Crætespides their Annular time was out, sent *Lysander* to succeed him in that charge; He, when he came to Rhodes, having there gathered the fleet together, sailed therewith into the Isle of Cos, and to Miletus, and from thence to Ephesus, with 70 sail of ship, and there stayed, till Cyrus came to Sardes. [Xenoph. Hellen. 1.] And when he found Ephesus pliant to him, and wholly addicted to the Lacedemonian party, and much grieved with the Persians carriage, and fallen to decay,



decay, by reason that the Persian Governours lay commonly at Miletus thereby, and drew away all the trade and traffick from them, to that city; he therefore took up his standing quarter there, commanded all marchants to unloade there made sundry Docks, and cauled all ships for the Navy to be there built. By which means he procured in short time, their port to be filled with ships; their exchange with Merchants, and their shops and ware-houses, with all kind of wealth. [*Plutarch, in the Life of Lyfander.*]

Lyfander being certified, that Cyrus was come to Sardes, went thither to him, in company with the rest of the Commissioners from Sparta, where he charged Tiffaphernes very heavily; for that, when he had command from the king to support and help the Lacedemonians what he could: to beat the Athenians out of the sea, he on the contrary by Alcibiades his procurement, grew remisse, and cold that way, and by keeping back their pay from the mariners utterly destroyed the Lacedemonian Navy, and Cyrus of himself was willing enough to receive any information against Tiffaphernes, who had otherwise no goodwills in him; and was ever a back friend to Cyrus himself: and the more Lyfander put on the young man to be doing, the forwarder was he to promise, that all should be done; adding still, that it was his fathers command it should be so; and assured him, that there should be no want, neither of paines nor monies on his part, for that service he raised the pay of the Mariner and sea Soldier, from 3 Soles by the day to 4, he payed the whole army, whilst ever was in arreare: advanced a whole moneths pay before hand; paying down to Lyfander 10000 Daries for that purpose, and by this means put heart and courage, more than ever, into his own seamen, and led the Athenian fleet empty almost of Mariners, for the most part of them, for greedinesse of better pay, left the Athenians, and went unto Lyfander, and those which staid, grew idle and careless in the service, and mutinous and troublesome dayly to their Commanders. [*Xenoph. Hellen. 1. Diodor. lib. 13. and Plut. in the life of Lyfander.*]

When the Athenians heard this, with heavy hearts, and by the setting on of Tiffaphernes, they dispatched away Ambassadors to Cyrus; but Cyrus refused to admit of them to his presence, though Tiffaphernes himself spake for them; and told him, that what he did, he did upon the advice of Alcibiades, whose counsel it ever had been, to hold the Grecians in a balance, and let neither side overtop the other, but suffer them to continue the war, and thereby to waste and consume one another to nothing, [*Id. ibid.*] and although the Peloponnesians were thus borne up with the Persian bags, yet the Athenians held it out 3 whole years against them. [*Thucyd. lib. 2. And who can wonder if at last the Athenian state was sunk, and came to naught, seeing that the power of all the East joyned to their destruction. Justin. li. 5. cap. 1.*]

Lyfander, when he was returned to Ephesus, there releas'd him for a while; and in that time drew up 90 of his ships, which were fore brailed; and made them fit again and serviceable for the sea, [*Xenoph. Hellen. 1.*] He sent also for the chiefest, and most powerful men out of every adjoining city; made a confederacy with them, and assured them, that if things sort out in this war, as he hoped they would, he would make every one of them a Prince in his own city: whereupon they were loth to let a gog, that every man was ready to do more, than Lyfander himself could with reason require of them; and so came to be abundantly provided of all things necessary for the war in a trice, and sooner than he could have imagined, [*Diod. 1. 13.*]

When Alcibiades had heard, that Thralybulus was gone out of Hellepont to fortify Phocaea; he set saile and went unto him: leaving the fleet in the mean time; under the charge of Antiochus with a strict command, that he should in no wise, offer to stir out, or not fight with Lyfander in his absence. But Antiochus, with his own vessel, and one or two of his Notium, as *Xenophon* and *Plutarch* say, (for Diodorus saith, that he drew out ten of the choicest ships he had) would needs go himself to Ephesus, and there skir along before the very noses of Lyfanders ships. Then Lyfander put out at first with a small company of ships, and pursued him; but when more and more came to the help of Antiochus, Lyfander drew out his whole fleet, and the Athenians did the like on their side, from *Notium* and other places; but when they came on, here and there in a confused manner, they quickly lost 15 of their best ships, and the rest saved themselves by flight; and Antiochus himself was slain in the fight. Lyfander erecting a Trophy at Notium, returned with the ships which he had taken to Ephesus, and the Athenians that were left, to Samos, where Alcibiades hearing what had passed, went with his whole fleet before the port of Ephesus, and there ranged it, in battle array. But Lyfander notwithstanding (for indeed his number was far inferior to that of the enemies) Alcibiades returned to Samos, from whence he came, [*Xenoph. Hellen. 1. Diodor. lib. 13. Plut. in the lives of Alcibiades and Lyfander.*]

Alcibiades putting to sea again from Samos, sailed to Cuma: where laying many false calamities to their charge; he took a multitude of them prisoners, and brought them on board his own ships: but when the Cumeans ran all presently to arms, and stood

stood upon their guard; and fell withal upon their enemies; Alcibiades for a while, bare the brunt of their assault; but when the country there about came in all to their help, Alcibiades returned the prisoners which he had taken; and was faine to flee to his ships for safeguard: yet this defeat sticking in his stomach, he presently fell for more help to Mitylene; and drew his men forth in battalio before the walls of Cuma, and dated them to come forth: But when no manfitted, he drew his men back to Mitylene having first ravaged and wasted the country round about.

The Cumeans sent presently to Athens, and there brought their action; and put in their bill against him in forme of Law: for that he had wasted and spoiled a confederate city, and country thereabout, which had no wayes offended them. And the way once opened, sundry other complaints came in against him, of foule misdemeanors in that kind: And some also of the Garison in Samos, which bore him a gudge, stole over to Athens, and informed against him: and openly charged him before the whole assembly of the people, that he paid laite, and did but collude with the Lacedemonians; & had private intelligence and correspondence with Pharnabazus, upon a sure hope given him, that if they prevailed, he should be made Prince and Sovereign of Athens. [*Diod. lib. 13.*]

3598. The Cumeans therefore on the one side, and Thralybulus in the behalf of the armies on the other, accusing him of many pranks, played by him in his government, there were presently sent away Conon, and nine other Commissioners assistants with him, to succed Alcibiades in the charge of the Army; which he hearing of, got presently and privately away in a single ship; and went to his own lands and castles, which were in the Cherfoneus of Thrace, [*Diodor. ib. Xenoph. Hellen. 1. Plutarch in the life of Alcibi.*]

Lyfander, sending for such out of the cities adjoining, as he knew to be blades, and had good hearts and head-peeces of their owne, bad them make every man, what friends he could, and set up for himself: assuring them as before, that as soon as the Athenians were down, he would dissolve the popular governments in all those cities, and that they should be every man a Prince in his own country, [*Plut. in the life of Lyfander.*]

The moon was eclipsed in the evening, [*Xenophon Hellen. 1.*] 15. April, according to the Julian Calendar, about 3 houres after sun set; as the Astronomical accompt sheweth.

When Pirryas was Ephorus at Sparta; and Callias, Pretor or L. Chancellor in Athens, and Lyfanders year of command was out, Callicratidas was sent to succed him in the charge of the navie; and forasmuch as he was a man whom Lyfander hated, he surrendered the ships to him indeed, as he could do no lisse; but of the monies which he had received from Cyrus to pay the Navy withal, what was remaining unpaid in his hand, that he all returned to Cyrus again at Sardes, bidding Callicratidas, go aske it of Cyrus if he would have it, and see how he could get monies to pay the Navy: whereupon Callicratidas was forced out of pure necessity, to make a journey into Lydia, to Cyrus, and there desired to have pay for the Navie. But being none of the greatest Courtiers, grew quickly impatient of attendance, and that thus he was put off and delayed from day to day; and saying that the Greeks were come to a faire passe, if they must now stand crouching for pay, to a company of barbarians, gave over his lute; and came his way, [*Xenoph. Hellen. 1. and Plut. in the life of Lyfander.*]

Callicratidas sailing to Miletus, got monies of them there, and going from thence to Chios, had the Castle of Delphinium, which was kept by five hundred Athenians, delivered up unto him: which he brake downe; and having there gotten about a mark sterling, for every mariner, went to Teos, where shipping into the towne by night, he lacked it; and came to Lesbos, where he took Mithryna the chief City of the Isle: Conon the Athenian made what hatte he could to come to their rescue, but came too late; wherefore, finding all lost there, he began to fly away; but Callicratidas with his fleet of one hundred and seventy ships, pursued him, drew him to a fight, and overcame him. In which fight, Conon, having lost 30 saile of his ships, fled with the 40 that were left, to Mitylene. But Callicratidas followed him, and there blockt him up by sea and land; and whilst he lay there, monies came to him, sent after him by Cyrus, [*Xenoph. ib. Diod. 1. 13.*]

The Athenian Navy consisting in all, of one hundred and fifty saile, drew forth, to come to the rescue of Mitylene: and Callicratidas, leaving Eiconicus, with fifty ships to continue the siege, with the other one hundred and twenty, came to the Islands called Arginæ, which lye between Mælea, and a bay of Lesbos, and Catanis, a fore-land in Asia, and there, manfully fighting, was slain; the Athenians got the victory, but lost twenty and five of their ships in the fight, with all the men aboard them, save



some few, which swam a shore, and the Peloponnesians having lost seventy and seven ships, fled away to Chios; but the greatest part of them retired into the Countreys of Cuma and Phocæa, [*Id. ib.*] and that this fight at Arginuslar, was made, when Calias was Pretor, or L. Chancellor at Athens, the third year of the ninety third Olympiade, besides Xenophon and Diodorus, Athenæus also in his fifth book, de symposiis, affirmeth.

3599.

Cyrus put to death his two own cousin Germans, Autobazaces and Mitreus, the sons of Darius his fathers sister: for that when they met him, they had not pulled in their hands within their sleeves; an honour which was never wont to be done, but to the king himself; which when Hieramenes and his wife, the parents, as it seemeth, of them that were to put to death, heard, they told Darius, that it was a shame for him, to wink at so foule a fact of his son: whereupon Darius sent for his son, to repara to his presence, pretending that he was sick, in his Camp at Thameria, in the Countrey of the Medes, whither he was gone with his army against the Cadusians, a bordering Nation, which had newly revolted from him, [*Xenophon Hellen. lib. 2.*]

The Lacedæmonians which were scattered in the countreys of Eolia and Ionia, met together at Ephelus; and thence sent messengers to Lacedæmon, to let them there know, how things went with them in Asia; and to desire that they might have Lyfander again for their General, a man of whom they had had to good proof, in the year before: in which request, Cyrus also joyned with them; but because of their Law, the same man could not be twice Ammiral of their fleet, therefore they gave the title of Ammiral to one Arachus, but committed the whole power for the management of the war unto Lyfander, under the name of his Lieutenant. Lyfander therefore coming to Ephelus, sent to Eeonicon to come unto him with his ships from Chios; gathering also out of Peloponnesus, and other parts, all the ships that ever he could make, and did not only repara those which he had, but also built new ones, in the port at Antandrus; [*Xenophon, ibid. Diodorus in the third and fourth years of the ninety third Olympiade; and Plutarch in the life of Lyfander.*]

Lyfander made a journey to Cyrus, and desired money of him, as before; which having, though with some difficulty, gotten (for Cyrus made it appear unto him, that by reason of his former liberality that way, moneys went very short with him) he forthwith appointed sea captains over every fighting ship, and payed every mariner his due to a farthing, [*Xenoph. Hellen. 2.*]

The Carthaginians having taken Gela in Sicily, took the statue of Apollo, which was in his temple in the suburbs of the city, all of brasie, and of a vast bignesse, and sent it to Tyrus, [*Diad. year 4. Olympiade 93.*]

Cyrus, having received his fathers message, as afore said, sent for Lyfander, to come unto him at Sardes, willed him by no means to fight with the Athenians at sea, till he had gotten a far greater fleet of ships than now he had; promising at his return to bring with him a very great Navy, from Phœnicia, Cilicia, and other parts thereabouts, and then commended the care of all the cities of his own Government to Lyfander, and for such tributes as belonged peculiarly to himself, he assigned them all over unto him, and what was left of that, bad him take it to himselfe, [*Xenophon Hellenicæ. 2. Diodorus, year 4. Olympiade 93. Plutarch in the life of Lyfander.*]

Then took Cyrus his journey toward his father, taking Tissaphernes, as a friend, along with him, and three hundred Grecians, all Consecraters, commanded by Xenophon of Arcadia, [*Xenophon de Expedis. Cyri, lib. 1. pag. 243. and 254.*]

When Cyrus was gone, Lyfander having paid his army, went with his fleet to Ceranium, a bay in Caria; and coming with his army, before a town called Cedreæ, a place confederate with the Athenians, the next day he took and sackt it, and made the inhabitants thereof (who were no better than a kind of half barbarous people) slaves: so doth Xenophon relate this matter in [*a Hellenicæ*], but Diodorus [*year 4. Olympiade 93.*] thus, Lyfander (saith he) with a great number of ships, setting upon Thafus, a City of Caria, confederate with the Athenians, took it by force, and cut the throats of all the males there, not under age, to the number of eight hundred; and selling the women and children for slaves, laid the City most smooth with the ground; where, instead of Cedrenians, the word Thafians is put; which were the inhabitants of an Isle called Thafus; far off from thence, and who after the defeat of the Athenians at Egos Potamos, and final ruine of that state, were not taken by force, by Lyfander, but surprised by a trick or slight of his, as we may easily learn out of a broken passage of [*B. mil. Probis, in the life of Lyfanders*] and the full relation of the things, by [*Polyæmus, lib. 1. stratagem.*]

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At Miletus, certain men, being desirous to abolish the popular government there used, brought it to passe by Lyfanders help, thus. At first, in the Feast of Bacchus, they laid hold on those which were most against their faction in their own houses, to the number of 40, and cut their throats. Afterward again, in a full market, they seized on 300, more of the richest of the people, and cut off their heads: whereupon, some of the principal of the people that were left, fearing what might befall themselves, to the number of a thousand, and no lesse, fled to Pharnabazus, the Persian Governour in those parts; who entertained them very kindly, and giving every one of them, a Stater of gold, gave them Claudia, which is a Castle of Claudia (shall I say of the Island Claudia mentioned *Acts 27. 16.*) for a place to dwell in, [*Diodor, year 4. Olympiade 93.*]

The Athenians sent for from Samos, and came to Chios and Ephelus; and having waited the Kings countreys thereabouts, prepared themselves now for a sea-fight: mean while Lyfander sailing from Rhodes, and leaving Ionia on the right hand, went up with his Fleet to Hellepont, to see that no shipping should passe that freight; and withal to reduce such Cities as had revolted from them in those parts, [*Xenoph. Hellen. 2.*]

Lyfander going from Abydus, came with his Fleet to Lampacus, a confederate city with the Athenians; and thither repaired also the men of Abydus by land, and such others as were under the command of Thoraax, a Lacedæmonian Captain: and setting upon the city, took it by force, and sacked it, being rich, and full of corn and wine; and all other provisions: but sent away the Athenian Garrison that was there; according to his word, suffered all freemen there to enjoy their liberty, and having given the spoile thereof to his souldiers, he left the place it self entire to the inhabitants, [*Plut. in the life of Lyfander.*]

The Athenian Navy, which consisted of 180 sail, was wholly surprized and taken by Lyfander at Egos-potamos, in the strait of Hellepont (of all which number, scarcely ten escaped) with 3000. souldiers, besides their Commanders, [*Id. ibid.*]

Cozon their Captain seeing the Athenian State here utterly lost, and fearing the cruelty of his country-men, if he returned to Athens, came with nine ships only to Abbarindas a Foreland of Lampacus: and taking from thence some principal masters of Lyfanders ships, sailed away to Euagoras King of Cyprus, with whom he was formerly of good acquaintance: sending away nevertheless a Post-barque to Athens, to let them know what had befallen him at Egos-potamos, [*Id. ib. with Ippocr. in his Euagoras: Aristot. lib. 2. Rhetor. Justin lib. 5. cap. 6. and Aristid. in Oratio. Rho diaca.*]

Lyfander having rifled their Camp, carried away the ships, and prisoners and spoils, and all, with the found of Pipe and Flute, and Triumphant Songs, to Lampacus. And the same day sent away Theopompus, who had been a Milesian Pirate, with the news of this victory to Lacedæmon; in a most choice ship with pennants hung out, and streamers, and all other magnificent attire; which journey he went in three dayes, Philoctes the Captain, and the Athenian prisoners to the number of 3000. Adimantus only excepted, had all their throats cut, [*Xenoph. Diodor. Plutarch.*]

Lyfander, having set all things in order at Lampacus, sailed to Byzantium and Chalcedon, both which opened their gates unto him: sending away the Athenian Garrisons in both places, upon his word. They who had formerly betrayed Byzantium to Alcibiades, getting away, went first into Pontus, and from thence came afterward to Athens, where they were all ended. And Lyfander leaving Sthenelaus a Lacedæmonian for Governour, both of Byzantium and Chalcedon, returned to Lampacus, there to repair his Navy, [*Xen. Hellen. 2.*]

Lyfander turning out every City, such as favoured the Athenian party, and destroying every where, Democracies, and all other forms of Government whatsoever; left them only, such as at Sparta were called Harmoste; (i.e.) Moderators; to govern them: and dividing each City into ten Wards or Companies, chose out of them ten special men, to whom he committed the sovereignty over all, into which number he chose none any where but such as either had been formerly obliged to him, or would now take an oath to be his: and having by this means created a Decemvirate, or a Government of Ten men in every City, held them all at his own devotion: and did all himself, [*Plut. and Emil. Prob. in the life of Lyfander.*]

Lyfander, having spent some short time in ordering this business, sent word to Sparta that he was ready with 200. sail; with which, together with Agis and Paulanias the Spartan Kings, he forthwith came to the siege of Athens, hoping in a short time to take it: but finding that they defended themselves beyond his expectation, he himself returned into Asia; where he abolished all Republicks, or Democracies, and established every where his Decemvirates, or Government by Ten men: putting many to death every where, and making the rest to get them packing into other places. And whereas at Miletus, his friends to whom he had undertaken to assist them in suppressing

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the Democratic there, had already upon a second advice, fallen to an accord with the adverse faction; he most cunningly, and most perfidiously withal, so wrought the matter, that he delivered no lesse than 800, of the Democratical party to be murdered by those which stood for an Aristocracy in that city, [Plutarch ib.]

The Athenians being so beleagued by sea and land by the Macedonians, obtained at last peace upon certain articles [the Julian Calendar] as *Ptolemy* in his life reports, and that the Athenians, that they had broken the articles, in that they had not suffered their walls within the ten days limited to them to have done it in : whence it is gathered, that that peace or agreement was made upon the sixth of their month Munichion (*i.e.*) upon our 4<sup>th</sup> of April : wherewith ended the Peloponnesian war, when it had lasted 27 years as [*Thucydides* in his 5 book] telleth us.

Shorly after this peace, Darius King of all Asia, when he had reigned 19 years died: where eldest (son and succesor, Artaxerxes, reigned 43 years, [*Diodor. Sic. year 4. Olympiad 93.*] But *Ctesias* who was Physician to this Artaxerxes, saith, that when Darius Ochus died at Babylon: there succeeded him *Arfaspach. Arfices*, begotten by him upon the body of Parysatis, before he came to be King: and that coming to the crown, he altered his name to Artaxerxes: who for the greatness of his memory was surnamed *Mucman*. To which also, as I conceive refers that relation of [*Athenans lib. 12. Diogenesep.*] where he saith, that Ochus when he lay a dying, was asked by his eldest son, by what wisdom and policy he had maintained his State so many years, to the end, saith he, *that having learned by you, I may follow your steps therein:* and that his answer to him was, that he had done it, *by doing right to God and man.* For although Darius Ochus was often urged by his wife Parysatis, who ever loved her younger son Cyrus more than the elder: to follow the example of Darius Hytaspes, and leave him to succeed him in the kingdom, who was first born after he came to be King: and not him that was borne before: yet would he never hearken to her therein: But by his last Will, gave the kingdom to his eldest son Artaxerxes, and to his younger son Cyrus, all those Cities and Territories, which he had at that time under his Government in Asia. [*Plutarch in the life of Artaxerxes. Justin lib. 5. cap. 11.*]

So soon as Artaxerxes came to the Crown, by the perfidious and importunity of Statyra his wife, he took Vadiathes, who had murdered Teriuchmes, her own brother, and husband to Amifrits, who was Artaxerxes his own friend, and cauled his tongue to be drawn backward out of his pole, and there to be cut off: and made Mithridates or Mithridates his son, who had preferred the city Zaris, to the son of Teriuchmes, Satrape or Governour in his room, [ *Cf. ibid.* ]

When Artaxerxes went to Palagadia, where according to the custom, he was to put off his own Robe, and to put on the Robe which old Cyrus wore, before he came to the Crown; and was there inaugurated according to the ancient Regal Ceremonies by the Priests of Persia: Tissaphernes brought with him the Priest, who had instructed his brother Cyrus in his childhood, according to the custom of his country, and taught him the principles of the art Magic; who was in that regard the more easily believed; when he accused Cyrus for having a plot, when Artaxerxes should be putting off his own Robe, to sit upon him, and to murder him in the very Temple, *[Plut. in the life of Artax.]*

*of Ariax.* Ariaxerxes hereupon caused his brother to be laid hold on, purposing to put him to death; and put him in chains of gold, for the reverence he bare to the Regality of his blood; but when he was to be killed, his mother caught him about the middle; and then casting her hair about his neck, and tying it to her own, with many teares and lamentations made, at length procured his pardon; and obtained him to be lent again to his command in Lydia, and other fea Towns in Asia, *[Id. ib. with Xenoph. in Exped. Cyn. lib. 1. Justin. lib. 4. cap. Vlt. and Vespas.]*

Alciabiades brought the power of the Lacedæmonians, who commanded all now by sea and land, withdrew into that part of the Peloponnese which belonged to the Thracians; and carried thither with him a small number of his militia of 500 men and gold; yet left he a far greater quantity of treasure behind him in the Cattle where he was. But the Thracians there, for the most part, perceived the wealth which he had brought, devised how to catch him, and to get his money to themselves: yet him they milled, for he had conveyed himself privily away to Pharnabazus in Phrygia: whom he lo caught, and enamoured with his gentle behaviour, that no man was lo inward with him, as Alciabiades was: whereupon he gave him the Cattle of Gryniun in Phrygia; whereof he made fifty talents a year in tribute, [*Plut. and Emil. Prob. in the life of Alciabiades.*]

The Lyfanderian Feaft, and Games, were instituted in honour of Lyfander: wherein, when Antimachus and Niccratus, contended in Poetry; Lyfander gave the Garland to Niccratus: and when Antimachus took that fo to heart, that he burnt his own Poeme; Plato being then but a youth, cheered him up, and told him, that ignorance

hurt only the ignorant themselves, as blindness did the blind, [*Plut. in the Life of Ly-*  
*cander, with Diador. 4. years 93. Olympiade, out of Apollodorus.*]

In the next Olympiade after the taking of Athens by Lylander, wherein Crocinus a Thessalian, won the prize in running, which is counted the 94, Olymp. Xenophon saith that there was an Eclipse of the Sun. [ *Hellen 2.* ] which the Astronomical account sheweth to have fallen upon the 3. of our September in the forenoon.

court-flaweth to have fallen upon the 3, or the 4<sup>th</sup> September in the last week of the month.

When Cyrus was gotten back again late into Lydia, remembering how he had been shackled by his brother, he began to call to mind, how he might hereafter keep himself out of his brothers danger, and withal, if it might be, how to make himself king of his room. Therefore he lifted as many Grecian soldiers as possibly he could, and under this and that colour, gathered a great army of several nations, that with them he might come upon his brother as unprovided as might be; [*Xenoph. Exped. Cy. lib. 1. Platarch in the Life of Artaxerxes.*] He went also unto Lylander a ship, made all of gold and Ivory, of two cubits high; congratulating him thereby, for the great Victory he had gotten by Ictas, which Lylander laid up in the treasury of Brulades, and Acanthians; [*Platarch in his Lyfander.*] And when Lylander came to him at Sardes to deliver him a present from all the confederate cities, of lundry things (among which perhaps was that jewel or neck-lace, which *Elian. Var. Hiflor. lib. 12. cap. 1.*) Ictas, was sent unto him from Scopas the younger, out of Theffaly) Cyrus also, to welcome him, shew'd him his Orchard, which he had laid out and planted with his own hand, and entertained him with such discourtse of husbandry, as is set forth by *Xenophon in his Oeconomies* in the person of Socrates.

Among the Persians, Satabarzanes accused Orontes; for keeping company with Parysatis the Kings mother: whereas otherwise he had ever lived in a fair reputation of chastity, therefore was Orontes put to death; and Parysatis grew discontent with her son, and caused Mithridatis, Terituchnes his son, to be made away by poison,

[*Clefiar.*] Alcibiades having learnt, that Cyrus intended to make a war against his brother, and that the Lacedæmonians had a hand therein; he had purposed to hasty away to Artaxerxes, to make him the first discovery of this treason, hoping by this means, both to procure a benefit to himself, as Themistocles had done before him; and withal, by the kings help to free his country of Athens, from their Lacedæmonian bondage. In this mean while, Critias, one of those 30 Tyrants, whom Lyander had left over the Athenians to rule them, gave him notice, that unless he took order, to save Alcibiades made away, all would come to nothing, that he had done at Athens, neither yet did Lyander do any thing hereupon, untill a cipher was brought him from Lacedæmon, commanding him expressly, to dispatch him: whereupon Lyander sent to Pharnabazus, to let him know, that unless he forthwith delivered up Alcibiades into his hands alive or dead, the league made between the king and Lacedæmonians could not stand, but all would break out again; and hereupon Pharnabazus sent Sufamitres his Uncle, and Magzus, (whom Emil, Probus calls Bagoas) to murder Alcibiades, whilst he was in a certain place in Phrygia called Melite, situate in the mountain of *Elophor*, and was preparing for his journey toward the king.

The people of the country whom they had hired to do the deed, durst not attempt it by two or handy throats: but in the dead of the night, laying a great deal of wood round about the house, wherein he lay a sleep, let it on fire; and when Alcibiades had gotten through it, and was elcapping away, they shoot their darts and arrows at him, and to kill'd him, and carried his head to Pharnabazus: the rest of his body, a *free-beat* was of his, wrapped in her own gown, (which a little before he had dreamt, he was wrapped in), and buried in the same fire which the house was burned with; making him as fair and as honourable a funeral, as the time and place, and her prebent ability afforded, [Ephorus lib. 17, cited by Diad. year 3. Olym. 94. Arifist. Hifer. Animal. lib. 6, cap. 29. Cic. lib. 1. de Divina. Vray. Max. lib. 1. verap. 3. Justin. lib. 5, cap. 8. A-thene. Deipnopol. lib. 13. Plutarch and Emil. Prob. in their themselves for a Tyrant of Byzantium; and be-

lib. 13. *Ptolemy and Emilius, Prob. in their lives of Alcibiades.* Clearthus a Lacedæmonian, bearing himself for a Tyrant of Byzantium; and being overcome by his own people, led by Panthoeas, stole away by night, and came into Ionia; where growing into familiarity with Cyrus, whose mind was at that time wholly set upon making of a war against his brother, wrought so far upon him, that he was made by him General of all his forces: for finding him a man of a haughty spirit, and a courage apt to embrace any employment; he gave him 10000 talents, with which he raised forces; and marching out of Cherfoneus made war upon the Thracians, that bordered northward upon Hellepont: which because it seemed for the advantage of the Grecians, therefore did the cities of Hellepont contribute willingly to the maintenance thereof: so that these forces were maintained under hand for the use and service of Cyrus, [*Xenophon de Expedis. Cyri. lib. 1. Diodor. year 2. Olympiad.*]

Then

Then Lyfander in hostile manner wasted the Province of Phrygia and other places of Pharnabazus his government, he forthwith flew to complain of him at Lacedæmon, where himself was in great esteem and much beloved, because he had at all allies, ever upheld their State, against their enemies : and theretore the Ephori being much incensed against Lyfander, took Thorax a great friend and favourite of his, and because they found that he had store of money in his house, put him to death : and sending their cypher, called Lyfander himself home out of Asia. Hercupolis Lyfander was faine to entreat Pharnabazus to write other letters in his justification, which he openly did, and that in so good a manner, as Lyfander himself could wish them away by Lyfander himself : which when he came to Lacedæmon, and there delivered to the Ephori, he was thereby made the proper informant against himself, [*Plot. and Enil. Prob. in their lives. of Lyfander, and Polyæmus, lib. 7. Stratagem.*]

Not long after, hardly and with much ado, he got leave of the Ephori to travel, and to visit the Temple of Jupiter Ammon; pretending that it was to pay the vows which he had made before he entered into certain battels, which he had fought in the service: but he was to be bribed the Priests there, for his own ends and purposes. And to that end he carried with him a large proportion of monies; and had there besides his usual Lybie, an old friend and host of his fathers: and for a memorial of that friendship, his younger brother had his name given him *Lybie* by his father. But the chief Priest of that Oracle would not be bribed: nor that only, but they sent messengers to Sparta, to inform against him, for attempting to do so: whereupon when he returned to Sparta, he was called in question for it; but was acquitted by the court.

*Diador*, year 2 of the 94 Olympiade, Plutarch and Emil. *Probus* in their lives of *Lysander*.

der.] At this time all the cities of Ionia gave only Milesians, which were under the government of Tiliaphernes, fell over to Cyrus, for when Tiliaphernes residing at Mileus, perceived that the Milesians had the same inclination towards Cyrus that the others had, he prevented that purpose of theirs, by killing some of them, and turning others out of the country: but when coming to Cyrus were graciously received by him; and he gave them forth with an army by land and sea, to restore them to their right again [cf. *Xen. de Exped. Cyb. lib. 1. p. 244.*] among his land companies there was one Socrates of Achaia with 100. Coriaces, and Pafio of Megara with almost 700. more, [*ib. p. 245*] But Tamos an Egyptian, Cyrus his Ammiral, with 2 ships; kept the fleet by sea. [*ib. p. 252.*]

Cyrus lent to Artaxerxes, praying that he would be pleased to nullify him being his brother, with the government of those cities, rather than Tiliaphemes : in which (sure his mother also fiddled hard for him ; so came to pass that the King perceived not that his son intended towards himself, but thought that Cyrus had kept an army of men, but his only intent to oppress Tiliaphemes : and was well enough content, that they would try it out between themselves. For Cyrus duly sent unto Artaxerxes the tribute payable out of those cities, which Tiliaphemes formerly held, [ 16.

This Cyrus, who never came to be King, either of Persia or Babylon, is the man, whom Geor. Harvartus, lulled, as it seems, asleep with some pleasing fancy of his own, would needs have to be him, who after the end of the Babylonish captivity, licensed the Jews, with their Governour Zerobabel, and Joshua, *st. Jelu*, the son of Jozadake the High Priest, to return into their own country: whereas Artaxerxes Mucmon was then King of Persia; and Johannes, who in [*Zechariah* *ca. 12. 11, 22, 23.*] is called Johanan and Jonathan, was High Priest of the Jews; and the Governour of the Jewish Nation, was a certain Artaxerxes Lord, whom Josephus Antiquit. [*lib. 11. cap. 7.*] says was called, *Rageser*, a Captain of another Artaxerxes: as Rufinus translates him; (*i. e.*) another from Artaxerxes Longimanus; of whom Josephus had spoken in the next precedent Chapter. But the relation which he makes of these men, is this:

this: Jesus was brother to John the High Priest, whom Bagoces much affecting, promised to bestow the High Priesthood on him, when ever it should fall. In confidence whereof, the said Jesus bearing himself bold : first fell into contestation, and afterward into an open brawl with his brother in the very Temple ; and therein provoked him so far, that his brother slew him on the place. Which done, Bagoces came, and entering the Temple, profaned it : saying that the High Priest had already polluted it with his own brothers blood : and for seven years after, vexed the Jews for that murders sake, laying a heavy fine upon them : to wit, that before they offered their daily sacrifice, they should pay *(not for every year, as the common translations of Josephus, and out of them Salsianus have it) but, for every lamb*, 50 drachmaes. Which punishment continued so long as that Johannes the High Priest, who committed that fact lived, and as it

leemeth.

seemeth, no longer ; and whom we rank also with the time, not of Artaxerxes Ochus ; but of this Artaxerxes Mnemon ; and but with the beginning of his reign neither, which we therefore do, because we find mention of this Jonannes or Johanan (though not then High Priest) in the book of *Ezra* *chap. x. v. 6. with Nub. 12. 23.* For between the 7 year of Artaxerxes Longimanus, to which that History of Ezra refers, and the end of the 7 year of Artaxerxes Mnemon his reign, (before which we suppose and take for granted, that this Jonannes died not) there passed no life than 70 years (pace, according to our account. And lo, he dying after the 90 year of his age, his son Jaddus, succeeded in the priesthood, and held it to the reign of Alexander the great; and died about the 83 of his age, it we suppose him to have him been born toward the end of Darius Nottus his reign. But this by the way: we now return to our Chronology, and the death of Cyrus the younger, who was taken out of this life, before he attained to the 22 year of his age.

469. 22 year of his age. Cyrus felt obligers to Lacedæmon, praying them, that as he from time to time had supported them with men and money against the Athenians, lo now they would defend him, telling them further in his letters vauntingly; that if they lent them foot, he would give them horses; if horsemen, Coches; if they had lands, he would give them new-slaves; if towns, cities for their reward; and as for their wages, that they should have it not by tale, but by weight, paid down unto them. Hereupon the Lacedæmonians, conceiving that what he asked at their hands, was but right, and that this war would sort out to their advantage, taking no notice against whom it was, decreed to defend him alike: seeking to ingratiate themselves with Cyrus, and if things fell otherwise than well, yet they had a fair excuse to Artaxerxes that they had received nothing against him in person, and the Ephory dispatched away presently their letters to their Ammiral at Samos, to do whatever Cyrus required at his hands. [*Xeno, lib. 3. Hellen, Diodor, year 4. Olympiade 94. Juslin lib. 5. cap. ult. Plutarch in the Life of Artaxerxes.*]

The Lacedæmonian Ammiral therefore with his ships put over to Ephesus, there to meet with Tamos the Egyptian, Ammiral to Cyrus, and offered him his service to the utmost of his power, he joynd his fleet with his; and attending him from thence round about the coast of Ionia, unto Caria, wrought so, that Syenelis who commanded all there, could not stir to hinder Cyrus in his march by land against his brother [Xenophon and Diodor, ib. with Xenophon, Cy. lib. i. pag. 348, and 252.] Diodorus saith that the Lacedæmonian Ammiral at Samos, whose name also was Samus, had 25,000 men and Tamos 5,000: whereas upon the more assured testimony of Xenophon, in his book of this journey, undertaken by Cyrus, Tamos had only 2500 men, and Pythægoras the Lacedæmonian, (for him he maketh the other Ammiral, and not Samus) 250.

Cyrus having now his army on foot, and resolved to march into the upper Asia,<sup>[Eusebius]</sup> gave it out, that he went against the Persians, which, said he, make often irruptions upon the places of my government, and therefore sent for Clearchus the Lacedæmonian, Aristippus of Thesaly, Xenos of Andria, the banishment of Miletus, and the Army of Hippodamus of Samos, who were famous in Greece, and had been before in the Persian wars; which lay at the siege of Miletus, Proxenus a Boeotian, with all the power he could raise, and such as were willing to follow him, and were ready to go, and to do what he commanded; he made Grecians or others to repair unto him with all speed to Sardes, [Eusebius] he expelled the Macedonians from the city, and sent them back to their country.

*Cy. lib. 7.*

Tidaspheernes perceiving that greater preparations were made, then a bare going  
against the Pisidians could require; with a troop of 500 horse, hastened him away; with al-  
the speed he could possibly make to Artaxerxes, who informed hereof by him, began  
preliminary to make provisions for the war; *Xenoph. de Exped. Cy. lib. 1.*

Cyrus, having left some trusty Persians, friends of his to look to Lydia, and entrusting Tamos, his Ammiral, an Egyptian born, but a sure card, to take care of the cities of Ionia and Eolia in his absence : himself, with his army, marched towards Caria and Pisidia, giving still out, that certain persons in those parts, began to grow unruly,

[Diodor.]

[Diodor.] But how Cyrus gathered his army, and with them marched up against his brother; and how the battail was fought between them, and how Cyrus perished in it, and how the Grecians that went with him came back again safe to the sea, (Cyrus) into Asia the left) Themistocles of Syracuse hath delivered, saith Xenophon, in the beginning of the third book of his Greecian Historie, in which place of Xenophon, we are to compare that saying of Plutarch, in his booke, [de Gloria Athenien]um where he saith, ὅτι οὐδὲν αὐτοῖς καύρησιν ἔπειτα, γὰρ ἐκ τῶν ἀπορίας, καὶ ἀναστάσεων, καὶ θανάτων πολλὰ κέραια συνέστησαν τοῖς Στρατηγοῖσι καὶ τοῖς πόλεως ἀρχαῖς, καὶ τοῖς ἀπὸ τῆς πόλεως ἀρχαῖς καὶ τοῖς ἀπὸ τῆς πόλεως ἀρχαῖς. (1.) Xenophon wrote a history of himself setting down how he played the Captain, and what feates he did, and then made as if Themistocles of Syracuse had written it: giving away the glory of this writing to another man, that the things therein written of himself, might finde the more credit in the world. And another place in Suidas, where he sheweth, ὅτι οὐδὲν αὐτοῖς καύρησιν ἔπειτα, γὰρ ἐκ τῶν ἀπορίας, καὶ ἀναστάσεων, καὶ θανάτων πολλὰ κέραια συνέστησαν τοῖς Στρατηγοῖσι καὶ τοῖς πόλεως ἀρχαῖς, καὶ τοῖς ἀπὸ τῆς πόλεως ἀρχαῖς καὶ τοῖς ἀπὸ τῆς πόλεως ἀρχαῖς.

ὁμοτιμία, ἀλλὰ τὴν μετὰ τὴν ἐκείνην, &c. (i. e.) That the Expedition of Cyrus, which commonly goes with Xenophon's History of the Grecians, and some other Pieces concerning his own country, were all of Xenophon's own writing: For indeed, these books of the Expedition of Cyrus, went heretofore with the rest of his Works, as if they had been of that Action: In the end whereof, he plainly says, that the winter thereof, was present in all that Action: and therefore the work it self, which is full of the praise of Xenophon worthy acts therein, is attributed to him; not only by Ptolemy, but long before him by Cicero, Dionysius, Halicarnassus, Hermogenes, Laertius, Athenæus, and (not to speak of our Divines, Eusebius, and Jerom.) by Arianus of Nicomedia: who also had the surname of *New Xenophon* put upon him; as we read in Photus and Suidas: both because he comprised the discourses of his master Epictetus in 4 books, as Xenophon had done those of his master Socrates in the like number; and also, for that as Xenophon had written that Expedition of Cyrus in 7 books, so he had written the Expedition of Alexander in as many: though that former Anabasis or Expedition of Cyrus, because that hath a brief Proem to every book, he in his Anabasis, or Expedition of Alexander did not altogether imitate that former Anabasis or Expedition of Cyrus, because that hath a brief Proem to every book; but none to the book in general, as Laertius hath observed: whereas this in every book, have the sixth, maketh a transition, by way of an epilogue or summary of the precedent books, which becafe Xenophon uteth not in his, with some other occurrences in those books, which relish not altogether of Xenophon: therefore I rather incline to think, that these books were of Themistogenes his writing; and not of Xenophon's. However, following the authority of those ancient Worthies, I have all along given him the name of Xenophon, as they have done before me.

Now of those five heads, mentioned by *Xenophon in his said 3 book Hellenic*, and said to have been written by Themiſtogenes, the four first are wholly comprised in the first book of this *Anabasis*, or *Expedition of Cyrus*. 1. The gathering of his army. 2. Their marching into the Upper Asia, and coming to the place where they fought. 3. The manner and issue of the fight it self: and 4. The fall of Cyrus in that battle.

For Cyrus moving from Sardes, (where Xenophon met him being sent for from Athens by Proxenus the Boeotian, and there lifted himself for the action, as we find in the 3<sup>d</sup> book) came to Celæus in Phrygia, and there stayed 30 days: in which time Clearchus, and other Greek Commanders came from divers parts, and by sundry ways unto him: and thereupon a general muster, were found enrolled, eleven thousand Corinthians, and about two thousand Thargateers,

From Celene Cyrus came with his army to the bank of Cayster, where he received money from Epixaea : Syenefis, the King of Cilicia his wife, ( with whom Cyrus was thought formerly to have been too familiar ) and therewith paid his army ( with whom he was then 3 months behind, at which they much repined ) four full months wages. Epixaea came five days before Cyrus to Taurus in Cilicia : and by her perswasion, her husband Syenefis, coming thither also to him : gave him a vast summe of money toward the relief and maintenance of his army : And both Celcias and Diodorus adde, that Syenefis, like a wife man, supplied Cyrus and Artaxerxes too, with necessities for the war. For having two sons, he sent one of them to Cyrus with a competent number of men for his service, but had sent away the other privily beforehand to Artaxerxes, to let him know, that having such an army compeupon him, he durst not but keep fair with Cyrus, and openly joyn with him, nevertheless that he continued a true servant in heart to Artaxerxes, and would fall over to him loon as he could spie out his opportunity. Cyrus stayed 40 dayes at Tarsus, where the Grecian companies told him plainly they would march no further. But Clearchus by his wisdom took them off from that mood ; and so they came to Iliss, which was the utmost city of Cilicia, where Cyrus his Fleet met him, bringing him 700. Diodorus faith 800. Corceletes : which the Lacedemonians had sent him under the command of Chirotophus ; and there also 400. Corceletes, which had formerly served Artaxerxes under their Captain Abrocomus, came into his Camp : but Abrocomus himself, leaving Phenicia with 300. throublome men, marched away to Artaxerxes, though he came not to him till five dayes before the fight : so that by his abandoning the place, Cyrus passed the gates, or streights of Syria, and so came without stop or hinderance to the place where the fight shortly after was : having made in all from Ephesus to that place, 93 dayes or dayes journeyes, and in them marched 535 Parafanges, which make 1605.000. hurlings.

The place where the *lagna* was called *Cynaxa*, as *Plutarch* saith; and is 500, *li* leagues from *Babylon*: from whence, whereas it is said in the 2<sup>o</sup> book of the *Explication of Cyrus*, that the night was 3060, *li* furlongs from *Babylon*, *Jacobus Capellus*, thinks it should be read, from *Swie*. In the army of *Cyrus* there were reckoned of the *Grecians*, upon the point of 13 thousand men (though *Justin*, lib. 5, cap. ult. saies, there were not above 10 thousand) of which there were 10 thousand 4 hundred *Collectores*, 2500, *Targarets*; and of other nations 10 thousand, and near upon 3000 *hooked chariots*. Of *Ataxerxes* his part; there were 900 thousand men, and 15 hundred *hooked chariots*:

but Ctesias Cnidius, who was in the battle, quoted by Plutarch, and Ephorus, cited by Diodorus, say there were in his army but 400 thousand only. In the fight there died of Artaxerxes his side 15 thousand, as Diodorus faith of the other 3 thousand; but Ctesias in Plutarch affirmeth, that the number of the slain given by Artaxerxes, was not above 9 thousand; but that in his judgement, there could be no less than 20 thousand. I lost that day. But whatever the number was, this battle was fought the 4 year Olympiad 94, when Xenonius was Pretor or L. Chancellor in Athens one year before Socrates was there put to death; as [ *Diogenes Laertius reports in the life of Socrates.* ]

In this fight the two brothers met, and Artaxerxes was first wounded thorough his coat of armour; which wound Clefias faith that himself did cure. Bar Cyrus carried on with this good success against his brother, spared for no dangers, and so was slain by an unknown hand in the battel. Artaxerxes spent his rage upon the dead body of his brother, levering his head from the body of him, and cutting off the hand that had wounded him from his arme, and carried it about in a triumphant manner: which his sorrowful mother, coming her self to babilon, with much ado got together, and carrying his reliques to Babilon, there bestowed burial on them. This encounter of the two brothers, is more amply delivered by Plutarch, out of Cicero and Dion.

The King coming to reinforce his Camp, there found and took Cyrus his Concubine, a woman so much renowned for her wit and beauty, [*Xenoph. lib. 1. Exped. Gr.*] She was a Phocæan, born in Ionia, the daughter of one Hermotimus, called at first by the name of Mitro; but afterwards by Cyrus (because the seemed nothing inferior to Alpa-fia the Milerian, who was Pericles his Mistress, of whom I spoke before, in the year of the World 3564.) Alpa-fia. Artaxerxes was wondrously desirous to get her into his hands; and when she was brought bound unto him, he grew exceedingly wrath with those which so brought her, and laid them in irons for their pains: and ever after esteemed her above all the Harlots he kept, (which were in number 360. all choice beauties) and made potent on her, [*Plut. in the lives of Pericles and Artaxerxes, Elian. Var. Hist. lib. 12. cap. 1. Justin. lib. 10. cap. 2.*]

The Grecians, on the other side, not knowing what was befallen to Cyrus, kept on fighting till, and in their quarter beat Tisaphernes, and all his power; in which quodion yet of the Grecians there were not in all, above fix thousand, as Isocrates tells us in his Panegyric: adding, that they were none of the choicest Grecians neither: but the meer refuse of them, and such as could no longer live in their own homes: and these now in a strange country, forsoaken of their fellows, betrayed by their companies, and bereft of their Captain, whom they followed to this war. But the King coming with the mane of his army to the rescue of Tisaphernes, fell upon their Camp and rifled it, which yet they returning from the pursuit of Tisaphernes, recovered and beat the King out of it again; and lodged therein that night, supperless for the most part that night, as well as dinnerless the day before. And here ends Xenophons first book of *Cyrus his voyage*.

The second book lets forth, how these Grecians after the command of Clearchus their Leader, intended to return home again : and to be himself their guide on the way : and convey them back with his own forces ; and to be himself their guide on the way : and breaking this promise and league and oath made unto them, procured Clearchus, with Proxenus, Agias, and Socrates, Colonels, and so more Captains of companies, and 200 common soldiers, to be murdered. Ctesias also (which had formerly told us, how cunningly Tiphanes, by the means of one Menon a Theffalian boye, and by his juggling, and by his lyeing and foefwearing had gotten Clearchus, and the rest above mentioned into his hands, and sent them away half bound in irons, to the King at Babylon) : and how Ctesias himself, who was Physician to Parysatis the Kings mother, did by her meenes do many good offices to Clearchus, whilst he lay there in prison : and how the King at her lute, had promised and sworn too, that Clearchus should have no harme : and yet nevertheless, how the King afterward by the meane and infriagation of Statyra his Queen, caused Clearchus and all the rest of the Commanders, Menon only excepted, to be butchered : and how all the rest of the bodies were thrown out and devoured by wilde beasts and birds, only the body of Clearchus was covered with a huge fan of hair, call'd upon by the mighty wind, and so preieved, (*Ctesias in the Collections of Phisicall, and Naturall history, in the life of Artaxerxes.*)

*d.* In the third book, and the four following, is declared how the rest of the Grecians, who kept themselves out of Tithaphernes his clutches, returned into their own country : and how the soldiers by the persuasion of Xenophon, having lost their old ones, chose them new Captains to command them, (of whom Xenophon himself was one, chosen in the room of Proxenus) and by their conduct, passed thorough so many Countries of the enemy, and endured so much cold in the Winter season, and infinite other miseries and dangers, and thorough them all came safe home

at last: the summe whereof is to be found in [Diodorus Siculus, in the History of year 4. Olympiade 94.] to which a man may adde, what is in Ilocrates his Panegyric.

Artaxerxes, for his good service in this war, bestowed upon Tissaphernes all the Governments which his brother Cyrus held, besides what he had before, [Xenoph. Hellen. lib. 3. Diad. year 4. Olympiade, 94.] and having heaped many other large gifts and favours upon him; gave him above all, his own daughter to wife; and used him ever after as his most confident friend and servant, [Diod. ib.]

The Carian, who wounded Cyrus in the thigh, so that thereof he died, Parysatis, the kings mother caused, after ten dayes torment, his eyes pulled out, and boiling lead powred in at his ear-holes, to be done to death. Mithridates, who gave Cyrus his first wound, and in his cups afterward, bragged that he had killed him, was put between two boats, and there lay 17 dayes, and untill he was eaten out with worms: as for Bagabaur, Artaxerxes his Eunuch, who at his command, had cut off Cyrus his head, and right hand, Parysates was him of the king at Dice, and having gotten him; caused him to be fhead alive; and then his body to be laid athwart three crosses, and his fhead skin to be hung up by it; and then Parysatis, at the humble suite of the king her son, left of mourning for Cyrus, [Ctesias, and Plutarch in the life of Artaxerxes.]

Parysatis, caused the Queen Statyra, hir daughter in law, to be poisoned in this manner, Statyra had a maid servant about her, which was all in with her, called Giginis or Gigin: whom Dioneais to have been a voluntary instrument in her death: Ctesias, that her hand indeed was used in it, but against her will: him which gave the poison, Ctesias calls Bellitara, but Dioneais, Melanas: There is a little bird in Persia, called Rhintaces, or Rhindaces; which hath no excrements at all; but all her guts are fully stuit with fat: one of these birds, Parysatis, as the late at table with Statyra, took and cut in two with a knife, which was poisoned on the one side, gave the one halfe, which was toward the poisoned side, to her, and the other she took and ate her self: as Ctesias thinks: But Dioneais saith, that not Parysatis her self, but Melana her maid, carved to her with a poisoned knife; but when the Queen died in extrem torments after it, the king suspected his mother for it, as one who knew well the cruelty and implacable disposition of her nature; and caused her servants and carvers to be questioned, and had to the rack about it. But Parysatis kept Giginis a long time in her own chamber; and though the king required her, yet would she not give her up to justice, till at last, Giginis her self desiring the might steale to her own lodging by night, Artaxerxes took her and punished her as a poisoner. As for his mother, he neither did, nor said any hurt to her: but when she asked leave to retire her self to Babylon, he gave it her; but told her withal, that while she lived, he would not come there, [Plutarch, ibid.]

Arifto, with some others, surprised the city of Cyrene: and in the tumult, slew 500 of the principal men of the inhabitants, of the rest, the better sort elapsed by flight. These associating to them, some 300 of the Messenians, whom the Lacedemonians at this very time, had turned out of their country, came into the open field, against those, who had possessed themselves of their City. In the fight there was a great slaughter made of the Cyrenians on both sides, as for the Messenians, there were scarce any of them left, yet when the fight was ended, the Cyrenians came to an agreement between themselves; and taking an oath each to other, never after to remember by-past injuries, lived in good correspondence each with other, in the Government of their Commonwealth, [Diod. year 4. Olymp. 94.]

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Tissaphernes (for whom Pharnabazus is by error crept into Diodorus) being sent by Artaxerxes, to take charge of all the governments in the lesser Asia, would have drawne into his hands all the cities of Ionia also, Xenoph. Hellen. l. 3. Diad. year 1. Olymp. 95.]

Now when, upon his coming, all the petty Governors and Cities, who had any ways adhered to Cyrus, grew afraid what would become of them, they all, by their particular messengers, sued to Tissaphernes for his favour; but he that was the chieft of all, Tamos the Egyptian, of whom I spake a little before, Governor of Ionia, putting himself, with all his treasures and sons, all save Gaus, (who became afterward the Kings General) aship-board, went with his fleet into Egypt, to Plammyricus the king there, bearing himself bold, upon the many good offices, which he had formerly done unto him; But Plammyricus, casting off all respects of gratitude, for courtesies received, and pity towards a poore suppliant at that time, butchered him and all his children, onely to possesse himself of the ships and treasure, which he had brought; [Diodorus, ibid.]

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The Grecians (of whom I spake before) departing from Trapezus, which was the first city of Grecians which they came unto, and is situated upon the coast of the Euxine sea, in the country of Colchos, after three dayes march, came to another Greek City, and in the same country of Colchos, and a sea town, as the other was, called Ceratunta, and there they stayed ten dayes, and multered their men, whom they found to be 8600, which were remaining of the 10000, which they carried out; the rest were lost either by the enemy in the battle, or by the snow, or other sicknelle in their return: from thence they went thorough the countries of the Molyssians, the Chalybes, and Tybærians, and came to a Greek town called Catoira, a colony of the Synopiæns, eight, or rather, as the order of the history implieth, five months after the fight in the country of Babylon, having made from thence to this place, 120 stages, or dayes journey, and marched 620 parasanges, 18600 fadongs; and here they staid 45 dayes, [Exped. Cy. lib. 5.]

During their abode here, they made their provision, partly out of the market of Catoira, and partly by such booties, as they got out of the countries adjoining of Paphlagonia; and on the other hand, the Paphlagonians, if they found any of them stragling from the camp, did as much by them; untill at length Corylas, who was governor of the Paphlagonians, let all things straight between them. Afterward these Grecians getting shipping from thole of Heraclea, and Synope, came to Harmone a port town of Synope, where they staid five dayes; and from thence to Heraclea, a plantation of the city of Megara, made in the country of the Myriandeni, and came to a Peninsula, or neck of land there, called Acherusia: here they divided themselves into three companies. The Arcadians, and Achæans, which made above 4500 men, all corseleteers and foot, having gotten shipping of the Heracleans, put themselves speedily aboard; that coming unawares upon the Thracians which inhabited Bithynia, they might get the greater (spoile of) them, and landing at the port of Calpe, (which is in the middest of their sea coast) by night, went to the next towns and villages, six mile up into the country. But these Thracians thus provoked, flew upon them, and flew many of them; for one regiment of them, with their Colonel Smicrates, was quite cut off, and of another company of theirs, there were but eight persons, with their captain Hegelandrus that elapsed; the rest were fain to fly to a hill for safeguard; where they were preliely close besieged, Chirofophus with 1400 corseleteers, and 700 targateers, (which were themselves Thracians, and had followed Clearchus in that voyage), went from Heraclea all along the country on foot, and when at length he came into Bithynia, growing there somewhat fiddly, he got shipping, and came with his men late to Calpe. And Xenophon with his brigada, consisting of 17 hundred corseleteers, and 800 targateers, and some 40 horse more or lesse, came by sea into a country which parts thole Thracians of Bithynia from the country of the Heracleans; and from thence marching thorough the body of the country, came and reduced thole, who were besieged in the hill, by the Thracians; and so at last came all together into a body in the port of Calpe, [ib. lib. 6.]

There died Chirofophus, and in his place, was chosen to succeed, N. of an Asian born; who when he saw his company miserably oppressed with hunger and other wants, gathering together, to the number of two thousand men, went a foraging all over the country of Bithynia: these first Pharnabazus let upon with his horse, which he lent to help the Bithynians; and withal, that with their further assistance, he might keep these Grecians from falling upon his government of Phrygia. These horse at first onset, slew of the Grecians no lesse then 500, the rest flying to a hill for safety, were by the coming of Xenophon rescued from the enemy, and so all returned safe to the camp before fun-ter. But when Spithridates and Rhathines, came with more companies to succour the Bithynians, the Grecians obtained there a notable victory of them, and in memory thereof, erected a Trophy upon the place, and then returned to their camp by the sea-side, being distant some 7 or 8 miles from thence. After which victory he gotten, their enemies provided for their own indemnity, by driving their cattle, and carrying away their families and goods, from thence into remoter parts. But when the Grecians, having passed quite thorough Bithynia, found nothing to relieve themselves withal in the parts where they were, they returned back a day and a nights journey, into Bithynia again, and there found and brought from thence flocks of prisoners, and sheep and other provisions for their own support: and six dayes after came to Chrysolopolis, a city of the Chaldeonians, where they stayed seven dayes; and there sold the booty which they had gotten, [ib. 6.]

Pharnabazus fearing lest these Greeks would make war upon his country, wrought to with Anaxibius, the Lacedemonian Ammiral, that he transported them all out of Asia to Byzantium: And then Anaxibius returning from thence with Xenophon into Asia, had word sent him to Cyzicum from Aristarchus the new Governour of Byzantium, that Polus was appointed Ammiral in his place, and that he was outward of his

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his way, as far as Hellefpont: and therefore failing from thence to Paros, he sent to Pharnabazus, and demanded the money which he had promised him for transporting the Greeks out of Asia: which not obtaining, he dealt with Xenophon in all haste, to carry them back again into Asia. But Pharnabazus prevailed for far with Aristarchus the Governour of Byzantium, that he brake the neck of that design: whereupon Xenophon was fain to put himself in pay under Sentes the King of Thracia: the winter not being yet over, and the cold too violent, that many of the Greeks lost, some their noses, some their ears thereby, [ *ib. lib. 7.* ] and *Diodorus* tells us, that part of these Grecians returned into their own country: but that the greatest part of them followed Xenophon into Thracia, to the number almost of 5000. [ *year 1. Olympiads 95.* ] where by it appears, that the number is mistaken in him, where he says, that there came to Chryopolis onely 3800. men, [ *year 4. Olympiads 94.* ]

The Ionian and other Greek cities throughout Asia, partly out of a desire of their own liberty, partly for fear of Tissaphernes, because they had ever preferred Cyrus before him, refused to admit of him; and dispatched away their messengers to the Lacedemonians, praying them, that since they were the Princes and Protectors of all Greece, they would not neglect nor abandon them, being Greeks, though dwelling in Asia: but would take order, that their country might be kept free from devastation and spoil, and themselves enjoy their liberty as others, [ *Xen. Hellen. li. 3. Diodor. Sic. year 1. Olympiads 95.* ]

This petition was very welcome to the Lacedemonians, who, according to the manner of men, the more they had, the more they would have; and not content to have doubled their estate by the accession of the Athenian power, affected now nothing less than the sovereignty and dominion of all Asia, [ *Justin. lib. 6. cap. 1.* ]

The Lacedemonians therefore, promised them aid at first word: and forthwith sent to Tissaphernes, to pray him not to make war upon the Grecian Cities that were in Asia. But he beginning with the city of Cuma, waited all the Region belonging thereto, and carried many prisoners from thence, and then came with his army, and sat down before the city it self: but because the Winter coming on, he could not take it for the present, he let a great ransom upon the prisoners, and so for that time brake up his Siege, [ *Diodor. ib.* ]

Hecæumon was Thimbron sent into Asia with an army; wherein were 1000, new made citizens of Laconia; 4000, of Peloponnesus, and 300, Athenian horle, who had formerly served the 30 tyrants of Athens: such as the City had rather should be wasted away, and spent in foreign services, than be kept at home to do greater mischief. And to these Thimbron, when he came into Asia, added many more taken out of the cities of the country, [ *Xenoph.* ] for at Ephesus, what out of the confederate cities, what out of other places, he lifted 2000. and having now an army of 7000, men, he marched some 15 miles further into the country, and at his first assault took Magnesia a city of Tissaphernes his Government. And from thence went to Tralles a city of Ionia, and began to besiege it; but because the situation of it was very strong, he left it, and came back to Magnesia; which was no walled Town: and therefore leaving least to soon as he was gone, Tissaphernes would take it again, he removed it to a hill thereby called Thorax. And then left to wasting of the enemies country; and thereby exceedingly enriched his army. But hearing that Tissaphernes was coming down upon him with an army of Horle, he retired to Ephesus, [ *Diodor.* ] For not being able to encounter his horle, he durst not keep the plain; thinking it enough if he were able to keep the countries, where himself was, from being harrowed and wasted by the enemy.

When as now the Grecians under Xenophon had served Sentes three months in Thracia, there came unto them Charninus and Polyneus sent from Thimbron, to tell them, that he had great need of their help in Asia against Tissaphernes: and that he would give them a Dacic every man by the month for his pay: to every Captain of a company, two Darics, and to every Colonel four. But when Xenophon told them, that for his part, he was purposed to be going home into his own country; the chief of all the army came unto him, and humbly and earnestly besought him not to leave them untill he had carried them from thence, and delivered them into Lamprocus; where he met and conferred with Euclide, the Philasian Poet. Then passing thorough the territory of Troas, they came to Pergamus; where Xenophon was entertained by Hellas the wife of Gongylus of Eretia, and her two sons, Gorgius and Gongylus: by whose advice and counsel, when he had gone about to entrap and take Asiatides the Persian, but had failed thereof, and not without great danger to himself and all his company: at length by chance his soldiers lighted on him, took him with his wife and children, and horle, and all that ever they had; which was exceeding much: and presently after came Thimbron to them, and received the army from Xenophons hand; and

and mingling them with the rest of the Grecians in his army, he presently led them against Tissaphernes and Pharnabazus, [ *Exped. Cy. l. 7.* ]

And here end the seven books of the *Expedition of Cyrus*, the writer whereof, whosoever it was, was present in this whole Action, and concluded his book; with this Epilogue. The Kings Commanders in the countreys which we passed through, were these, *Artimenes of Lydia, Articamas of Phrygia, Mithridates of Lycania and Cappadocia, Siemesis of Cilicia, Dernes of Phenicia and Arabia, Balistes of Syria and Assyria, Rhodanus of Babylonia, Arbaces of Media, Teribazus of Phasis and Iberia, the Carduchi, the parars of Babylonia, Arbaces of Media, the Molynacis the Casti, and the Tyberani had no Governors, Chalbes, the Macroneis, the Celibi, the Molynacis the Casti, and the Tyberani had no Governors, but were all free people: Corpius was President of Paphlagonia, Pharnabazus of Bithynia; Sentes was King of the Thracians, in Europe side. The whole voyage, going and coming, was 215 stages, 1150 parallanges, and 34255 furlongs, or rather 34500. allowing thirty furlongs to every parallange, the whole time of their going and coming, *Arabsius & Arabadarius*, was one whole year and three months.*

Thimbron growing strong with this new access of forces received from Xenophon, durst now pitch down his camp, in the fields, before Tissaphernes his face: and took Pergamus into his hand, upon a voluntary surrender made unto him; so did he Tenthra and Halicarnassus, which were commanded at that time by Eurythenes and Procles, the descendants of Demareus of Lacedæmon, Gorgius also and Gongylus, the two brothers before mentioned, had already joyned with him; whereof the one held Gambrius and Palegambrius, the other Myrina, and Grinim; and Thymbron himself took in other weaker places by plain force, [ *Xenoph. Hellen. 3.* ]

Thymbron, when Larissa, a town in Asia called Egyptia, would not open her gates besieged it; but while he lay before it to little purpose, there came letters to him from the Ephoriat Sparta, that leaving Larissa, he should march away into Caria: and he was now onward of his way thither as far as Ephesus, when Dercylidas, an excellent Engineer, and for his wit surnamed another Silyphus came to succeed him in the charge of the Army. And Thymbron returning to Sparta, was there accused by sundry confederate Cities, for suffering his army to plunder them, and was therefore banished the City, [ *Id. ib. Diod. 2 year of the 95 Olympiads.* ]

Mania a woman of Dardania, but of a manly spirit, and one who after the death of her husband Zenis, had very happily managed the government of Eolia, upon her Pharnabazus, and had taken in sundry sea townes, as Larissa, Hamaxitus and Colonæ, was most treacherously murdered by her son in law Midias, when he her self was upward of forty years of age, and her son of the age of seventeen, was murdered with her, and that done, he seized upon the two strong townes, Scēphis and Gergitha, wherein he had principally laid up her treasure, the rest of the townes, the garrisons that were in them held good for Pharnabazus: whereupon Midias sent unto Pharnabazus, his messengers, with great presents, desiring that he might hold the whole government of those parts, upon the same termes, that Mania did: but all in vaine; for Pharnabazus returned him answer, that he should never enjoy himself more, if he left that further of his, committed upon Mania's unrevenged, [ *Xenoph. ib. with Poly. l. 8. in Ionia, or Phœnia, for so by misprinting, is Mania there called.* ]

Dercylidas, when he saw, that he had to do, with Pharnabazus and Tissaphernes: both, two great commanders, and both borne up with mighty armies; but saw whithal, that they were at variance between themselves, closed with Tissaphernes, and made peace with him, [ *Id. ib. with Justin lib. 6. cap. 1.* ] where yet Hecæmon was put for Dercylidas.

Dercylidas, having first conferred with Tissaphernes, marched fairly, and without any spoile of the country, into Eolia, which was under Pharnabazus his Government, unto whom he bare also a particular grudge, for an affront received from him, whiles he commanded at Abydus, under Lyander: and in a trice possided himself of Larissa, Hamaxitus and Colonæ, which submitted to him of their own accord (where by the way it is to be noted, that *Diodorus Siculus*, instead of Larissa, hath Arisba, and proceeding on, he took in Neandrus, and Ilium, in the same manner; nor did the Cocyte stand out at all against him: Cebrene also, a very strong and fortified City, for fear of an assault, which they saw ready to be made, yielded to him: whereupon, leaving a good garrison there, he marched forthwith, with the rest of his army to Scēphis and Gergitha; where when Midias, who feared no less the very inhabitants of the place, than he did Pharnabazus, coming forth upon hostages taken, to a parley, and beginning to treat of an association of armes against a common enemy, Dercylidas laid hold on him, and told him plainly, that there was no hope of any friendship between them two, unless he would presently set all the citizens of those places which he held, at liberty, to live each of them according to their own laws. And thereupon marching into Scēphis with him, and there having done sacrifice to Minerva, and turning out Midias his soldiers, he persuaded the inhabitants of the place, to maintain their liberty: now they had



had it restored to them. And from thence going to Gergithe with his army, when Midias desired that he would at least leave him that city, but could not be heard; he commanded to open the gates, and Dercylidas entered thatlikewise, and finding there the moneys which *Mania* had laid up, sufficient to maintain an army of eight thousand men, for all mozt a whole year, he took that into his own hands, and sent back Midias, to live a private life at Scepsis. And to *Xenophon* tells us, that in eight days space, he took in nine several cities. And *Diodor*, the a year of the 95 Olympiads, writes that, what by plain force, what by tricks, he possessed himself in a very short time of all the cities, and country of Thras.

There was a quarrel grown between Artaxerxes, and Euagoras the king of Salamis in the Isle of Cyprus, who had turned out from thence, him that was the Lord of the place, and one whom Artaxerxes viewed very well unto, called Abdemon Thyrfius, or, as Theopompus, in the *Excerpta Photii*, 176, calls him, Abdymon Ciryces. This quarrel therefore was now composed between them two, by the mediation of Conon the Athenian, who had sometime lived with Euagoras, and of Ctesias the Cnidian, who had long lived in the Court in Persia, upon condition, that Euagoras should pay a certain tribute to Artaxerxes, and a present also was sent to Sarcabazanes: Ctesias also lent letters to Euagoras, to make an atonement with Anaxagoras a king of the Cyprians; which with others of like kind, written by Euagoras and Conon, Ctesias hath all inferred into his *History of the Persian affairs*.

Dercylidas having gone thus far in these parts, sent to Pharnabazus, to know whether he would have war or peace, and Pharnabazus, being afraid what might befall him if he should be taken, sent him back to his country, and desired him to return unto Phrygia, where himself did constantly dwell, and which bordered upon Eolia, which was now all in Dercylidas's hand; desired a truce, [*Xenophon Hel.* 3.]

366. This truce concluded, Dercylidas marched away into that part of Bithynia, which the Thracians held, and there wintered; which Pharnabazus liked well enough of, because the Thracians of that country made often inroads upon Phrygia and Dercylidas plundering that part of Bithynia, at his pleasure, wanted no provision for his winter quartering, [*Id. ib.*]

Certain Odrinian horse to the number of 200, and 300 targateers, being sent from Sentes King of Thracia, to aide Dercylidas, upon their first coming, went a foraging into Bithynia, and were there almost all cut off. But afterward keeping themselves close with the Lacedemonian army, they wasted the borders and territories of the Bithynians very sorely, [Th.]

thymians very lovingly. [22.] The spring coming on, Dercylidas removed out of Bithynia, and came to Lampacus, where he understood by him that the Ambassadors come from Sparta, that his command was continued to him for another year. The same Ambassadors also, by command from the Ephori, told him that the Spartans were extremely injurious to their allies and confederates, and commended them, for their good nature about that way : whereunto answer was made by him, that commanded those who had formerly followed Cyrus in his wars, that the soldiers were still the same, but that different Commanders had caused a different behaviour in them. This done, Dercylidas sent away the Ambassadors from Ephesus to take their journey thorough the Grecian cities and countries in those parts, telling them how glad he was, that they should find them all in so peaceable and flourishing a state as they should do, [Ibid.]

When the Ambassadors were gone, Dercylidas sent again to Pharnabazus, to know whether he would have the late winters truce to continue, or whether he would have war. And when he desired the continuance of the truce, he passed forthwith with his army over the Hellespont, and came into the Chersonesus of Thracia, which contained 37 furlongs, all which he enclosed with a strong wall. This work he began in the spring, and finished it before the beginning of Autumne, [*Id. is, with Diodor. Sic. year 2. Olympiade 95. where, contrary to his custom, he delivers the gifts of two years in one.*]

Conon the Athenian wrote his letters from Cyprus to Artaxerxes, concerning his own affairs, which he defired to be presented to himself by Zenon of Cretes a dancer, or by Polycritus of Mendes a Physician, or in their absence, by Crefias, who was likewise a Physician, he said, that this letter coming to Crefias his hand, he added thereto his own name, that he prayed the king, to lend Crefias unto him, as a man very necessary for the kings service, in those parts, especially in matters belonging to the sea. But Crefias himself writes, that the king of his own accord, lend and employed himself in that service, [Plutarch in Artaxerxes], which letters of Conon to the King, and to himself, as also the speech which he saied to the King amount that matter, he hath inserted into his own History; where he relates also, how, when at the same time the Lacedæmonians had sent Ambassadors to the King, he committed them to custody; and kept them there.

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Pharnabazus having made truce with Dercylidas, took a journey to the king : and there charged Tisaphernes before him, for that when the Lacedæmonians had sent an army into Asia, he had not only not opposed them, but had moreover maintained them there at the Kings charge ; telling him that it was a shame, that the Kings war should not be purified to an end, but bought out ; and that his enemies should be bribed with money, and not beaten out with arms : and perwaded the King to furnish out a fleet, and make Conon the Athenian, Ammiral of it. By whose perswasion, together with the advice of Euagoras the King of Cyprus, the King presently commanded some talents to be assigned into Pharnabazus his hand ; and commanded him to commit the charge of the Phenician fleet unto Conon, and to make him commander in chief, over all his maritime affairs, [*Diod. year 2. of the 95 Olympiad, with Isocrates in his Euagoras : and in his Oration ad Philip. and Pausanias, in Atticis, and Justinus, lib. 6. cap. 1.*]

cap. I.] Paulanias returning from Court, having conferred with Conon, about what course to be held, made him Ammiral of the seas : making him many large promises on the Kings behalf : Conon taking the charge upon him, but not fully furnished with a fleet, took 40 ships, which he had then ready, , and with them failed into Cilicia, and there proceeded to begin the war. [Diod. 19.]

Cteſias being ſet away by Artaxerxes to the ſea ſide, went from thence firſt into Cnidia his own country, and from thence to Sparta, as himſelf ſaies, toward the end of his Hiſtory ; which as Diodorus ſaith, he ended with the *third year of this 95 Olympiade.*

Dercylidas returning out of Cherfoneſe into Afia, going in progreſſe over the cities, found that the bandietes of Chios, had poſſeſſed themſelves of Atarneus, and from thence making fundry inroades upon Iouia, lived upon the ſpoile thereof: and although the town it ſelf was ſtrong, and well provided of victuals, yet he went and laid ſiege thereto, and continued before it, full eight moneths ſpace, [*Xenophon, Hellenic lib. 3.*]

3607. In the end, when they were forced to render themselves, he committed the keeping thereof to one Dracon of Pellene; but himself, having furnished that place with ample provisions, that he might have it for a sure retreat, if need were, went to Ephesus, <sup>lib. 3.</sup> <sup>1d. ib.</sup>

When the Embassadors from Ionia came to Sparta, and there declared, that if Caria, where Tisaphernes constantly resided, were invaded, they conceived that Tisaphernes would quickly grant them leave to live according to their own laws, the Ephori wrote to Dercylidas, that he should march into Caria with his army, and to Pharasces their Admiral, that he should sail with his fleet, into those parts also,

[*Ibid.*]

The same time also, Pharnabazus went to Tilsiphernes, partly for that he was the chief General, partly for that he knew, that he for his part was ready to joine with him in making war, partly for that the Grecians : and therefore first took him along with him into Ionia, to settle matters there ; and having put garrisons there, returned with him into Ionia. But Dercylides hearing that they had passed the river Meanders, and having conferred with Pharaces, and shewed him, that he feared least Tilsiphernes and Pharnabazus, would both fall down with their armies into Ionia, being now destitute of garrisons, put over the Meander likewise, [Ibid.]

In the Persian army there were 20000 foot and 10000 horse: but Dercylidas was only in all above 7000 strong. [*Diod. 2 year of the 95 Olympiad.*] And now as many soldiers as were there out of Peloponnesus, flood fire, and prepared to fight: but as many as were there out of Priene and Achilium, as likewise out of the Isles, and other towns of Ionia, partly threw away their arms into the corn, which was then in great store growing in the fields lying upon the Meander, and ran away partly when they came to sight, shewed well enough that they meant not to stand to it: yet Tisaphernes, remembering how the Grecians which were in Cyrus his army, had plaid the men in that fight against himself, and imagining that all Grecians would prove like them, durst not set upon them, as Pharnabazus would have had him: but sending to Dercylidas, told him that he desired to come to a parly with him, whereupon, upon hostages entered changeably given and taken, they fell to treat of a peace: Dercylidas demanded, that the King should suffer all the Grecian cities to be free, and enjoy their liberty: Tisaphernes and Pharnabazus, that the Lacedemonian forces should withdraw out of the countreys of the Kings dominions, and their commanders out of the cities, and the true way to continue, till Dercylidas could receive an answer from Sparta thereupon: as Tisaphernes and Pharnabazus from the K. and so both armies drew out of the field, the Persians returning to Tralles, the other to Leucophris. [*Xen. & Diod. m. supra.*]

Now a certain man called Herodas, of Syracuse in Sicily, living at that time with a master of a ship in Phenicia, perceiving sundry ships of war daily drawing thither; others

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a rigging, others upon the stocks, and a Navy of 300, sail providing, put himself aboard the first ship that he found bound for Greece; and coming to Sparta, informed them, what a Fleet was there in providing: but whether bound, or for what purpose he said, he could not tell. The Lacedæmonians were much troubled herat: And Agefilau, one of their two Kings, being put on by Lytander, offered himself to go in person with an army into Asia against the Persians: and to take with him 30 men of Sparta, whom they should chuse by their advice, to manage that war. The first of whom was Lytander, who hoped by this occasion to restore again the Decemvirates throughout all the cities in Asia, which himself had heretofore let up: and which the Ephori afterward had abolished, commanding every city, to live according to their own laws. So Agefilau taking with him 2 thousand of the new made Citizens of Sparta, and 6 thousand out of their confederate cities, with as much provision as would serve for six months, loosed from Gera, a Port in Eubœa, with all the Forces that he could there make, and came to Ephesus; and that so speedily, as he landed there before Euristaphernes and Pharnabazus heard of his setting forth: whereby it came to passe, that he found them there, all as unprovided, as himself could wish, [*Xenoph. Hellen. lib. 3.*] and in his Oration, of Agefilau, with Plutarch and Emil. Prob. in their several lives of Agefilau, and Pauſa, in Læconicus: who yet sayes, that he landed first at Sardes.

And now having raised 4 thousand soldiers more at Ephesus, he drew into the field with 10 thousand foot, and 4 hundred, or (as the Latine translation hath it) 4 thousand horse: unto which were joyned a rabble of others, which followed the Camp for pillage, being no fewer in number, than the army it selfe, [*Diod. year 4. of the 95. Olympiade.*]

Tilaphernes hereupon, sent to him to know what was the cause of his coming into Asia: and his answer was, that he came to restore the Grecian cities there to their liberty and freedom. Tilaphernes hereupon desired him to forbear for 3 months, that he might lend to the King, bearing him in hand, that he nothing doubted but all should be to his content. Agefilau hereupon, sent Heripidas, Dercylidas, and Miglialus to him, to take an oath of him, that he meant no guile, but would do what possible he could to procure the peace which he had promised: & they on Agefilau's behalf took an oath, that Tilaphernes performing on his part, they would involuntarily keep the truce on their. But Tilaphernes, not regarding his oath taken, sent to the King to encircle his army. And Agefilau, though he knew well what he intended, yet kept the truce made on his part, [*Xenoph. Hellen. lib. 3. and in his book of Agefilau; with Plutarch and Emil. Prob. in Agefil.*]

Whiles Agefilau lay still at Ephesus, all things grew to a confusion in the cities; because neither the Democratical government was observed with the Athenians, nor the Decemviral, which Lytander had let up, was observed among them; all became suitors to Lytander, a man well known among them, that he would obtain of Agefilau for them what they desired. Hereupon it was, that Lytander now seemed to be King, and Agefilau a private man. This was a web in Agefilau's eye, and therefore he began fit to take the administration of matters out of his hand, and to lessen his authority: then sent he him on an errand into Helleſpont, where when Lytander found that Spithridates, a Persian, (Plutarch calls him Mithridates) was over-born by Pharnabazus, he desired to speak with him, and upon conference perswaded him, with his children and such wealth as he had, and 200, horse, to fall off from Pharnabazus; and he presently leaving, what he had late at Cyzicum, with his son, came unto him, and he carried them with him to Agefilau: who was glad to see him, and by him informed himself to the full, how things stood with Pharnabazus, [*Xenoph. Hellen. 3. and Plut. in the life of Agefilau and Lytander.*]

Tilaphernes having gotten fresh supplies from the King, grew high, and proclaimed open war against Agefilau; unless he would presently leave Asia. Agefilau was glad hereof, and bad his men provide themselves presently for the war: and withal sent to the Ionians, Eolians, and them of Helleſpont, to send him to Ephesus all the strength they could make: and Tilaphernes supposing that he would march into Caria, went himself with his army into Phrygia; and falling suddenly upon the cities there, gat a vast sum of money and other provisions out of them, and so came late and without any stop, near to Dalcylitum: where his horse, scouring the country before the army, were met with by the horse of Pharnabazus, and routed; and in that encounter lost 12 men, and 2 horses. But when Agefilau with his foot came to their rescue, the Persians on the other side retired, having lost one of their men, [*Xenoph. Hellen. 3. and in his Agefilau; with Plutarch and Emil. Prob. in their Agefilau's life.*]

Agefilau having spent the greatest part of that Summer in plundering of Phrygia and the countries adjoining, and enriched his army; toward the Autumn returned to Ephesus,

Ephesus, [*Diodor. year 1 of the 96 Olympiade:*] and there spent that Winter, [*Emil. Prob. in his Agefilau.*]

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Nepherus, 41. Nepherites reigned in Egypt 6 years.

The Lacedæmonians sent him, to joyn with them in armes against the Persian; but he instead of that, sent them tackle and furniture for 100 ships of war, and 30 thousand bushels of wheat, for a present, [*Diodor. year 1 of the 96 Olympiade.*] Juitin calls him *Hercinon*, and so doth Oroſius; treading all along in his steps: and relates the matter in this manner. The Lacedæmonians, faith he, *eraze help by sea of Hericinon, by their Ambassadors: and received from him 100 ships of war fully furnished, and 600 thousand bushels of wheat.* [*Juitin lib. 6. cap. 2. and Oroſius lib. 3. cap. 1.*]

Pharax, Ammiral of the Lacedæmonian Fleet, setting sail from Rhodes with 120 ships, came to Safanda a Castle of Caria, distant from Caunus 150 furlongs: and weighing again from thence, set upon the Town of Caunus, and upon Conon the Athenian, who there lay with his 40 ships. But when Artaphernes and Pharnabazus, came with a huge army to the relief of Caunus: Pharax raised his siege, and returned with all his Fleet to Rhodes. After this, Conon gat together to the number of 80 ships, and with them sailed toward Cheroneſus. And at the same time the Rhodians keeping out the Peloponnesian Fleet, revolted from the Lacedæmonian State: and received Conon with all his Fleet, into their Port and City. And it fell out, that the Egyptian Fleet, knowing naught of the alteration there made, came boldly to an anchor under the Island with all their loading of wheat, sent to the Lacedæmonians: where Conon with the Rhodians setting upon them, took and brought them all, with their men and loading, into the Port, and stored the place with corn, [*Diodor. year 1 Olympiade 96.*] but the soldiery mutined against Conon, because the Kings Officers defrauded them of their pay: who therefore asked their pay the more boldly, because they were employed in so great a service, under so great a Commander as Conon was, [*Juitin lib. 6. cap. 2.*]

Agefilau, knowing well that there was no dealing with the enemy in a Champion Country without sufficient horse, let himself to raise Troups on all hands; and therefore gave order throughout all the confederate cities, that such of them as were rich and had no mind to serve themselves, should lend him in every man a horse, with a rider on him in his stead. And the Spring coming on, commanded all his army to come together at Ephesus: and there trained all sorts, both of horse and foot, with great care and diligence to make them fit and ready for the war. And during such preparation, made the City of Ephesus seem more illustrious than ordinary, as being the very shop, and as it were, the work-house of so great a war, [*Xenoph. Hellen. 3. and in his Agefilau: and Plutarch and Emil. Prob. in the same mans life.*]

And now a whole year was past since Agefilau came from Sparta, and the 30 Commissioners allotted for his Council returned to Sparta; of which Lytander, as I said before, was the prime man, and 30 others were sent in their rooms, of which Heripidas was chief. Of these Agefilau chose Xenodorus, and one more, to command the Horse, and Scythians to command the Foot of the new made Citizens of Sparta, which were all Corticles: and Heripidas to lead them who had served under Cyrus; and Migdon, them which were sent in by the Cities of Asia. And gave it out that he would march out-right into the strongest part of the enemies country, to the end they should all arme and prepare their minds for a hot encounter. And Tilaphernes conceiving that he had given this out of purpose to amuse him a second time, and to keep him at home, marched directly into Caria, commanding his Horse to stay behind, and keep in the plain of Mæander: But Agefilau did indeed, what he had said; and fell on with his whole army into the country of Sardes. And when he had marched 3 days and saw no enemy appear, he gathered there a huge flock of all kind of provisions for his army. On the 4 day the enemies Horse came in sight, and finding the Grecians scattered abroad, and busie about the plunder of the country; fell upon them, and slew a great part of them. To whose rescue when Agefilau came, and considered with himself, that the enemies Foot was not yet come up, and that himself was ready at all points, he set upon the enemy near the River Pactolus, and there gat a great victory of them: and possessing himself of their Camp, and having all now, both friends and enemies goods in his hands, he found there among other riches, amounting to above 70 talents of money, and all his camels, which he afterward carried with him into Greece. But Tilaphernes lay all this while at Sardes: and was therefore blamed and accused by the Persians, as a defertor, and a plain betrayer of them.

So Xenophon: But Diodorus, sayes, that Tilaphernes was present in the fight with 100 thousand Horse, and 50 thousand Foot: and that Agefilau, coming down from the hill country of Sipalus, and over-running all the plain about Sardes it self, wasted all, and destroyed among other things a goodly Park or Garden of Tilaphernes his own, enclosed and set with all sorts of trees and other things for pleasure, infinitely lump-

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lumpitious, and of most exquisite workmanship and beauty. And that turning from thence, he sent Xenochus with 14 thousand men, to lye in ambush midway, between Sardes and Tybarnus, to intercept certain Persians, which were to passe that way: and that fighting a second time with the Persians, he overcame them again, and flew upward of six thousand of them; and that after all this done, Tisaphernes fled to Sardes, and Ageilaus returned to the sea side with his army. Paulanias also in his *Laconica*, writeth, that Ageilaus fought with Tisaphernes in the champion country of Hermus; and there overthrew not only the horse, but also the foot army of the Persians, which was the greatest number that ever they had in one body, next that of Xerxes, with which he passed into Greece, and that other of Darius, which he carried into Scythia. But tis best relying upon Xenophons credit in this point: who was not only Reader to Ageilaus, (as Cicero 3 de *Oratore* affirmeth,) at leastwise, was very intimate and familiar with him, (as *Emil. Pro. says in the Life of Ageilaus*, and *Dionysius Laertius*, in the *Life of Xenophon* reporteth) but was also with him in all this service in Asia; and the next year returned with him into Greece.

Conon, Ammiral of the Persian fleet, having often solicited the king, by his letters for pay for the Navy, and doing no good that way, at the length made a journey to him himself; Pharnabazus also putting him forward to accuse Tisaphernes of treason to the King; wherefore committing the charge of the Navy to Hieronimus and Nicodemus (both of Athens) in his absence; he sailed into Cilicia, and from thence coming to Thiapacum in Syria, he put himself into a barge, and so came down the river Euphrates unto Babylon: There addressing himself as the manner was to Tithraustes the Chiliarch or chief Cornet, who holds as I said before, the first place next the King, he shewed him what he was, and that he desired to speak with the King. But when he could not be admitted to the presence or speech with the King without adoration, (i.e.) prostration first vnto him, he was faine to do his business with him, by entertainment of letters and messengers: whereby yet he so far prevailed, that the king declared Tisaphernes to be a Traitor to him; and bad Conon to take charge of the war against the Lacedemonians, and to make palmarist of the Navy, whom ever he pleased to nominate to that office. And to being highly rewarded for his service, was dispatched away to the sea-side, with power to command what shipping he thought fit of the Cypriots and Phenicians, for the guard of the sea against the next summer; and Pharnabazus was assigned to him, for an Assistant or Coadjutor, as himself desired, [*Diodor. year 1. of the 96 Olympiade, Justin lib. 6. cap. 2. Emil. Pro. in the Life of Conon.*]

As concerning the Cypriots, it is to be observed; that in the very time, whiles there passed courtesies and pretences interchangeably between Artaxerxes and them, the King intended war against them, ten whole years before it came to an end, eight whereof he spent in meer preparations making for it; as we shall hereafter, when we come to the fourth year of the 98 Olympiade, out of *Diod. Sic.* speaking of the issue of that war of which 8 years, it seems that six were spent, at what time Illocates made that his Panegirical oration, whereby speaking of those many vain attempts made upon Euagoras in Artaxerxes, he useth these words; *He made, saith he war upon Euagoras, who was Lord but of one poor city in Cyprus, and one who had formerly rendered himself unto him, and became his vassal, and lived in an Island, and had suffered a great losse at sea; and had not above three thousand strong men to maintain his state withall; and yet, thus weak as he is, the king hath not been able to have his will of him, though he hath now spent six whole years in a war against him.*

Parysatis the Queen-mother, egging the King on against Tisaphernes, for the hatred which she bare him for her son Cyrus his sake, he committed the charge of that war to Tithraustes, giving him letters to the cities and Commanders in those parts, whereby he commanded them all to do what ever Tithraustes commanded, [*Diod. year 1. of the 98 Olympiade.*]

He gave him also at his departure two several letters to Tisaphernes himself, willing him to go on with the war against the Lacedemonians; and one in speciall to Arius the Commander of Larissa, requiring him to be assisting to Tithraustes, in the making away of Tisaphernes. Those Tithraustes delivered to him to loon as he came to Colossæ in Phrygia: and Arius having read them, sent presently to Tisaphernes, praying him to come to Colossæ, there to consult about the Kings affairs, especially concerning the war against the Grecians: whereupon he fearing no hurt, left his army at Sardes, and came with all speed to Colossæ, with a troop of 300 Arcadians, and Milesians in his company, and took up his lodging in Arius his house; and there going into a Bath, layed aside his sword: there Arius with his servants seized on him, and clapping him into a close Coach, sent him away prisoner to Tithraustes; who carrying him as far as to Celena, there cut off his head, and sent it to Artaxerxes: and Artaxerxes carry

carry it to his mother: who was exceeding glad at the sight thereof; and no lesse were all the Grecian women, whose husbands had followed Cyrus in his war, and were afterward by his treachery cut off, when they heard thereof, [*Diod. lib. Polyenus Hist. Ar. agem. lib. 7. Xenoph. Hellen. 3. and in his book of Ageilaus, and Plut. in the lives of Artaxerxes and Ageilaus.*]

Tithraustes sent messengers to Ageilaus, to let him know that the Author of this late war, Tisaphernes, had suffered his due punishment for it; and that the King now thought it great reason, that he should withdraw himself with his army, out of Asia: and to leave the cities there, to the use of their own laws, paying the King their former tribute: And when Ageilaus answered him that he could not so do, without the content and order of his country, which had employed him; at length they came to this agreement, that he with his army, should withdraw into Pharnabazus his Government, receiving for the entertainment of them 30 talents, until he could receive an answer from Sparta, what he was to do: (so saith Xenophon [*lib. 3. Hellen.*]) Diodorus only writes, that Tithraustes, having drawn Ageilaus to a party, made a truce with him only for 6 months: and Xenophon in his book, written of the praises of Ageilaus, addeth further, that when Tithraustes offered him a great summe of money, if he would withdraw out of the kings territories, Ageilaus answered him in this wise, *Tithraustes, said he, we hold it with us, more honour, for a General, to enrich his army, rather than himself, and to take spoiles from his enemies, rather than rewards.*

Whiles Ageilaus was upon his march towards Phrygia, which was of Pharnabazus his command; he received a Scytala, or a letter, from the Magistrates of Sparta, that he should take charge of the Navy, as well as of the land army, and to make Ammiral thereof, whom he thought fit, whereupon, he in a short time, what by the publique contribution of the cities, what by the beneficence of private men, who were desirous to gratifie him in his own person, made up a Navy of 120 saile: and gave the command of them to Pisander, his wives brother, a man desirous indeed of praise and honour, and of courage enough, but not much skilled that way, [*Xen. 3. Hellen. Plut. in his Ageilaus, Paulanias in his Laconica.*]

Pisander being dispatched away to the Navy, and himself holding on his way into Phrygia. Tithraustes perceiving that Ageilaus had no meaning to leave Asia, but rather conceived great hopes of vanquishing the King there right, lent Timocrates of Rhodes (for so Plutarch also calls him in his *Laconica*) Apophthegmes, however the name of Hermocrates be crept in, in his life of Artaxerxes) into Greece; with gold, amounting to the quantity of 50 talents of silver: whereby it came to passe, that the chief Cities, being bribed, conspired together, and raised a common war on the behalf of the Athenians, against the Lacedemonian party, [*Xenoph. ibid. Plut. in his Artax. Paulanias in his Laconica and Messenica.*]

Ageilaus therefore entering into Phrygia, which was of Pharnabazus his Government, about the beginning of Autumne, burnt and spoiled all that country; taking in all the cities thereof, either by force or voluntarily surrendred, and then by the perswasion of Spithridates, marched into Paphlagonia, to move them to a revolt from the Persian: And Cotsy the King thereof, who was formerly first for by Artaxerxes, but would not go, now confederated with Ageilaus, and he by Spithridates his perswasion, left there a thousand horse, and two thousand foot to assist him; and he, to recompence Spithridates in some sort, for his service, before he went thence, procured Cotsy to take his daughter to wife, [*Xenoph. lib. 4. Hellen. and in his Ageilaus: and Plutarch likewise in his.*] For Ageilaus was ever very desirous to requite his friends, as appears by that Epistle Laconically written and attributed to him: *Nicias ei parvum athenienses ei de aduersariis dedit, parvum ei dedit. (i.e.) If Nicias hath not done you wrong, forgive him: if he hath, forgive him for my sake; however forgive him.* [*Plutarch in his Ageilaus, and in his Laconica Apophthegmes.*]

Leaving Paphlagonia, he marched to Dascylium: where Pharnabazus his Palace was; and round about him many townes, large and full of all provisions, and there wintered; and partly from thence, partly from other parts adjoining, maintained his army, [*Xen. ib.*]

Where, when his soldiers went a foraging, and sometimes not so warily as they should have done, concerning their enemy, because hitherto they had never been distressed by them, Pharnabazus by chance fell upon them with two hooked chariots, and some four hundred men, as they were out of order, following their pillage. But the Grecians cloying him, rallied their hooked chariots in the front, followed them with his horse, and bad them drive in upon the middle of them; and when the chariots had broken in upon, and disordered them, his horse fell on, and slew to the number of one hundred of them: the rest fled back to Ageilaus, who was not far off, with his Coricetes, [*Id. ib.*]

Three or four dayes after, Spithridates found that Pharnabazus lay with his arm in a spacious bourgade called Caij; about 160 furlongs from thence, and advertised Heripidas, chief of the Council of war, thereof. He presently prayed Agefilas to give him two thousand Corselets, and as many Targateers; and so many hories as would voluntarily go with him; though there went not with him indeed a moiety of any kind. But he, setting out, with those which he had, so soon as it grew dark, came upon Pharnabazus: in the very dawning of the day, and slew the Myrians, who happened that time: to be upon the guard: then the whole army took a fright, and fled, and he entered their camp, and there got a rich booty, together with Pharnabazus his own pavilion, and all his rich furniture and wealth there in; for he for fear of the Grecians, like the Scythian Nomades, removed his camp hither and thither, never staying long in any one place: his chief care being, that the enemy might not know where to find him. And here Heripidas, making too rigorous an enquiry and search after the spoile which was taken, set commanders with their soldiers on work, and stripe Spithridates and his Paphlagonians of all that ever they had gotten in the pillage of the camp: upon which abuse, they all the next night, took what was left, and got them away to Sardes, unto Ares, who had himself formerly revolted from the King, and served against him; nor was there any thing in all this journey into Asia, that more troubled Agefilas than this departure of Spithridates, and Megabates his son, whom Agefilas exceedingly loved, and of these Paphlagonian forces, [Diod. lib. 4. and Plutarch in his Agefilas.]

Afterward Agefilas and Pharnabazus, coming to a party, by the means of one Apollonophanes of Cyzicum, who was a common friend to both, they fell to treat of an agreement. Pharnabazus (as Xenophon hath it in his oration concerning Agefilas) openly professed, that unless the king would make him absolute and sole Commander of the army, he would revolt from him: but if he might command all, then he would maintain the war against Agefilas, as long as he could: and Agefilas told him, that he would depart out of his territory, with all the speed that might be, and so long as he could find a work elsewhere, would not trouble him: and so soon as Pharnabazus was gone, his son begotten upon Phatapyra came running to Agefilas, and entered into a league of kinship with him, and in assurance thereof, they gave gifts each to other, as pledges of love between them, [Id. ib.]

And now the spring came on, and Agefilas came into the plaines of Thebes, and pitched near the Temple of Diana Aityia, and there gathered exceeding store of wealth on all hands; and provided himself to march into the upper countries; nothing doubting but that all the regions which he left behind him, would fall of from the Persian, [Xenophon, lib. 4. Hellen.] and now the fame of him grew marvelous great in Persia; having spent two full years in that war, [Plutarch, in his Agefilas.]

The Lacedemonians having now gotten certain knowledge, that the Persian monies flew about in Greece, and that the principal cities there, conederated for a common war against them, dispatch away Epicidas to Agefilas to call him home to the defence of his own country. Hereupon Agefilas, though much troubled that he was thus taken off from so great a design, as he had then in hand, yet thought fit to obey their commands, [Id.] and wrote back to the Ephori this Epistle, which Plutarch inserted among his Apophthegms.

Agefilas to the Ephori, greeting: we have subdued a great part of Asia, and routed the Barbarians, and provided great store of armies in Ionia. But because you have set me a certain day, within which to return unto you, I will obey your commands, and peradventure be back before that day: for I am King not for my self, but for you, and our confederates: for a King is then a King, when he is commanded by the laws, and Ephori, and the other magistrates of the city.

It is said also that he told his friends merrily, that the king had driven him out of Asia thirty thousand Archers; meaning, that Timocrates his Agent, had bestowed to many thousand golden Darics, which were stamped with Archers upon them, among the leaders of the people in every city, to raise a common war against the Spartans, [Plutarch in his Lacedemonical Apophthegms, and in his Aristarchus.]

Agefilas returning, left Exeremus behind him to command in chief; and with him 4000 soldiers: to assist the Ionians if need should be. And to the end he might carry back with him a sure and sufficient army; he made promise of great rewards and honours to those cities and commanders, who should send him in the best horse and foot, and best furnished; and thereby put them into an emulation each with other, who should do best in that kind, [Xenophon, Hellen 4.]

Xenophon,

Xenophon, when he was to return with Agefilas into Boeotia to make war against the Thebans, left half the gold which he had gotten in his voyage with Cyrus at Ephesus, in the hands of one Megabyzus, treasurer of the Temple of Diana there; for he foresaw that going now with Agefilas he should undoubtedly hazard himself in a battle: which accordingly fell out afterward at Coronæa. Wherefore he left order with him, that in case he escaped alive out of that battle, then he should restore him the money deposited in that Temple; but if he miscarried, then he charged him to consecrate it all to the goddess Diana; and of the other half, he sent offerings to Apollo at Delphos, [Expedit. Cy. lib. 5. and Diog. Laertius in his Xenophontis.] But Agefilas himself consecrated a tenth of all that he had gotten in his two years was in Asia, to Apollo at Delphos; which came to upward of 100 talents, [Xenophon, and Plutarch, in their several lives of Agefilas.]

Agefilas having passed the sea at Hellepont, received news of the victory which the Lacedemonians had gotten near Corinth; and thereupon fell back Dercylidas into Asia to inform the Ionians of it; thereby to hearten them the more, in continuing firm to the Lacedemonian party, [Xenophon, Hellen 4. and Plut. in his Agefilas.]

About this time it was that that famous sea-fight was made at Cnidus, (and under the hill called Dorius, as Paulus as, [in the a book of his Eliac] reporteth, when Eubulus, or Eubulus was L. Chancellor at Athens, who began his office there, in the very entrance of 3 year of 96 Olympiade, as Lylius, a very good Author in his Oration concerning the acts of Aristophanes affirmeth.)

The Commanders of the Persian Fleet lay near to Doryma, in Cheronefur, with more than 90 sail of ships; Pharnabazus commanded the Phœnicians, and Conon the Athenian, the Grecian Squadron of them. But Pilander, (for whom Periarctus is falsely pur, by Diodorus) the Lacedemonian Admirall, setting sail from Cnidus with 80 ships, came to a place called Phyticus in Cheronefus: and going from thence, lighted upon a part of the Kings Fleet, and at the first encounter had the better of it; but when the rest of the Kings Fleet came in to their rescue, and the friends of the Lacedemonians shifted for themselves, and fled to land, Pilander with his ship fell in upon the thickest of the enemy; slew many of them, but died himself manfully in the fight. Then did Conon with his men pursue the Lacedemonians holly to land, and took no less than fifty of their ships: the rest fled and returned late to Cnidus, [Xenophon, Hellen 4. Diodorus year 2 of the 96 Olympiade, Justin lib. 6. cap. 3. Emil. Probus in the life of Conon.]

When Agefilas was now ready to invade Boeotia, news was brought him of this great overthrow of the Lacedemonian Fleet, and therein of the death of Pilander his wives brother: and at the very instant, the Sun was eclipsed, and looked like a half-moon, [Xenophon, Hellen 4. and Plut. in his Agefilas] which fell upon the 14. of our August, as appeareth by the Astronomical accounts, in the year 394 before the birth of Christ.

After this great victory at Cnidus, Pharnabazus and Conon went about, and cast the Lacedemonian Governours and Garrisons out of all the Islands and sea Towns; making them believe, that they would never put any Citadels upon them: but that they should thenceforth live according to their own laws, [Xenophon, lib. 4. Hellen.] and hereupon, first the Cols, then the Nilæus, then the Teians, and those of Chios fell off from the Lacedemonians. Then they of Mytilene, of Ephesus, and Erythræ, did the like: and in an instant, all the rest of the cities fell a madding against the Lacedemonian Government; whereof some casting out the Lacedemonian Garrisons, let up for themselves, and maintained their own State. Others gave themselves up into Conons hands: and from that time forward, the Lacedemonians lost the sovereignty of the seas, [Diodor. year 2. Olympiade 96.]

Dercylidas, an old enemy of Pharnabazus, being at this time at Abidus, would not out thence, as others did out of their commands; but having made a grave and pithy Oration to the inhabitants, held them firm and constant to the Lacedemonian party: and when other Commanders which were cast out of their several places, repaired thither, they entertained them lovingly there; and such as came not of themselves, they invited to come. And when a multitude of them were come together, Dercylidas put over to Sessus on the other side, and there entertained all such as were driven out of their commands on the European side; and put the like courage into their hearts, as he had done to the rest in Asia: telling them that in Asia itself, which from the beginning belonged to the King, sundry places, as Temnus, no great Town, and Egæ in Eolia, and other places held still their own, and would not stoop to the Kings obedience, [Xenophon, Hellen 4.]

Pharnabazus purposing to go for Ephesus, delivered over to Conon 40 ships; and bad him meet him at Sessus. He himself sent Minatory letters to both places, telling them, that unless they rid their hands of the Lacedemonians, he would hold them for

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his enemies. And when they would not, he commanded Conon to block them up by sea; and he himself went and waited all the country about Abydos. But finding that that would not bring them to his bent, he left them, and went his way hom'. But gave order to Conon to deal with the Cities bordering upon the Hellespont, and to provide the greatest Fleet that possibly they could make against the next Spring; and so this Winter was taken up, in these provisions making.

Winter was taken up, in these provisions making. In the beginning of the Spring, having gotten together a mighty Fleet of his own, and hired what else he could belides, Pharnabazus, taking Conon with him, went thorough the middle of the Islands of the Egean sea, and came to Melus, one of the Sporades, that from thence, he might the more easily put over, and set foot in Laconia the country of the Spartans. And having there spoiled the country, he purposed to return into Asia: but before he went, Conon prevailed with him to leave the Navy with him; for that with it he would go to Athens, and would repair the long walls there, and fortifie the Port of Pyrcum; which, as he said, would trouble the Lacedemonians, nothing more. Glad was Pharnabazus of this offer, and furnished him with monies to do that work. So Conon came to Athens with 80 sail of ships, and presently fell in hand with the repairing of the walls both of the City and Port: and having received 50 talents of money from Pharnabazus, bestowed it all among his fellow-citizens. [*Id. ibid. Diog. year 2, and 3. of the 96. Olympiads. Plut. in his Agesilam, and Laconical Apologies, Justin lib. 6, cap. 5. Emil. Prob. in the life of Conon.*]

*theages*, *Jacynthin lib.* 6, cap. 5, *Emil. Prob.* in the life of *Conon*.  
The Lacedæmonians hearing this news, dispatched away Antalcidas to Tiritibus,  
another chief Commander of the Kings, residing at Sardes, to make him, if it were pos-  
sible their friend, and to mediate a peace between him and them. Whereupon the  
Athenians also sent Conon, and sundry others unto him : to do as the Bœotians, and  
Corinthians, and those of Argos. Now when they were all come before Tiritibus,  
Antalcidas began, and told him, that he was come to sue for a peace between the Kings,  
and his country-men, such as the Kings own heart could will ; for that the Lacedæ-  
monians would not stand with him for the Grecian cities in Asia ; which would be con-  
tent if all the Islands and other countries out of Asia, might be free, and live according  
to their own laws : But when all the rest of the Legates, there were, disclaimed that  
motion, all brake off, and every man returned home again. But Tiritibus, though he  
saw it was not late for him to make a league with the Lacedæmonians, without the  
Kings' pleasure first known; yet under-hand he furnished Antalcidas with monies to let  
up their Navy again ; that so the Athenians and their confederates might the more  
easily be wrought to condescend to a peace with the King : and more than that, threw  
Conon himself into prison at Sardes ; charging him as guilty of all that ever the Lace-  
dæmonians said of him, and as if he had made use of the Kings soldiery and monies,  
only to get towns and cities for his country-men the Athenians ; and to restore Ionia  
and Eolia unto them. And that done, made a journey to the Kings, to inform him of  
what propositions the Lacedæmonians had made unto him ; and of what he had done  
to Conon, and upon what grounds, and to know his pleasure upon all, [*Xen. Hellen.* 4,  
with *Plut.* in his *Economicall Apophthegmes*: and in his *Agesilaus*. Diodor. 3 year of the 96  
*Olympiad* : *Emil. Prob.* in the life of *Conon*.]  
Pachorus succeeded Leuco his son, and

Alter the decease of Saryrus, King of Bosphorus, succeeded Leuco his son, and reigned 40 years, [Died, 4 year of 96 Olympiade.]

reigned 40 years. [Died, A year of 96 Oxyrhynchus.]  
 Parysatis the King's mother, had caused by her cruelty (viz., certain slips of palm trees to be privily hid in the heapt of land and dufts under now after 8 years, there sprang causally buried, as I shewed before ; out of her womb, now after 8 years, there sprang upon a wonderful grove of palm trees, which thereupon the King much repented him of his doing him to death, as a man whom the Gods themselves respected, [ *Ctesias* in the *Excerptions* of Photius, and *Plutarch*, in *the life of Artaxerxes* :]

Some write that Conon was carried away prisoner to the King, and by him put to death: and among them, Iſocrates in his Panegyric. But Dinon, an Historian, and of great authority in Perſian matters, ſays that he eſcaped out of priſon; demurring only upon this, whether wiſh or without Tiribazus his privacy and confeſt, *[Emil. Prob. in his Conon.]*

his Conson. 2. Whiles Tiribazus was with the King, the King dispatched away Struthas into the lower Asia, to take charge of the sea: whom when the Lacedemonians perceived to bear a rancour and hatred to them, for the many mischiefes which Alcibiades had done the Persians in thole parts; and to be much inclined to the Athenian party, and their confederates, they presently away Thimbron to make war upon him. Thimbron passing the sea, came to Ephesus, and from thence, and other places, lying upon the Meander, and out of Petene, Leocoryphe, and Achillium, plundered the Kings Countreys adjoining. [Xenoph. Hellen. 4.] for possessing himself of Ioadæ, and of Corefus, a mountain distant from Ephesus some 40 furlongs: and having with him 8000

8000 men, which he brought with him, besides those which he raised in Asia, he made often incursions from thence, and spoiled all provinces and places adjoining; of the Kings subjection, [*Diod. year 3. Olymp. 97.*]

After a while, Stratonice, with a great company of horse, five thousand Coptelees, and upward of ten thousand targeteers; encamped out far from the Lacedæmonian army, and perceiving that Thimbron kept no good order in drawing out his men upon service, he sent out some horse into the plain country, willing them to make spoil of what ever came to their hand: and when he saw Thimbron to find out orders by handfills, and in no military order, to relieve them that were distressed, then he himself, with the main body of his horse, all in good array, drew out and fell upon them Thimbron himself, and his dear friend Theraxander, fell in the very first encounter: which Theraxander was a singular minifrel, and a very good souldier withal: Hereupon, the rest of the Grecians fled, and the Persians following the chase, slew some of them, and others they took alive, few escaped; they which did, came late to Cnidus, and other cities of the Grecians, [*Id. ibid.*]

3633. Ecclius, who was sent by the Lacedæmonians, with 8 ships, to help the Banditæes of Rhodes, came to Cnidus; where finding that the Rhodians were grown very strong, by sea and land, and had a fleet twice as bigg as his, he kept himself quiet at Cnidus; [*Xenoph. Hellen. 4. Diad. year 2. Olympiade 97.*]

In the same fleet also, they sent Diphridas, with charge to land in Asia, and to man all those cities which had adhered to Thibron: and that, gathering together the remainder that was left of his great overthrow, and such other as he could get, he should begin the war a fresh upon Struthus, which he did; and among other his good hap, it was his fortune to light upon Tigranes, Struthus's son in law, upon the way as he was going with his wife to Sardes: but let him go, having wrung a great summe of money from him, which came very conveniently to pay his army, [Xenoph. *Ibid.*]

from him, which came very opportunely to pay his army; *Antiquities* x. 1. 16. 17. Euragoras the K. of Salamis in Cyprus, by the endeavor of his Ion Protogoras, got almost the whole Island into his subjection, [*Flourishes in his Euragoras.*] and the rest he got into his hand, partly by force, partly by perflawive words: But they of Amathusa, and of Solos, and the men of Citium sent to pray in aide from Artaxerxes; laying forth, to his charge that he was the cause of the killing of Argyrus, who was, whiles he lived, a confederate of the Persians: and undertook to affixt the king in getting the whole Island into his hands. Artaxerxes therefore partly to clip Euragoras his wings, partly out of a desire he had to make Cyprus his own, for the flapping that there was, to defend Asia with, gave order to lend aide against Euragoras; and sending away the Embassadors, commanded all his sea towne: in Asia to fall a building what ships possibly they could, with tackle and furniture thereunto belonging: and he himself, going through the cities of upper Asia, raised great floces of men, [*Disd. year 2, Olympiad 97.*] of all which army, he made Antiochirades, the Governor of Lydia, Commander by land; and Hecatonates the Commander of Caria, Ammital at sea, [*Theopomp. in Biblioth. Historicæ. x. 176.*] The later of which yet, instead of making war against Euragoras, under hand supplied him with monies, to hire him auxiliaries from other parts, [*Diodor. ut sup. and an. 3, Olympiad 98.*]

3614. When the Lacedæmonians law that Ecdicius had not power enough to pleasure their friends; they called home Teleutias from the bay of Corinth, and lent him to succeed Ecdicius in that charge, with 22 ships: and to support all he could, the Rhodians who favoured the Lacedæmonian party, and to repulse their enemies. Teleutias therefore coming to Samos, got some more shipping there: and from thence failed to Cnidus: and there dismissing Ecdicius, fired him self with a Navy, consisting in all of 27 ships, well furnished, and with them failed to Rhodes; [*Xen. Hellen. 4. with Diodorus year 2. of the 97 Olympiads.*]

As he was upon his way to Rhodes, he lighted upon Philocrates, who was sailing from Athens to Cyprus with ten ships, to the relief of King Euagoras: all these Teleniastook, and carrying the spoils of them to Cnidus, there told it. And so it fell out, that they who were enemies to the King of Persia, spoiled them who were going to make war against him, [*Xen. ibid.*]

The Athenians perceiving the Lacedæmonians to grow strong again at sea, sent out Thralybulus with a Fleet of six sail against them; and he first falling into Ionia, gathered monies there from their confederates: and because he found all the cities in Asia Kingdoms, by reason of that correspondence which was between the King and them; therefore he let sail for Byzantium; and let out the custom of the tents of every thing that passed that freight to farmers: and then having contracted a league and friendship with them of Chalcædon, he returned out of the Hellespont. [*Id. ibid. with Diodor. year 11. Olympiad 97.*]

After which, returning into Asia with his fleet, among others he lent and required a supply of Money, from those of Aspendus, lying with his fleet at the mouth

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mouth of the river Eurymedon, and they contributed, according to his command; but when, that notwithstanding, some of his company went up into the country, and there plundered their goods: the men of Aspideus, growing into choler thereupon, watched their opportunity, and falling upon them, slew many of them, and among the rest, Thraſybulus himself, as he lay sleeping in his tent, which strook the Athenian captains with such a fear, that they presently got them aboard, and sailed to Rhodes: as the Athenians sent forth with Argyrius to succeed in Thraſybulus his room, [*Xenoph. Hel. 4, Diador. year 3, Olympiade 97.*]

The Lacedæmonians, though they had little reason to find fault with Dercylidas his doings, yet they sent Anaxibius to succeed him in the government of Abydus, a man, borne up by the favour of the Ephoroi, and one that promised to do wonders, if he might be furnished with men and money: wherefore they gave him 3 tall ships of war, and money to hire and pay a thousand sea-fouldiers more. He therefore coming to Abydus, raised land forces with the monies which he brought, and by that means drew off sundry cities of Eolia, from Pharnabazus his party, and troubled the Athenians, which used then getting 3 ships more, he annoyed and troubled the Athenians, which used upon that coast, and if he happened to light upon any of their ships stragling, he took and brought them to Abydus, [*Xenoph. Hellen. 4.*]

The Athenians hearing thereof, sent Iphicrates (lately returned from Corinth) with 8 ships, and 12 hundred targeteers, to maintain what Thraſybulus had gotten, and scold in those parts against Anaxibius, and coming into Cheroneus, he for his part, and Anaxibius for his, set up a company of Pirates, and land robbers, to carry on the war for them, [*Id. ib.*]

3616.

Anaxibius with his hired bands, and his own country-men, and 200 men out of Abydus, all corslets went to Antandrus, and was there very kindly received and entertained. Mean while Iphicrates disposed certain ambushments for him, in the passages of the mountains, against he should return from thence to Abydus. The vessels which had men wasted him over, in the night season, he caused to row up the Hellespont; that men might conceive him to be abroad them; and that he was then going, as at other times he used to do, to collect monies: wherefore, when the men of Abydus, who led the Van, came into the plain which lieth near to a place called Cremaste, (where there are also gold mines) and the rest were coming down the steep of the Hills, and Anaxibius him-self, with his Laconian companies following them, Iphicrates with all his men, role out of their ambusement, and set upon them. Anaxibius finding himself thus entrapp'd, fought manfully and died, and with him 12 other Lacedæmonians, governors of several cities, which were then come unto him; the rest fled, and Iphicrates pursued them to the very gates of Abydus, there perilled of the rest some 200, of Abydus it self almost fifty, all Corslets, and then he returned into Cheroneus, [*Id. ib.*]

Hierax being sent to succeed Teleutias, in the command of the fleet, he returned home; leaving an incredible desire of him in the hearts of the fouldiers, [*Xenophon Hellen. 5.*]

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Shortly after they sent Antalcidas to succeed Hierax in that charge, supposing that therein they should exceedingly content and please Tiribazus: and he coming to Ephesus, left Nicholochus his Lieutenant there; and he with Tiribazus went together to the King, to conclude the peace which was then in agitation, [*Xen. lib. 5, Hel. Diad. year 2, Olympiade 98.*]

Nicolochus, to secure Abydus, let sail from Ephesus, and by the way landed at Tenedos, waited their country, and wrung out of them a large proportion of money, and then went on his journey to Abydus as he intended: mean while the Athenian Captains, which were at Samothrace, Thasus, and other places near adjoining, hastened to come to the relief of Tenedos. But finding that Nicolochus was lately arrived at Abydus, they went out of Cheroneus, with 32 sail of ships, and besieged him as he lay at Abydus with 25 ships, [*Xenoph. Hellen. 5.*]

Chabrias was openly sent by the Athenians to the aide of Euagoras, with 800 Targeteers, and ten tall men of war, and left not the place till he had subdued the whole Isle; whereby the Athenians got a great reputation in the world, [*Id. ibid. and Emil. Prob. in the Life of Chabrias.*] of the Embassie sent from the Cypriots to the Athenians for their aide, Lysias the Orator, in his oration upon Aristophanes, maketh mention,

Artaxerxes, who could never before abide a Lacedæmonian, but would ever say, (*as Dinonysareth*) that they were the most impudent of all men living, yet seeing Antalcidas dance, the Leonidas, and the Calicratidas, before him, fell infinitely in love with him: and as he sat at supper, sent him a garland wrought of roses and laskron from his own head, dipped all in a most costly ointment, to wear for his sake: whereunto he answered, Sir, saith he, I take, and thank you for this noble gift and favour: but the perfume of

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of the ointment in it, marres the natural sent, and fragrance of the flowers, [*Plut. in his Artax.* and in his Pelopidas, and in his Sympos. lib. 7. quæf. 8. Athenæus Deipnos. lib. 2. Etia, Variæ Histor. lib. 14. c. 39.]

Tiribazus returned from the king and Antalcidas with him; having made a firme league and association of armes, in case the Athenians and their confederates, would not partake in that peace, which he had propounded. Pharnabazus being lent for, went to the king, being then in the upper Asia, and there he married the kings daughter, [*Xenoph. Hellen. 5.*]

Antalcidas, presently upon his return, hearing that Iphicrates and Diodorus besieged Nicholochus in Abydus; with all his fleet, went thither by land, and putting to sea by night, gave it out, that he was sent for to Chalcedon, but falling into the port of Percepce, he there lay clove: four Captains there were of the Athenian party, who hearing that Antalcidas was gone to Chalcedon, purposed to follow him upon the trade-way to Proconesus. But Antalcidas so soon as they were passed by, came back to Abydus; and by stratagem, laying 12 principal swift ships, in an Ambushment, intercepted 8 ships, which Thraſybulus the Athenian brought out of Thrace, and thought to have joynd with the main body of the Attic fleet: [*Id. ibid. Polyænus, lib. 2, Stratag. in Antalcidas.*]

Antalcides having received 20 sail of ships from Syracuse and the parts of Italy, which were brought him by Polyxenus, and others, as well out of Ionia, from Pharnabazus, as out of those parts which belonged to Antiochus, his old friend, had made up a fleet of 80 sail, and was absolute master of the sea: and thereby forced those ships which coming out of Pontus, were bound for Athens, to turne their course to some port or other, of the Lacedæmonian party; and there to discharge, [*Xenoph. ib.*]

When Tiribazus had summoned all to come in that would subscribe to the forme of a peace propounded by Artaxerxes, all the Grecian Cities, by their Embassadors, readily came in: unto whom he shewing the kings seals affixed to the instrument, he caused it to be read as followeth.

The King Artaxerxes thinks it reason, that the cities which are in Asia, as also the Islands of Clazomenæ and Cyprus should be his, and under his command: And all other Cities of Grecians, as well small as great, should be free, and live every of them according to their own laws, except Lemnos, and Imbros, and Scirus, which as heretofore, so now also, the Athenians shall hold and possesse. And as for them which shall not receive this peace, them will I, together with those who shall embrace it, pursue with an open war, by land and by sea, with ships and with money.

Which when the Embassadors at their returne had reported every of them to his own people, although it grieved them to see the Grecian cities of Asia, for which Agelias had so bravely fought, thus lowly betraied into the Kings hand, yet because needs they must, they submitted thereunto, and accepted of the peace; [*Xen. lib. 1, Iphicrates in Panathen. Diad. year 2, Olymp. 98, Plutarch in Agell, and Artaxerxes, in his Laconical Apophthegm. Aristides in his Lemnic. 1, and 2.*] this peace was published, as [*Polyb. lib. 1.*] hath observed, 19 years after the sea fight at Egospotamos, and sixteen years before the battel at Leuctra in Boeotia.

When this peace was thus made, Agelias, as Xenophon sayes, was an earnest man to see it observed, and the Lacedæmonians made themselves very severe guardians, and defenders of it in Greece. And Artaxerxes wrote a particular letter to Alcibiades, which he sent by a Persian incognito of one Callias a Lacedæmonian, wherein he offered him both hospitality and friendship. But Alcibiades accepted neither, but bad the Kings messenger tell his master, that he needed not trouble himself to write letters to him, for if he continued a good friend to the Lacedæmonians, he would not fail to continue the like to him; but if he recovered any ill to them, he should not think that any letters of his, should work him over to his friendship, [*Plut. in his Laconical Apophthegms.*]

In those articles of Antalcidas his peace, formerly related out of Xenophon, who could not be ignorant of the particulars thereof, we find that not all the Islands bordering upon Asia, but two of them only, were given up to the King, (though Plutarch in the life of Artaxerxes, seems to have been of another mind,) and those were Clazomenæ (which as I shewed before, in the year of the World 3504.3505, was then an Island) and Cyprus: the tenor of this peace, now drew Chabrias from thence; when he had indeed already subdued it wholly, and reduced it to the obedience of Euagoras; as I shewed before, in requital whereof, Euagoras armed almost every man in the Isle, and mustered a huge army against Artaxerxes: and now Artaxerxes having made a final peace with the Grecians, commanded all his forces to provide themselves for the conquest of Cyprus, [*Diad. 2 year, Olympiade 98.*]

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Artaxerxes now drew forth three hundred thousand foote; and furnished with 300 sail of ships, against Euagoras King of Cyprus: General of his foot he made his son in law Oronoes: Admiral of his fleet was Tiribazus, who taking each his charge at Phocæa and Cumæ, sailed first to Cilicia, and from thence, went and landed in Cyprus, where

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where they very vigorously put on the war against Euagoras: and he for his part procured himself supplies of all kinds from the Egyptians, Tyrians, Arabians, and others, enemies to the Persian State: so that he made up a Fleet of 90 sail; of which number, 20 were from Tyre, the rest were his own: and of his land souldiers 6 thousand of his own, and his auxiliaries from other parts, a far greater number. And so having money enough to pay them, his army grew exceeding great, [*Diod. lib. 15. year 3. Olympiad 98.*]

Euagoras set on work certain Pirates, of whom he had good store at his command, to fall upon the enemies vessels of loading: of these they took some, sunk others, and the rest durst not put to sea for fear of them. Whence it came that victuals presently failing in the Persian army, some of the hired souldiers killed their Commanders: and a mutiny grew over all the army; so that with much ado could the Coronels at land, and Gaus the chief Officer at sea quiet them: wherefore the whole Navy in a body were faine to let fall for Cilicia, and from thence brought their store of provision for the Camp. But Acoris King of Egypt suffered not Euagoras to want either for corn or money, and all other provisions, as much as he wanted, [*Id. ibid.*]

Euagoras finding that his Navy was far too weak for the enemies, furnished out 60 ships more of his own, and besides them had fifty more sent him from King Achoris: so that now his Fleet was 200 fighting ships. And at his first encounter by land, had the better of the enemy: and routed them again at sea, falling suddenly upon their Fleet, as they were failing to Citium, sunk some of them, and took others: which he found scattered from the body of the Navy. But when the General of the Persian Navy, and the rest of the Commanders had recollected themselves, the fight then grew hot and fierce between them, wherein Euagoras at the first had again the better of it. But when Gaus fell on with all his might, and fought himself very manfully, Euagoras his men fled, with the losse of many of his ships. The Persians therefore having gotten this victory, assembled both their land and sea Forces together at Citium: where fitting themselves with necessaries, they went joyntly to besiege Salamis it self the chief city, both by land and sea, [*Id. ibid.*]

Teribazus immediately after the fight, put over into Cilicia, and went to carry Artaxerxes news of the victory: and Euagoras leaving Salamis to be defended by his son Pythagoras, (Protagoras perhaps, of whom I formerly made mention out of Illocrates, in the year of the World 3613.) and committing the charge of the whole Isle to his charges, got out by night with 10 ships only in his company, and sailed into Egypt. Where he persuaded Acoris, with all the power he had to make a war upon the Persians, [*Id. ibid.*]

Euagoras returned into Cyprus, but with far less store of monies than he expected: and when he there found Salamis Strongly besieged, and himself abandoned by his confederates, he was faine at last to send to Teribazus, and to treat with him about a peace.

Teribazus who commanded over all in chief, made answer, that he would admit of the motion, provided that he would surrender all Cyprus into the Kings hand, save onely Salamis, and pay the King a tribute for that too; and be at his command as a liege vassal ought to be to his Lord and Sovereign. These conditions, as hard as they were, yet was Euagoras faine to submit unto; for he said, he should be subject to him, as one King to another; not as a slave to his master: and yet this would not content Teribazus neither, [*Diod. year 4. Olympiad 98.*]

But Orontes the other Commander in chief, envying the honour of Teribazus, sending away privily letters to the King, his father in law, among other matters, laid to his charge, that he intended a rebellion: and that under-hand he had confederated with the Lacedemonians, and used all means, to oblige to himself, all the principal Captains and Commanders of the army. To all which the King giving hasty credit: gave Orontes a commission to seize on his person, and to send him to him, [*Id. ibid.*]

Orontes, fearing Teribazus, seized on him by this wile, There was a house which had a great vault in it: over this vault he set a bed not corded, but covered over with tapestry, and many costly coverlets: then desired Teribazus to come unto him, pretending a conference about some urgent matters: and Teribazus coming in, saw him down upon the bed, and thorough that fell into the vault: and being there caught, was sent away fast bound in chains to the King, [*Polyen. Strateg. lib. 7.*]

Orontes now commanding all in Cyprus, when he saw that Euagoras had taken fresh courage, and endured the siege more stoutly than before; and his souldiers repining at Teribazus his misfortune, received no commands, and left the siege: admitted Euagoras to a peace upon such terms as Teribazus had propounded to him: to wit, that paying a yearly tribute to the king, he should continue King of Salamis, and as a king should be obedient in all things to the king. And so this war of Cyprus, which had lasted ten years, whereof yet the far greater part was spent in preparation making, and two years onely in the war it self, came to an end; and the king having consumed 50 thousand

thousand talents in it, when all was done, the Euagoras in the same state he was in, when the war began, [*Illocrates in his Euagoras, Dec. year 4. Olympiad 98.*]

Gaus, Vice-Amiral of the Navy, and son in law to Teribazus, fearing least, as a man privy to Teribazus his designs, he might perchance be made away for company, be thought himself of falling off, and revolting from the King. And having wealth and souldiers enough, and the chief Captains of the Navy wholly at his devotion, confederated forthwith with Acoris King of Egypt, and the Lacedemonians, to make a war upon Artaxerxes, [*Diod. ib.*]

Artaxerxes following herein the example of Cambyfes, [*Herod. lib. 5. cap. 25. Valer. Max. lib. 6. cap. 3.*] caused certain of his Judges to be dead alive, and their skins to be hung up over the Judgement seats, that they which late therein, knowing what hung over their heads, might be the more careful to do justice unto his people, [*Diodorus ibid.*]

Artaxerxes leading with him an army of 300 thousand men against the Cadusii a people lying between the Euxine and the Caspian seas, [*Diod. Olymp. 98. year 4. Plut. in Artaxerxes.*] In this war there fell many a Great man on either side, but among others of that of the kings party, one Camilares, a Carian born, a stout and a valiant man, whom the King had made Commander of that part of Cilicia, which lies next to Cappadocia, inhabited by the Leucosyrians, and in honour of him, the king made his son Datanes governour in his room, who also did the king singular service in this war, [*Emil. Prob. in the Life of Datanes.*]

Artaxerxes with his army in this war, was brought to such extremity, that hardly could a man buy an Asses head for 60 Drachmes: and was relieved by Teribazus, who lived then a poor neglected and contemptible gentleman in the army, in this manner. There were at that time two Kings of the Cadusians, and they held their camps apart. He therefore making the King first acquainted with it, went himself to one of them, and sent his son privily to the other; and each of them deceived his man: perswading him, that the other had underhand sent to Artaxerxes, to make a peace with him for himself, and to leave the other out. Hereupon, each sent his Ambassadors, the one with Teribazus, the other with his son to the King; and he made peace with both, and so the war was ended, [*Plut. in Artaxerxes.*]

Upon this, the King returned the cognizance of Teribazus his cause to three honorable persons, before whom he made his innocency to appear, and withall his services to the King, to have been so great, that they all assaid him, and the King ever after held him in very high esteem, and heaped great honours on him: as for Orontes, he was condemned for a false accuser, thrust out of the kings favour, and held for an ignominious person ever after, [*Diod. year 4. Olympiad 98.*]

Whiles Gaus was in Cyprus, the Grecians which there served under him, wrote letters against him into Ionia; and to find out who they were, and what they wrote, took this course: he provided a ship, and fitted her with Mariners, and the matter gave it out, that he was going for Ionia; and lingered out the time, to get as many letters aboard, as possibly he could, and at last let out: but turning short, came back into a creek, not far from the place whence he went: thither Orontes went on foot; and causing all the letters aboard to be delivered into his hands, read them; and finding who they were that had written against him, he put them all to death with torments, [*Polyen. Strateg. lib. 7. in Gaus, instead whereof, it is miswritten, Alos and Glor.*]

Gaus, when he had stirred up both the Egyptians and Lacedemonians to engage in a war against the Persian, was killed, I know not how, nor by whom, and so went not on, with what he had intended. But after his death, Tachos, going on upon his grounds, got an army, and built him a town upon a high hill, joyning upon the sea, called Leuca, where also he built a Chappel for Apollo: but he coming also to die shortly after, the Clazomenians, and they of Cuma, fell to strife about the possession of it, and the Clazomenians made the more halt, and got it; and so all rebellions in Asia were laid asleep: the Lacedemonians also, Gaus and Tachos, both being now dead, cast off all care of Asia, and would have no more to do with it, [*Diodorus year. 2. Olympiad 94.*]

When Pharnostatus was Lord Chancellor of Athens, in the month Posidicon, in the 366 year of Nabonassars account, on the 26 day of the Egyptian month, Thoth, in the entry upon the 23 of our Decemb. five hours and an half after midnight, there was a small eclipse of the moon observed at Babylon, [*Hipparch. in Ptol. in his great Syntax. lib. 4. cap. mli.*]

In the same time, in the month Scirophorion, and in the same year of Nabonassar, on the 24 day of the month Phammeneoth the 18 day of our June, ending 5 hours and one half before midnight, there was another Eclipse of the moon observed in the same place, [*Id. ib.*]

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patched away to him Pelopidas of Thebes it self, Antiochus the Pancratiast of Arcadia, Archdamus of Eleus, a Town in Thrace, with any other out of Argos: which coming to the Athenians ears, they dispatched away also their Ambassadors to the King; Timagoras and Leontes. And among them all Pelopidas appeared most gracious in the Kings eye, and next him Timagoras; and were of all others most honourably entreated by him, [*Xen. Hellen. 7.*]

Menias of Thebes joyned Committeewer with Pelopidas in this Embassage, when being brought by Titurastus the Chiliarch, to the presence of the king, he was bid to prostrate himself before him: let fall his ring before him; and presently falling all along, took it up again: and to being conceived to have done it to the king, obtained whatever he asked of him, [*Plut. in Artax. Elia. Var. Hist. lib. 1. cap. 21.*]

Timagoras the Athenian, lent a pair of intelligence at the same time by one Bubaris his Secretary, and had for his pains a thousand Daries; and had moreover a rich supper sent him to his lodging: whereupon the King bade, for any small purpose: which sounded rather as an upbraiding of some treason to him, than any congratulation of the gift, so sent unto him, [*Plut. ib.*]. It is said also that the king gave him 80 Cowes, which because he was sickly, should afford him milk upon his way homeward: and a costly bed and furniture, with some servants to make it, because the Grecians skilled not of such matters: and moreover, caused him to be carried all along to the sea side in a Lictor, because of his infirmity; giving those which carried him 4 talents for this Timagoras, alter his prostration to the king, was used with great honour by him, adds only, that the King sent him some dishes from his own table. As for that costly bed and furniture, and men to make it, as if the Grecians knew not how to make a bed: sent by Artaxerxes, he sayes it was to one Timagoras of Cret, or Eutimus of Gortyna in Cret, as Phanius the Peripatetic calls him.

Pelopidas being so gracious with the king, gat letters from him, wherein the king commanded that Melene should be exempt from the Macedonian jurisdiction: and the Athenians required to draw up their ships: and if they obeyed not, proclaimed open war against them both; and if any city refused to follow him in this war, then that city was first of all others to be made an example. And when Leontes spake openly and said, that it was time for the Athenians to look them out and provide new friends instead of the king: Artaxerxes bad adde, that if the Athenians did not like it, they should come and shew cause, why not, [*Xen. Hellen. 7.*]

When the Ambassadors came home, the Athenians took Timagoras, and for his prostration to the King, struck off his head: taking it amiss that the glavering flattery of one citizen of theirs, should subject the whole honour of the Athenian State to the domineering power of the Persian: so sayes, [*Valer. Max. lib. 5. cap. 3.*]. Where I know not by what mistake, Darius is crept into the text instead of Artaxerxes. Others say it was, for his base acceptance of the Kings gifts: of which a man may see more in, [*Plutarch in his Artax. and Pelopidas.*]. But Xenophon sayes, that he was accused by Leontes his colleague: for that he would not so much as keep in one lodging with him, and communicated all his counsels with Pelopidas: which no doubt was the chief cause of his being put to death.

The Thebans summoning all the cities of Greece to hear the Kings letters read, and they being publicly read by the Persian that brought them, who first shewed them the Kings seal, put to them; they required all, who would be friends to the king and the Thebans, to take an oath for the observance of the contents of those letters. But when the Legats first, and afterwards the Cities themselves, refused that oath: all that Embassage to Artaxerxes, and the principality and sovereignty of Greece so much affected by Pelopidas and the Thebans came to naught, [*Xen. Hellen. 7.*]

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Artaxerxes sending an other Embassage into Greece to require them to put an end to their wars and to make a peace among themselves; in the end, prevailed with them, [*Diodor. an. 34 Olymp. 103.*]

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Endoxus the Cnidian, surnamed *Βασις*, Endoxus (i.e. the famous, was in his prime at this time. He going into Egypt with Chryssippus a Physician, carried with him letters of commendation from Agellus to Nectanabis: and he commended him over to the Priests there: where being upon a time with Icomphi of Heliopolis, (whom *Clemens Alexan.* in the first book of his *stromata*, calleth *Comphus*) Apis came, and all to belicked his cloak: whereupon the Priests said presently, that he should grow very famous, but should not be long-lived: as Phavorinus in his Commentaries saith. He having stayed in Egypt one year and four months, shewing himself all over, to his very eye-

eye-brows, wrote the *Osteois*, as some report, of which we in our discourse of the Macedonian and Asiatic year, [*cap. ult.*] have said somewhat. From thence he is said to have travelled to Cyzicum, and Propontis, and to have spread his philosophy in those parts, and so to have come to Mausolus, [*Diog. Laertius in his Endoxus.*]. Others say, that this Endoxus went in company with Plato in Egypt, and they both conversed 13 years space, with the Priests there, as we read in *Strabo*, [*lib. 17.*]

At Heraclea in Pontus, when the common people there, desired all bills and bonds to be cancelled, (i.e.) all debts to be released, and all lands to be cast into a hotch potch and equally shared among them, the better sort, sent both to Timotheus, Prince of Athens, and also to Epaminondas, of the Thebans for help against them; but failing of their hope, they sent for Clearchus home, whom they had formerly cast n to exile, and prayed his aide to repress them, [*Justin lib. 1. 6. c. 4.*]

Clearchus, supposing the dissention of the people, to be a fit occasion for him to attain to the sovereignty of the city, dealt secretly with Mithridates King of Pontus, who was in hostility with his country, and agreed with him; that being called home into his country, he should deliver the city into his hands, and hold it afterward as governor under him. And having let a time, when to deliver the city into Mithridates his hand, took him, when he came about it, and all his friends that came with him prisoners, and wrung a great mass of money out of them, and so let them go: and then, as he made himself an unexpected enemy of a friend to him; so instead of maintaining the rich mens cause against the people, he made himself a patron and leader on of the common sort against them; and did not only incense the people against them, but fell to exercising of acts of tyranny and cruelty upon them. For when the people had put the supremacy, and all power into his hands, he cast 60 of the chief of them (for the rest were fled) into prison, and having first taken away their goods, then put them all to death likewise, [*Id. ib.*]. and setting Dionysius the Tyrant of Syracuse before him for a pattern in all things to follow, he held the place 12 years, [*Diodor. year 1. of the 104 Olymp.* with the Collections of Photus in his Biblioth. out of Memnon the Historiographer of Heraclea, num. 224.]

Tachos, whom Polyanus [*lib. 7. Stratagem.*] calls Thamos, Aristotle [*lib. 2.*] of his Oeconomics Taos, and Julius Africanus, Teos, reigned in Egypt, two years.

With this year Xenophon concludes his 7 books of his Grecian history, and Anaximenes Lamprocenes the first part of his: where beginning from *Θρυπία*, that is, the generation of the gods, and beginning of man kind, he endeth with the battle of Mantinea, wherein Epaminondas was slain, comprehending in 12 volumes, almost whatever passed among either the Greeks or Barbarians, [*Diod. year 2. 104 Olympiad.*]. and in the second part he sets down all the gifts of Philip of Macedonia and his son, Alexander the great, [*Paula. 2. of his Ethica.*]

When Mithridates king of Pontus was dead, Ariobarzanes, the Governor of Phrygia under Artaxerxes, seized on the kingdom of Pontus, and held it by the space of 26 years, [*Diodorus year 3. Olympiad 104. and year 4. of Olympiad 110.*]

Clearchus the Tyrant of Heraclea, when he found that the chief men and Aldermen of Heraclea, which were fled from thence, stirred up all the neighbouring cities and states against him, he manumiled and set at liberty all their servants, and gave them their masters wives and daughters in marriage, threatening those that would not, with death; that hereby he might make those slaves the more sure and trusty to himself, and the more deadly enemies to their masters. But when the women reckoned these doleful marriages to be worse than death it self, many of them before their marriage, many after, having first murdered their new husbands, slew themselves: at last they came to a battle, where the Tyrant getting the victory took the chief men and Aldermen prisoners, and led them in triumph thorough the city, in sight of all the people, and then laid some of them in irons, others upon the rack, others he put to death, leaving no corner of the city free from fight and sense, of his cruelty, [*Justin lib. 16. cap. 5.*]

The Lacedaemonians fell flat out with Artaxerxes, for that professing himself to be their friend and confederate, he had yet commanded them to part with Melene out of their hands, and to make the Melenians a distinct member, in the league and confederacy of Greece, [*Xenoph. in his Agesilans, and Diod. year 3. Olymp. 104.*]. and with them joyned Ariobarzanes, the Governour of Phrygia, who, as I said before, upon the decease of Mithridates, had seized on and possessed himself of the kingdom of Pontus. [*Diodor. ib.*]

Autophrades the Governor of Lydia, besieging Ariobarzanes in Aflos, a city of Troas, for fear of Agellus, who being now old, came into Asia, only to raise money for his country, brake up his siege, and fled; and Corys, who lay before Sestus, which

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which was at that time under Ariobarzanes his command, brake likewise up his siege, and gat him packing. Mausolus also, which besieged *Atius*, and *Sestus*, both with an hundred ships by sea; nor thorough fear, but upon persuasion drew off, and returned home with his fleet: and furnishing *Agæilaus* with monies for his countries use, sent him fairly away, [*Xenoph. in his Agæilaus*.] Of which *Ariobarzanes*, and of his being besieged by *Autophradates* in *Adramyrium*, [*Polyenus also lib. 7.*] maketh mention.

Mausolus, calling his friends together, bare them in hand, that *Artaxerxes*, unless he satisfied him forthwith with an excessive summe of money, would deprive him of his principality, which he held by inheritance from his father: which they believing, brought him, in an instant an infinite summe of money, [*Polyenus lib. 7. stratag.*] compared with [*Aristot. in his Oeconomies* : ] which having once fingered, he was so far from giving it to *Artaxerxes*, that therewith he confederated presently with those Governours and Captains which then were up in armes against him; for there rebelled at this time against him, of the Ionian nation, all *Lycia*, *Phidias*, *Pamphilia*, and *Cilicia*; and besides these, the *Syrians* and *Phœnicians*, and almost all that border upon the *Anatick* sea; *Tachos* also king of *Egypt*, proclaimed open war against him, and was busie every where in building of ships and raising of forces; especially out of all parts of *Greece*, and got the *Lacedemonians* themselves to confederate and joyn with him, [*Diod. year 3. Olympiads 104.*]

All these revelling at once against *Artaxerxes*, he lost one half of his revenues coming into his coffers. And the remainder sufficed not for the necessary use of the war, considering that he was to maintain a war all at once against the king of *Egypt*, and all the *Grecian* cities and countries in *Asia*; against the *Lacedemonians* and their confederates; to war, all the *Lords* and *Captains* which held the *Maritime* towns and regions in all *Asia* under their command, [*Id. ib.*]

The king of *Egypt* sent for *Agæilaus* to come unto him, promising to make him General of his army, [*Xenoph. in his Agæilaus*.] And he being then thither by his country, laid out the monies which *Tachos* had sent him for himself, in levying soldiers for his service. And having stored his ships with men, and taking along with him 30 *Spartan* Commissioners for his Council of War, went with a thousand *Colesters* into *Egypt*, [*Plut. in his Agæilaus*: and *Diod. in his*.] When the report of his landing came to the *Courtiers* eares in *Egypt*, happy was he that could first lend in presents to him; but when they came, and saw no attendance about him, only a decrepit and a wearisome old man, lying along upon the beach, sloven-like, and of a small stature, in a coarse threadbare cloak, they contemned and scorned him, that of those rich presents and loath his lordly and insolent behaviour, when they saw, that of those rich presents and provisions of diet which were sent in to him of all sorts, he took the dainties and sweet meats, and a veale perhaps, or a goose for himself, and throw away the dainties and sweet meats, and precious ointments to his soldiers, [*Plut. and Emil. Prob. in his Agæilaus*.] The King of *Egypt* himself also, performed not with him, nor made him General of his army, according to his promise, [*Xen. in his Agæilaus*.] Deriding him for the smallness of his stature: and said, that he weened the old Proverb was true, *The hills were great with young, and were delivered of a mouse*: which when *Agæilaus* heard, he laid in a rage, *I will one day seem a Lyon unto him*, [*Athenæ. lib. 14. with Plutarch*.]

*Chabrias* the *Athenian*, was not sent by publick authority, as *Alcibiades* was, but upon the perswasion of *Tachos*, served him as a private man, [*Diod. and Plutarch*.] Who when he saw the King in some distress for want of money, advised him to take up what monies possible he could of the richer sort of the country, and promise them payment out of his yearly revenues: and by this means, he gathered an infinite sum of money without wrong to any, [*Polya. stratag. lib. 2.*] and *Aristotle* 2. of his *Oeconomies*, reckons up a great many the like shifts that he made for the getting of monies, at this time.

They which rebelled in *Asia*, made *Orontes* the Governour of *Myfia* their Commander in chief: who having received monies enough to pay 20 thousand hired soldiers for one whole year; took first those who had contributed these monies and sent them prisoners to *Artaxerxes*, and then betrayed sundry other cities and castles, and companies of hired soldiers, to such *Lieutenants* as the King had sent into those parts, [*Diod. year 3. Olymp. 104.*] of this war managed by *Orontes* and *Autophradates* and other Captains of the Kings, [*Polyenus lib. 7. stratag. maketh also mention.*] But for as much as *Diodorus* assures us, that in the last year of *Artaxerxes* *Mnemon*, both *Autophradates* and *Orontes*, and other Commanders, fell all off from him; we must of necessity conclude, that *Autophradates* stood for his son *Artaxerxes* *Ochus*; and that it was *Orontes* which made the war against him.

*Artabazus*, who commanded *Artaxerxes* *Mnemons* army, falling upon *Cappadocia*, *Datames* the Governour of that Province, met him with a strong body of horse, and

and 20 thousand foot, of mercenaries; but then *Mithrabarzes* his father in law, and General of his horse, stole away from him by night with all his horse, and fled to *Artabazus*, and truly he and they, had their wages well payed them for such their treachery, for it tell out, that they were let upon, and hewed in pieces, by both the armies, both that to which, and that from which they fled: and *Diodorus* addeth, that *Artaxerxes* being informed, that *Datames* had brought him this notice, by putting a trick upon him; made all the haste he could to rid his hands of him, and that shortly after, he caused him privily to be made away: but it appears out of *Emil. Prob.* that *Datames* lived long after this: Whole actions, as he acknowledges them to have been carried all along in an obscure way, so he saies, that himself was the more inquisitive and diligent in searching out and deciphering the conceivings of them: which he doth in such wise, as a man may easily discern, that what he did was all in *Artaxerxes* *Ochus* his time.

*Rheomithres* was sent by the united Lords into *Egypt*, where having gotten 500 talents, and 50 tall ships, he returned with them to *Leucas* in *Asia*: and having sent for many of the principal of them to come thither to him, he laid hold of them, and sent them all away prisoners to *Artaxerxes*; and by this act of his, reingratiated himself with the King, who was formerly displeased with him, [*Diodorus year 3. Olympiads 104.*]

*Tachos*, having now fitted himself with all things necessary for the war, gave the command of the 10 thousand men, which he had hired out of *Greece* to *Agæilaus*; but his fleet consisting of 200 saile, to *Chabrias* (which with watch and cunning he furnished with rowers, [*Polya. lib. 7. Stratag.*] [beshew]) and his foot army consisting of 80 thousand *Egyptians*, to *Nectanebus*, his, or rather, his brother or sisters son, for the word *νεκτανεβος* in the *Greek* signifieth either; but reserved to himself the oversight and generalship of all. And although *Agæilaus* perswaded him, to carry on this war by his *Lieutenants*, and to stay himself in *Egypt*; yet he would not, [*Diod. ib.*] nevertheless, *Agæilaus*, beneath himself, and contrary to his own humour, attended him by sea into *Phœnicia*, [*Plutarch in his Agæilaus*.]

Whiles the *Egyptian* fleet, lay in *Phœnicia*, *Nectanebus* was sent to take in some principal cities of *Syria*; where having compacted with him whom *Tachos* had left for Governor of *Syria* in his absence, he proclaimed himself King of *Egypt*; and drew the commanders of the army by large gifts, and the soldiers by no less large promises, to side with him against his father, [*Diod. in his*.]

*Tachos* being now utterly deserted, both by his own subjects, and also by *Agæilaus*, whom he had formerly offended by that base jest put upon him, fearing the worst, fled thence to *Sidon* in *Phœnicia*, and from thence, to the King of *Peria*, as besides *Xenophon* and *Plutarch*, *Theopompus* and *Lytias* of *Naucratis*, in his affairs of *Egypt*, both cited by *Athenæus* [*in his 4. book, 4. chapter.*] report. *Diodorus* and *Eliau* say further, that he was very graciously entertained by *Artaxerxes*, though I cannot believe *Diodorus* in this, that *Artaxerxes* presently made him general of all the forces which he had then raised to make a war upon *Egypt*, and that with them he returned into *Egypt*, and was there reenthroned by *Agæilaus*, neither yet, [*Eliau. lib. 5. Var. Histor. c. 1.*] where he telleth us, that having formerly used to live frugally at home, he now dived with overgorging himself with excess of diet, after the *Perlian* manner, seeing that with overgorging himself with excess of diet, after the *Perlian* manner, seeing that *Lycæus* or *Lyceus*, whom I mentioned before, reacheth us that his *Egyptian* diet was far more sumptuous, than that of the *Perlian* was, [*created by Athenæus. lib. 4. cap. 10. Deip.*]

After this, another set up himself against him in *Ardenes*, with an army of 100 thousand men, [*Plut. in his Agæilaus*.] So when there were now 2 Kings in *Egypt*, *Agæilaus* followed him whom he saw most to favour: his Country men the *Lacedemonians*, [*Xen. in Agæilaus*.] and that was *Nectanebus*; with whom he endured a strong siege in a Castle. But when *Nectanebus* grew impatient of being thus shut up; and would needs hazard himself upon a battle, *Agæilaus* left him, and stayed behind in the castles, till the whole Castle was quite surrounded with works, and the enemy about them, all save a little space, where there was yet a passage left: then sallied he out, that narrow passage, and made his way through with a great slaughter of the enemy, having their works at his back, so that they could not enclose him round, [*Plut. in Agæilaus. Polya. stratag. lib. 2. with Diod. year 3. Olymp. 104.*] where yet he hath by mistake *Tachos*, instead of the King of *Mendes*.

As for the other king, which bare a hatred to the *Greek* nation, *Agæilaus* overthrew him in a fight, and took him prisoner: but restored the other to his kingdom: and made him a firme friend to the *Lacedemonian* State, [*Xenophon in Agæilaus*.] Though *Emil. Prob.* attribute this restitution of the King, to *Chabrias*: the reason whereof was, because it was indeed done by the joynit work of the *Lacedemonians*, and *Athenians*. Now from this time to the putting of *Nectanebus* from the kingdom, *Diodorus* reckons 12 year; which was indeed the true terme of his reign,

reign, not 18, as *Africans* and *Eusebius* have it.

Nectanebus entreated Agesilaus very earnestly, to spend that winter with him; but he haſted homeward; for that Sparta was then engaged in a war; and he knew they wanted money: and maintained a foreign army: wherefore he diſmiſſed him very honourably; and gave him, beſides all other gifts, 230. or, as *Emil Probus* hath it, 220 thouſand talents. [*Plut. in Ages.*]

Agesilaus having ſpent this money, haſted him home, though in the dead of winter; for fear leaſt the Lacedæmonians ſhould ſpend the next ſummer idle, and do nothing againſt their enemies. [*Xen. in Agesil.*] But being caſt by a tempeſt upon a deſert ſhoare, called *Menelaius Portus*, (i) Menelaus his Purſuing between Cyrene and Egypt, he there full lick and died. There his friends for want of wax, made him up with honey and ſo carried him to Sparta, [*Plutarch and Emilius Probus, in Agesilaus.*] and Diodorus ſaith that his body to brought thither, was there entered, in a moſt royal manner, year 3, Olymp. 104.]

Ochus, the lawful ſon of Artaxerxes, becauſe his baſe brother Arſanes, was very tenderly beloved of his father, cauſed him to be murdered by Harpates the ſon of Tiribazus, and Artaxerxes hearing what was beſided to his to much beloved ſon, took it preſently to heart, and died of grief, [*Plut. in Artaxerxes.*]

Ochus, knowing that his father while he lived, was by his people, and that himſelf after his death would be nothing regarded, dealt ſo with the Chilitarch, the Eunuchs and others about him, that his death was kept cloſe ſeven months after, and in the mean time diſpatch away letters into all parts in the kings name, with his ſeal to them, requiring every man to receive Ochus for their king, [*Poly. lib. 7. Strabo.*]

Clearchus the Tyrant of Pontus, had a ſon born him at Heraclea, whom he called Dionyſius, who lived 55 years, whence *Athenicus* lib. 12, and *Mnemon* in the collections of *Phorides*, cap. 57.

Ochus, when now all men had acknowledged him for king, and done ſeaſy to him, made it known, that his father was dead, and commanded a publique mourning to be made for him according to the Perſian manner, [*Poly. lib. 7.*] and took upon him his fathers name, Artaxerxes. [*Diodor. Valerius Max.*] and then fill'd and ſould his court with the bloud of his kindred and nobles, without reſpect having to kin, ſex, or age, [*Juſtin lib. 10. cap. 3.*] among which he cauſed his own ſiſter, whole daughter he had married, to be buried alive with her heels upward, and made an Uncle of his, with above 100 children and grand-children deſcended from him, to be brought into a court, and there ſhot to death with arrows, [*Valer. Max. lib. 9. cap. 2.*] which as it ſeemeth, was the father of Siſygambs, the mother of Darius the laſt king of the Perſians, for of her it is that *Q. Curtius*, lib. 10, cap. 8, reporteth, that her father and 80 brothers were all put to death by Ochus in one day.

The ſeveral ſates of Chios, Rhodes, Byzantium and Chos, all at once revolting from the Athenians, there grew that war which was called *Bellum Sociale*, (i. e.) the confederates war. When the Athenians began with the ſiege of Chios, beſides their own confederates, Maſolus alſo the petty king of Caria ſent aides unto them, [*Demoſthenes in his Oration of Peace, and of the Rhodians liberty, Diad. an. 3. Olympiade, 105.*]

In the firſt year of the 106 Olympiade, (as it is rightly read in *Eusebius* his Chron. out of *Fuxius* his copy, corrected by *Arnaldus Ponticus*) was Alexander (who becauſe he conquered all Asia, was afterward ſurnamed *The Great*) born at Pella, in the country of Macedon: for ſeeing that he lived 32 years, eight months, as *Arianus* reporteth out of *Aristobolus*, and died in the end of year 1. Olympiade 114. in the laſt, ſave one out of the month Thargelion, of the *Attic* account; as we ſhall ſee when we come to that year; it follows, that he muſt be born, in the year aforeſaid, and that in the third year called Boedromion, in the *Attic* Calendar, (ſo that as well they, who (as in *Eliau Varian Hiſtor. lib. 2. cap. 25.*) have ſaid, that he both was born and died, upon the ſixth day of Thargelion, as have erred in their account; as *Plutarch* alſo, who in the life of Alexander ſaies, that he was born in the beginning of the month Hecatombeon, called *Lous* by the Macedonians, to wit, on the ſixth day thereof. And there was reaſon in deed why they, who living at that time, firſt reported it in writings, ſhould ſay, that he was born upon the ſixth day of the month *Lous*: becauſe at that time the month *Lous* with the Macedons answered juſt to Metons Boedromion, as appears by King Philip, the father of this Alexander, his Epitile to the Peloponeſians, as we have already ſhewed, in our diſcourſe of the Macedonian and *Asiatic* years in the firſt chapter thereof, which the Hiſtorians and other writers of later times not obſerving, and finding the Syro-Macedon month *Lous* in Calippus to hit right with the month Boedromion among the Athenians, thought that Alexander had been born upon the ſixth day of that Boedromion.

And from hence grew that error of *Plutarch*, which he mended afterward by a far greater

greater one, where he ſaith, *The ſame day that Philp took Pindara, there came to him three ſeveral tidings; one from Phormion, that he had given the Illyrians a great overthrow, the ſecond, that he had won the race with his horſe at Olympus, and the third, that his ſon Alexander was born*: for we learn out of *Demoſthenes*, in his oration againſt *Leptines*, and *Diadema*, year 3. Olympiade 105. That Polydara was not taken this year, but two years before, And againſt it had been ſaid that Alexander had been born in the 105 Olymp. and upon the 6 day of Hecatombeon, yet had it been a great wonder, that he ſhould not have had a great deal ſooner of the birth of his ſon, than he could poſſibly have done of his winning the race of Olympus: for that that race was ever wont to be run on the day of the full moon, and judgement given thereupon, on the 16 day of the lame month, we are taught by the old ſchoolaſt of Pindara, upon his 5 Ode or Hymne of his Olympics, yet *Juſtin* out of *Trogus* tells us more clearly, [*lib. 12. cap. 16.*] *The ſame day, ſaith he, upon which Alexander was born, news came to him of two ſeveral victories by him given, the one upon a battle in Illyria, the other in a race at Olympus; whether he ſent his coach with four horſes to run: Out of which reports, not hanging all of the belt together, though I grant that it may be not inproably gathered, that Alexanders birth was in the ſummer ſeaſon, of that year, wherein the Olympic games were kept at Olympus in Elis, yet the teſtimony of *Aristobolus*, to whom Alexander himſelf in perſon was ſo well known, is ſo firm and ſtrong an argument to me of the day wherein he was born, that I conceive no doubt to be made, but that Philip the father, was certified of the race won by him at Olympus, before his ſon was born.*

The ſame day that Alexander was born, was the temple of Diana at Epheſus burnt, whence came that poor jeſt, whether of *Timæus*, as *Cicero* hath it, or of *Hegesias* the Magnæſian, as *Plutarch* ſaith, That *Diana being ſome time that night, at the ſiege of Olympus, could not tend to ſee her own Temple*, [*Cic. lib. 1. de Natura deorum, and lib. 1. de Divina, and Plut. in his Alexander.*] He that put the fire to it, being taken and had to the rack, confeſſed that he did it of purpoſe, that having deſtroyed ſo famous and excellent a work, his name might for it be carried over all the world: whereupon by the common-council of all Asia, it was decreed, that no man ſhould ever after name him; [*Valer. Max. lib. 8. cap. 14. Ant. Gell. lib. 2. cap. 6.*] which yet *Theopompus* in his Hiſtory did; whether it were *Broutas*, as we read it [*in Strabo lib. 14. and Solinus cap. 4.*] or *Lydgamas*, as *Hefſichius*, in the word *Lydgama*.

The Prieſts, who were at that time in Epheſus, apprehending that the burning of this Temple was but the fore-runner of ſome greater miſchief to enſue; ran up and down as if they had been mad, and cut their faces, ſaying, that ſome great calamity was that day hatched againſt all Asia, [*Plut. in Alexander.*]

Artabazus, having entered into a rebellion againſt Ochus, joining his forces with thoſe of Chares the Athenian, overthrew an army of the Perſians, conſiſting of 70 thouſand men: and thereupon gave Chares ſuch a maſſe of money, that it enabled him to pay all his army. The King expoluſtated this matter with the Athenians; and they, hearing a rumor, that the King was about to ſend 300 ſail to the relief of their enemies, againſt whom Chares at that time was in arms; clapt up a peace out of hand, and came to an agreement with them; and ſo to that war between them and their confederates, called *Bellum Sociale*, ended, [*Diad. year 1. and 4. of the 106. Olymp.*]

Lucas, the King of Boſphorus *Cimmerius* died: unto whom ſucceeded his ſon Spartacus, and reigned 5 years, [*Diad. year 3. Olymp. 106.*]

Artabazus, being thus left by Chares and the Athenians, had recourſe to the Thebans; who ſent him *Pammenes*, with 5 thouſand men. *Pammenes* with this army purſing over into Asia, and there joining with Artabazus, overthrew the Kings forces in two ſeveral great battels, [*Diad. year 4. Olymp. 106.*]

Clearchus the tyrant of Heraclea in Pontus, when he went to the celebration of the Feaſt of their god Bacchus, was murdered in the 12 year of his reign, [*Id. it.*] Chief author of which murder was one Chion of Heraclea, the ſon of one Marris, a ſcholar of *Plato*, and a kinſman of Clearchus; who aſſociated to him *Leonides* and *Anitheus*, ſcholars alſo in *Philology*, as the other was, and one *Euxemon*, and ſome ſix others of their allies and kindred, whom they diſpoſed privily in places fitting for that purpoſe.

Having therefore ſpyed their time when the tyrant was buſie and intentive upon the ſacrifice with the reſt of the people, Chion ran him thorough with his ſword; whereon when he had lain grievouſly tormented with pains, and haunted with the apparitions and ghoults of thoſe whom he had moſt barbarouſly murdered: the next day he died. But moſt of the conſpirators, if not all, were either preſently cut in pieces by his Guard, though they ſtoutly defended themſelves; or were ſhortly after taken, and put to horrible torments (which they endured with incredible conſtancy and patience) and ſo died, [*Mnemon in Excerpt. cap. 2. Juſtin. lib. 6. cap. ult. and Suidas in Clearchus.*] See alſo the Epitiles attributed to this Chion, as written by him to his mother Matis.



Saryrus, brother to Clearchus, succeeded him in that Principality and held it 7 years : wherein he contented not himself with the death of the conspirators themselves : but fell upon all their children, though innocent of their fathers lack; and being left as Guardian and Tutor of Timotheus, and Dionysius his brothers children, was so respectful of them, that though he had a wife, whom he loved very dearly : yet would he not do with her, whereby to have children of hers, lest he might perhaps thereby leave an illue, which might in time prove dangerous to his brothers children.

[Morgan in Excerpt. cap. 3.]

In the year of 106 Olymp., not in the 2 year of the 106 Olympiad, but in the 4th year of the 106 Olympiad, died the king of Caria, died : after by *Pliny lib. 36, c. 5, & 6*. Maolulus the Dynasta, or petty king, of Caria, died : after whom *Artemisia* his sister and wife, succeeded and reigned 2 years, her husband leaving no issue. *Died, and Sailed 1, 4*, and the out of the fervent love which he bare to the memory of him, took his bones after they were burnt, and beating them to a powder, mingled it with a most precious perfume, and do put into water and drank it off : being ambitious to be her (self) the living and breathing tombe of her deceased husband. *Artemisia* *Call. lib. 10, c. 18. Valer. Max. lib. 4, c. 6.*

3652. In the 107 Olympiad (not in the 103; as Suidas in 1 Theaetetus' name it) 248 years  
proclaimed a Game, for all to come, and then their wit and art, in praise and honour  
of her husband deceased. To this game, came inundry men of excellent parts; Theopom-  
pus of Chios, the prime man of all the hearers and scholars of Iocraetes, as [Dion.  
Halicarnassensis in his Epistle to Pompeius, witnesseth of him.] Theodectes of the City of  
Phaetelis in Lycia, a Tragedian Poet; another Scholar likewise of Iocraetes; and Nau-  
crates Erythraeus, of Naucratis in Cyrenia; all mentioned by Theopompus in Biblioth., c. 176  
and 260. ¶ Some there are also, which say that Ilocraetes himself, put in for the prize in  
this Game: of which Plut. is one, [in his life of Iocraetes.] but that was not this Ilocraetes  
of Athens; but another of the same name, his scholar, and successor in his chairs as Sui-  
das, out of Callisthenes the Orator, teacheth us. In that contention of wits, Theopom-  
pus, as some say, and as others, Theodectes the Tragedian, who left a tragedy, entitled  
Manusius, was the prize; [A. Gell. lib. 10. c. 18. Suidas, in Theaetetus and Iocraetes.] though  
it should seeme that all wenten there with Theopompus to his mind because that writ-  
ting afterward a history, the therein fables, he would never have done, if things had  
sought out there, according to his expectation. [Suidas in Iocraetes.] who was an Historian.

But of this Theopompus (of whom I have spoken before) who was an Historian, and Theodectes a Tragedian, I may not here let passe, *Lib. 12. c. Amiquiet. c. 2. and by Phalerus, in Arillas (and out of him) Josephus, Lib. 12. c. Amiquiet. c. 2. and by Enchirid. de Prepar. Evangel. Lib. 8. c. 3. and 5. in his History of the Springs Interpretation* : As this, that Theopompus would have interlined some things out of the books of Moles; into his History, but lay thereupon an outrageous of his wits, by the space of 30 dayes; and that in his intervals of that sickness, he earnestly besought God, to reveale unto him the cause, why this great ignorant was fallen him: and that in a dream it was told him, that it was because he was great about; to mingle those divine Oracles with his humane studies; and publish them to the world: and upon change of that purpoe, he was restored to his right wits again: and of Theodectes: that when he purposed to translate some things out of the Greek writ into a Tragic of his he suddenly grew owlie-eyed, or pore-blunde, till being considered, that such his attempt was the cause thereof, he was restored to his perfect sight again.

353. Artimida, who, to continue the memory of her husband, built a stupendous tomb for him at Halicarnassus, reckoned one of the seven wonders of the world, pined away at last and died for grief, [*Cicero, Tufcul. Buell. lib. 3. Strabo, l. 14. A. Gell. lib. 10, c. 18.*]

To the making of this so miraculous a frame, the most famous workmen and artificers of the world (let their hands, Scopas, out of the East, Bryaxas, from the North, Timotheus from the South, and Leochares from the West) and which the died brought to their work was finished, yet they gave it not off till they had brought it to a full perfection, knowing that by so doing, they should also eternize their own names, and glory in it, [*Plin. lib. 8, c. 5. with Vitruvius in the Prema of his book.*] whence it was even at Rome, that every tumpuous and magnificent building, was afterward called a *Manifolium*, [*Paxsan, in his Arcadia.*]

Ulpian, holder the Dignity (or Principality

After her death, her brother Idricus or Hidricus, held the Dynasty or Principality of Caria, 7 years, [*Diod. year 2, Olymp. 127.*] who being the second son of Hecatomnus, married his second daughter Ada, his own sister, according to the law of Caria, [*Sirabo l. 2 Ariannus, de the Gifts of Alexander, l. 1.*]

The Thebans, falling into great distress for want of money, in their war against the Phœceans, sent their Embassadors to Ochus, and had of him 300 talents, [*Died, year 2.* Olymp. 107.]

The Phenicians, especially the inhabitants of Sidon, having been lately added by

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by Ochus revolted from him, and sending to Nectanebus king of Egypt, confederated with him in a war against the Persians, and then having furnished themselves with a great fleet of ships and store of land soldiers, cut down the Kings Garden and Orchard, and burnt the hay that was provided for the kings stable, and put to death those Persians, that had done them wrong: wherefore the Satraps of Syria, and governor of Cilicia, made war upon them. But Tennes the King of Sidon, having received from the king of Egypt, four thousand Grecian soldiers under the command of Mentor of Rhodes, with the help of them, and his own men together, routed them both, and drove the Persians clean out of all Phenicia, [*Id. ib.*]

The petty kings of the 9 cities of Cyprus, which were subject to the king of Persia, following the example of the Phœnicians, fell off from him too, by a general consent among themselves : and fitting every man himself with provisions for a war, made themselves absolute foreign princes, each in his own city. Against these, by the command of Artaxerxes Ochus, Idrieus, newly made king of Caria, and by a tradition received from his Ancestors a true servant of the kings of Persia, and a follower of them, in their wars, lent 40000 sail of ships, and in them 8 thousand mercenary soldiers, under the command of Phocion the Athenian, and of Euagoras, who formerly had been a king there, into Cyprus. These began with the beft first, and besieged the city Salamis; whereupon these reformed to them, out of the parts of Syria and Cilicia, lying over against Cyprus, in hope of a prey, a very great multitude of men; so that Phocion and Euagoras his army grew twice as big as it was at their coming thither, [*ibid.*]

[*ibid.*] Antaxerxes Ochus, having mustered an army of 300 thousand foot, and 30 thousand horse, with 300 fighting ships, and 500 ships of burden, to carry his provisions in, let out from Babylon, toward Phœnicia, and the sea-side. But Mentor, whom the Sidonians had made Commander over the Mercenary Greeks, taking a night at his approach, sent a man called Theffalon to him, offering him first to betray all the Sidonians into his hands, and afterward to do him right good and trusty service in the conquering of Egypt. Theffalon having delivered his message, and received the kings promise, and kissed his hand upon it, returned to Mentor, and assured him from the king, undiscovered by the Sidonians, [*ib.*]

king, under the conduct of Oechus sent his Ambassadors into Greece for some aiders from them, against the Egyptians. Whereupon the Athenians and Lacedaemonians returned him answer, that they would keep the peace made with them, with all their heart; but send him any aid at this time they could not. But the Thebans readily sent him a thousand Carcetes, under the command of Lachetes. They of Argos also sent him three thousand men; but appointed no Commander over them of their own, because the king had specially desired to have Nicias to be commander; a man of a high spirit; and who in imitation of Hercules, used in fight, always to wear a Lyons skin about him, and bare a club in his hand. The Grecians also dwelling upon the sea-coast of Asia, sent him in fix thousand men; so that the Grecians in his army were in all, ten thousand men. But before their coming to him, the king was advanced, past Syria, and as far as Phoenicia, and had pitched his camp not far from Sidon. [*Ibid.*]

Tennes the king of Sidon, combining with Mentor in his treason, affigned him to the guard of a certain quarter in the town, and left him to manage the treason on that side; himself with his men, went out of the city, pretending that he would go to the common meeting or council of Phœnicia. Now he had in his company too of the principal men of the city, as counsellors about him: all which he gave up to be butchered by Artaxerxes, as the authors of that defeat on from him; and shortly after Artaxerxes, when 500 more of the chief of the Sidonians came to him to crave his mercy in suppliant wife, with Olive branches in their hands, he caused them every man to be struck thorough with darts, as he had done the former, having underflood formerly by Tennes the king, that the city should be absolutely delivered up unto him, and without conditions; and then dealt with the Grecians which he had in pay to open the gates; and to receive the king, and him into the city, and he betrayed it to Artaxerxes: who being once in, and seeing that Tennes could do him no further service, caused his throat to be cut likewise. 1664.

The Sidonians, who before the Kings coming had set fire on all their ships, so the end no man should have left any possibility of saving himself by flight that way, but themselves every man up in his own houses with his wife and children, and then let their houses on fire, and consumed all to cinderes. The number of them which perished in this fire, servants and all, amounted by report, to 40 thousand souls. The cinderes of the place, with the molten silver and gold among the Kingdome for many a Talent. The rest of the cities affrighted herewith, furnished themselves presently to the Kings.

From thence the King went and took Jericho by assault: as we find in [*Solinus cap. 35.*]



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and took many along with him out of Judea to serve him in his war in Egypt: as we gather out of Aristeus, in his book of the Septuagint Interpreters; where also, in the Epistle of Ptolemy Philadelphus, to Eleazarus, it is said, *that many of the Jews were carried away into Egypt by the Persians, whilst they have the sway there.* Which saying of his, is to be referred to this time of Artaxerxes Ochus; as is also that place in Justin, where he saith, [lib. 36, cap. 3.] if there be any truth in either of them, *That Xerxes was the first of the Persians, that subdued the Jews.*

While Salamis was besieged by Phocyon and Euagoras, all the rest of the cities submitted to the Persians, onely Protagoras King of Salamis held it out against them, wherein Euagoras his care was, to be restored to his fathers kingdom in Salamis. But some having done him very ill offices, and laid great accusations to his charges with the King, he seeing the King to favour and help Protagoras against him, gave off all hope of prevailing in that sure: and went and cleared himself of all imputations before the King: which he did so well, that the King bestowed a far better Dynalty or Principality upon him in Asia. And Protagoras at last voluntarily submitting to the King, held the kingdom of Salamis quietly ever after, [Diodor. year 3 Olympiade 107.] But this Euagoras of whom we now speak, it seems, was the grandchild of another Euagoras, who died 24 years before, by his son Nicoteles: for that Euagoras the elder, had a son Nicoteles, who succeeded him in the kingdom of Salamis; and another called Protagoras, appeareth out of Hecates: but this younger Euagoras who succeeded Nicoteles, seems to have been put from his kingdom by Protagoras, which was his Uncle. But having, as was said before, a greater thing than Salamis bestowed on him by this Ochus; by his misbehaviour therein used, he was fain to flee again into Cyprus, where being taken, he was put to death as a malefactor, [as Diodorus sheweth.]

Eusebius in Chron. sheweth that in this 3 year of the 107. Olympiade, Ochus making Nectanebus to flee into Ethiopia, possessed himself of all Egypt: And that in him was destroyed the kingdom of Egypt, and that here was the period of Manethos Commentaries concerning the affairs of Egypt: and in what manner Egypt was taken in by Ochus, Diodorus in this year doth at large deliver: the summe whereof is this.

Ochus after the destruction of Sidon, and when his auxiliary forces were come unto him from Argos and Thebes, and the Grecian Cities in Asia were come unto him, uniting all his forces, he marched to the Lough of Sirbonis: where a great part of his army perished, being swallowed up for want of guides in those bogs there, which are called *Barathra*. From thence he marched to Pelusium, the first mouth of the River Nile: held by a Garrison of 5 thousand men, commanded by one Philophon. Here Ochus the Grecians encamped close to the city: the Persians lay 40 furlongs off. Here Ochus divided the Greeks into three brigades; every of which was to have two Commanders, the one a Persian, the other a Grecian. The first brigade was of the Bactrians, and commanded by Lachetes a Theban, and Rosaces a Persian, Governour of Ionia and Lydia. The second was of the men of Argos, commanded by Nicostratus a Grecian, and Aristazanes a Persian. The third was by Mentor, who betrayed Sidon, and Bagas an Eunuch of Persia. To every of which Grecian brigades thus commanded, there were added also sundry companies and troops, and sea Captains with their squadrons of ships; on the other side, Nectanebus had in his army 20 thousand auxiliary Grecians: and as many to his aide out of Lydia and out of his own country of Egypt, 60 thousand men, called *Warriors*, with an exceeding great multitude of river boats, fitted to fight in the river Nile, if need should be: when as therefore he had furnished every place with reasonably sufficient Garrisons, himself, with 30 thousand Egyptians, and 5 thousand Grecians, and one half of his Lybians, kept the passages which lay most open and easiest for invasion.

Things therefore thus ordered on both sides, Nicostratus who commanded the Argivians, having gotten for his guides certain Egyptians, whose children and wives were kept for hostages by the Persians, with his part of ships put over one of the ditches or cures of the Nile, the most out of fight that might be; which the next Garrisons of the Egyptians perceiving, sent no lesse than 7 thousand men, commanded by Clinius, of the Isle of Coos, to cut them off. In that encounter, the Grecians of the Persian side, slew of the other, upward of 5 thousand men, with their Commander Clinius: which slaughter of his men coming to Nectanebus his eares, he with the army which he had about him retired presently to Memphis to make that sure: mean while Lacrates, whom he commanded the first brigade of the Grecians, hastened to set upon Pelusium, and having drained away the water that ran under Pelusium, by a ditch that he cut, and raised a mount upon the very channel of the old River, there planted his batteries. The Grecians within, who had till then manfully maintained the place; hearing now that Nectanebus had left the field, and was retired to Memphis, fell a treating with their enemies

enemies about a composition; and when Lacrates had told them, and bound it with an oath, that the town being surrendered, they with such things as they brought out with them should be all sent away into Greece, they gave up the Town unto him.

Mentor who commanded the third brigade, when he saw that all the cities were manned with two sorts of people, Grecians and Egyptians, he caused a brute to be cast abroad, that Artaxerxes his purpose and resolution was to deal most graciously and well with those, who willingly submitted to him; as for the rest, they must look to fare no better than Sidon had done. Whereupon the Grecians and Egyptians: every where strove who should be first and foremost to give up their Towns and places to the Persians. And first Bubastus, then all the rest of the cities, upon such terms as they could get, came all in, and submitted to the Persian.

Mean while Nectanebus being at Memphis, and hearing how all the cities fell off, one after another to the Persian, despairing of better fortune, gathered together what treasure he could, and fled with it to Ethiopia, thus [Diod. year 3. Olymp. 107.] Others report, that having his head, and in a disguised habit, he got him to Pelusium, and from thence as a passenger, went to Philip king of Macedonia, at Pella. [see the *Excerpta Barbaro-Latina*, published by Scaliger, pag. 58. the *Chronicle of Alexandria*, at Fausti Siculi, published by Radernus, p. 293. Cedrenus in the *Basilic Edition*, p. 124. and Glycas, p. 195. out of *Pseudo-Callisthenes his fabulous history of Alexander*.]

Artaxerxes Ochus, having thus possessed himself of all Egypt, dismantled all the principal cities in it, and spoiling their temples, got from thence an infinite malle of treasure: he took a way moreover all their records and writings out of their most ancient temples, yet these the Priests bought again, and recovered by a great sum of money given to Bagas the Eunuch for them, [Diod. at supra.] Ochus also is said to have derided their ceremonies, and their god, *Apis*, [See *Scriptum Sulphurum in his sacred History*, lib. 2.] And because the Egyptians, for his dull behaviour and spirit, called him an ass; he violently took their god *Apis*, and sacrificed him to an ass, [Elian, *Varia. Histor.* lib. 4. cap. 8.] and not that onely, but he gave order to his Cooks to cut him in pieces, and dresse him for dinner to be eaten, Suidas in Ochus.

After this, Ochus rewarding his Grecians by whom he had brought this great work to passe, with wealth and honour, every man according to his desert, he sent them all away to go every man for his own country and leaving Phieragates for his victory and governour of Egypt, he himself, being full of glory and spoils, after to great a conquest made, returned to Babylon with his army, [Diodor. year 3 Olympiade 107.] whither he carried also prisoners a great many of the Jews, sending most of them into Hircania, bordering upon the Caspian sea: For to Georgius Synkelus, son of Julius Africanus reports in this wise: *Οχους δ' ἐπέμπετο πάλιν, &c. (i. e.) Ochus the son of Artaxerxes, making a journey into Egypt, led away certain Jews captives: wherof he placed some in Hircania near the Caspian sea, and the rest in Babylon it self, where they continue unto this day, as many Greek writers report.*

Hecateus Abderita also, in his first book, *de Judeis*, carried by Josephus, in his 1 book contra Apionem, talks of many a ten thousand of Jews, carried away to Babylon, but of their carrying from thence into Hircania, Paulus Orosius writeth in this wise, [1. c. 7.] *Ochus, saith he, who is also called Artaxerxes, after his great and long war in Egypt was ended, carried many of the Jews, and commanded them to inhabit in Hircania, near the Caspian sea; where they continue to this day, in a wonderful increase of their stock and lineage, and, as is thought, will one day break out from thence into some other quarter of the world.* Which opinion yet, as it seemeth, had no other ground but that Apocryphal of *Esdras* lib. 4. cap. 13. 40. — 46. concerning the ten tribes carried away by Salmanasser, and that of the Jews, concerning certain Hebrews that up I know not where, and of a river Sabbation. As for that which Petrus Trecentis in his Scholastical history, [1. lib. c. 5.] and out of him Vincentius Bellovacensis in his *Specul. Histor.* [lib. 30. cap. 89.], reports, of those ten tribes, shut up afterward more close than before within the Caspian mountains, these things agree nothing at all with Josephus, whom he alleageth for his author; but rather with the writings, of that false or supposititious Gorion, and Methodius, and even with those fictitious relations of the Mahometan Arcoran it self, concerning Alexander.

Ochus having rewarded Mentor of Rhodes, with 100 talents in money, and very rich furniture for a house, made him over and above, Praefect, of all the Asiatic shoure, with full and absolute power to suppress all rebellions which should happen to arise in those parts, which great grace and favour he so well used, that whereas Artabazus and Memnon who had lately made war upon Ochus (of which see before in the year of the world, 1648, 1649.) and being now driven out of Asia, were fled to Philip king of Macedonia, and lived with him; he got both their pardons of the king, and sent for them both to come unto him, with all their families: for indeed Artabazus had by

Mentor

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Mentor and Memnon's sister, eleven sons and ten daughters: with which so numerous a progeny, Mentor was exceeding much delighted, and raised the sons, every of them, as he grew up, to places of Government in the Army. [*Diodorus year 4. Olympiade 107.*]

Mentor drew Hermias, Prince, or Tyrant, of Atarne, who was in rebellion against Ochus, and had many strong Cities and Castles under him, to a parley, upon promise made him that he would procure him the Kings pardon, but having once gotten him into his fingers, he laid hold on him, and having gotten his seal ring, dispatched away letters presently in his name, requiring the Captains and Garrisons every where of his dominion, to surrender and give up their several places, to the bearers thereof: which was forthwith done accordingly. [*Id. ibid. and Polyani. Strateg. lib. 6.*] And in like manner did he with all the other Rebels of the King: partly by force, and partly by tricks and policies, he brought them all into the Kings subjection again, sending the King ever now and then, hired souldiers out of Greece, and ordering all matters committed to his charges, with great judgement, valour and fidelity to the King. [*Diod. year 3. and 4. Olymp. 107. and Demosthenes in his Oration, contra Aristocratem.*]

When Spartacus the King of Bosphorus Cimicius was dead, his Brother Parysades succeeded him in the kingdom, and held it 38 years. [*Diod. year 4. of 107. Olympiade.*]

In the 1. year of the 108 Olympiade, when Theophilus was L. Chancellor at Athens, Plato the Philosopher, founder of the old Academia, died; as Hermippus in Lactius, Dionysius Halicarnassus, in his Epistle to Ammeus concerning Demetrius, and Athenius, [*lib. 5. c. 13.*] report, of whom that saying of Numenius the Pythagorean goes, reported by Helychius the Milesian, (in Numenius) that *what ever he said of God and the world, he stole it all out of the books of Moses.* Whence came that famous saying of his, repeated, not only by Helychius, and his follower Suidas, but, even long before them, by Clemens Alexandrinus, [*Stromat. 1. in paginis veteris, etc. for what is Plato, but Moses put into good Greek?*] and that he translated many things out of Moses his books into his own writings, Aristobolus the Jew, mentioned before in the year of the world 3479, faith, to that I shall not need for this purpose to vouch the authority of Justin Martyr, Clement of Alexandria, Ambrose, Theodoret, Johannes Philoponus, writing upon the Hexameron, and other Christians.

After the decease of Plato, Aristotle the letter up of the Sect of the Peripatetic Philosophers, travelled to Hermias the Eunuch and tyrant of Atarne, of whom I spake in the year going before, with whom he lived and conversed three years, as Lactius out of Apollodorus his Chronicle, and Dionysius in his fore-cited Epistle to Ammeus testify; and Strabo [*lib. 11.*] tells us, that he lived at Afios, which was under the dominion of Hermias, and of which mention is made, [*Ath. 20. 13.*] by reason of that affinity which he had contracted with him: for he married Pythiades the adoptive daughter of Hermias, and either his sister, or his brothers natural daughter, I know not whether, though Aristotle the Peripatetic (as we find in *Euseb. de Preparat. Evangel. lib. 15.*) That for the love which he bare Hermias in his life time, he married her after his death; and while he remained in Asia, he conversed with a certain Jew, a man of great learning and temperance withal, which was come from out of the upper Asia to the sea side, and there Aristotle, with sundry others added that way, were his auditors, and heard him discoursing in the Greek tongue, as Clearchus of Solos a principal Scholar of Aristotles, cited by Josephus, [*lib. 2. contra Apionem.*] in his 1. book, de Somno, [*l. c.*] of sleep, reports. So that perhaps to this Jew it is that the Peripatetic sect of Philosophers owe so many good sayings of theirs, to consonant to the words of Moses and the Prophet as our Clement of Alexandria affirms they are, out of Aristobolus, afore said, and a great maintainer of that way, [*lib. 5. Strom.*]

Satyrus, Prince or Tyrant of Heraclea in Pontus, giving up all into the hands of Timotheus, eldest son to his Brother Clearchus, was shortly after taken with a most grievous and incurable disease, by a Cancer grown in his groin, and which never left eating inward till it had consumed him, after he had lived 65 years, whereof he spent 7 in the Government of Heraclea. [*Arrian in Excerpt. c. 3.*] and Timotheus forthwith took his younger brother Dionysius into the consortherly of his Principality, and designed him withal for his successor in case he should dye. [*Id. c. 4.*]

Memmon of Rhodes, a commander of the Persians afore mentioned, under a colour of friendship, lent for Hermias the Eunuch, Tyrant of Atarne to come unto him; and when he came, seized on him, and sent him prisoner to the King; who presently took and hanged him. But the Philosophers whom he had lent for to be about him, as Aristotle and Xenocrates, a Chalcedonian in Bithynia borne, got away, and escaped out of the Persian dominions. [*Strabo lib. 13.*] But Aristotle when he had lived with him 3 years, went to Myrtilene, what time Eubolus was L. Chancellor at Athens: this infant, year 4. of the Olymp. 108. as Lactius out of Apollodorus his Chronicles reports: as

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as also Dionys. Halicarnass. in his Epistle to Ammeus aforementioned. There is also extant in Lactius an Epigram of Aristotles, making upon Hermias his Statue at Delphos to this purpose.

*Him did the King of Persia lay  
Contrary to Joves law or reason,  
Not by force or bloody fray,  
But by a friends detested treason.*

Which I therefore thought fit to infer in this place; that no man might gather that Aristotles was any way consenting to his death out of those words of Tertullian, where he faith, *Aristotle made his friend Hermias shamefully to leave his place.*

Idricus, Prince of Caria (whose wealth is to much celebrated by Hicrates in his Oration to Philip of Macedon) died: unto whom his, both wife and sister, Ada succeeded, and held that Principality 4 years. [*Strabo, lib. 14. Diodor. year 1. Olymp.*] For in Asia it was grown an usual thing after the time of Semiramis, for wives to succeed their husbands in their kingdoms. [*Aria in Exped. Alex. lib. 2. pag. 24.*]

Pexodarus the youngest son of Hecatomnus, turning his sister Ada out, held that Principality 5 years. [*Diodor. year 4. Olymp. 109.*] Leaving her but one only town to live upon, called Alinda.

But Pexodarus sent for Orontobates a Persian Lord to make him his Consort in the Dynasty or Principality of Caria; and gave him his daughter Ada to wife. [*Aria, lib. 1. Strabo lib. 14.*]

Philippus King of Macedon besieged Perinthus a Town in Thracia, lying upon Propontis, with an army of 30 thousand men, thoroughly provided of all sorts of armes and engines of battery, and so incessantly playing upon the wall, that he gave them no time of rest or intermission. The King of Persia growing jealous of this mans daily growth in the World, gave order to his Commanders and Governors in Asia, that they should send to relieve Perinthus, all that possible they could, which accordingly they did. [*Diodor. year 4. Olymp. 109.*] which was the thing, that Alexander alleged to Darius, as one of the principal causes why he invaded Asia, in his Epistle to him. [*Aria, lib. 1. pag. 41.*]

Artaxerxes Ochus, having now reigned 33 years, fell sick; which Bagoas the Eunuch and chief man about him, as Chiliarch of the Kingdom, seeing, gave him poison, and rid him out of the way; using therein the help of his Physician. [*Diodor. year 3. of the 104. Olympiade: and year 2. of the 111. Olympiade: Severus Sulpicius. Histor. Sacra lib. 2.*] For being an Egyptian born, he so hated Ochus, for killing their god Apis, that he not onely revenged that scorn, (as Sulpicius speaketh) put upon his nation, by killing the King; but also when he was dead, cut his flesh all in gobbets, and threw it to the cats to eat, and instead thereof, put I know not what else into the coffin to be buried for him, at the time of his funerals; and of his thigh-bones made belts and handles for swords, thereby representing the propiety of his nation, while he lived, to blood and slaughter. [*Elian, Varia, Histor. lib. 6. cap. 8.*] And (as one that could do all in all in the kingdom,) when the father was dead, he let up his youngest son Arden, and made him King, and withal, put to death all his brothers, that the young King having none left to help him, might be forced to cleave the faster to, and rely the more upon him. [*Diod. year 3. Olymp. 109. and year 2. Olymp. 111.*]

Timotheus the Tyrant of Heraclea in Pontus, died 15 years after his father Clearchus. [*Diod. year 3. Olymp. 110.*] This man, for his great goodness sake, was not called any more a Tyrant, but *Eusebius* and *Arrian*; (i.e.) a *gracious Lord and Saviour.* His body was honourably entred by his brother and succellor Dionysius: with jewels, and zillings, and wrestlings, and cruciades of all sorts: some of which were performed then presently, as the time would afford; others afterward, but with greater pomp and magnificence than the former. [*Arrian in Excerpt. cap. 4.*]

At a general assembly of all Greece at Corinth, Philip King of Macedon, was made General of all the Grecian Forces, with absolute power over them, to make war against the king of Persia: whereupon he presently made infinite preparations for it; and having assailed a certain number of souldiers to be levied upon every city returned into Macedon. [*Diodor. year 4. Olymp. 110.*]

The next Spring, Philip sent three of his Captains into Asia, Parmenio, Amyntas and Attalus, with a part of his army, to invade the Kings countries there, and to set at liberty the cities of the Greeks. [*Justin. lib. 9. cap. 5. Diod. year 1. Olymp. 111.*]

Bagoas the Eunuch, when he undoubtedly perceived that Arden meditated revenge upon him, cut off him and all his children, in the 3 year of his reign: And when the Kings Race was thus utterly destroyed, so that there was none of them left, then let he up Darius, a friend of his own, and the son of one Artanis, which was a brother to Artax-

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3667. 337.

3668. 336.

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out of the same place in Plutarch.  
Bagoes, whose hand had been so much used that way, went now about to make away Darius also, by a poisoned potion; but the matter being discovered to him, he sent fairly for him, and when he came, entreated him to drink it off; which when he refused, he caused it to be poured down his throat. (*Diodorus year 2, Olympiade 111.*) but told the people that he had slain him in defence of himself. (*Q. Curtius lib. 6. cap. 6.*)

d. <sup>cap. 61]</sup> Darius, in Philips life time, purposed to begin a war upon him in Macedon it self.  
[Diodor, lib. 17.]

[*Didor*, lib. 17.]  
Sanballat a Cuthæan born, from whom the Samaritans had their beginning, was by the King made Governour of Samaria, who gave his daughter in marriage to Nicotatus the son of Manasses, brother to Jaddus the high Priest at Hierusalem, hoping by this band of affinity to hold in the better with the nation of the Jews, [*Joseph. Antiqu. lib. 11. cap. 7.*]

Philip, king of Macedon, while he was celebrating the marriage of his daughter Cleopatra, with Alexander the king of Epirus, at a place called Egas, was murdered by Pausanias the Ion of Cerales, of Orestis, a Town and Country in Macedonia, *1. Diodor. year x. Olympiad 111. Justin. lib. 9. cap. 6. Teseuph. lib. 11. cap. 8.* But Alexander in his Epistle to Darius, says, that his father was murdered by Asiatics, let out work, and hired by Darius thereto, with an infinite sum of moneys, as in *C. Cur. lib. 4. cap. 1.* and in *Arria. lib. 2. pa. 43.*

A little before Philip was thus slain, Neoptolemus a Tragedian is reported by Diod. [lib. 6.] to have sung an ominous long before him; which very long was afterward again sung before Caligula the Emperour, the very day wherein he was murdered, as Suetonius in his life reporteth. *Mneſter*, ſaith he, *the Stage-player, ſung and ſifted this*

Sietonius in his life reporteth.  
*Amestor*, laith he, the single messenger  
 very long, which heretofore *Neopolemus* the Tragedian, did in a play wherein *Philip* the King  
 of *Macedon* was killed: which part of the Latin History, *Josephus* as it seemeth, sheweth  
 well understanding, [lib. 19. *Antiq. c. 1.*] after he had spoken of this *Amestor*, and  
 long which he (saying) *ἄριστος θάνατος ἐστὶν τῷ βασιλεὺς ὅταν αὐτὸν ὁ βασιλεὺς ἀποκτείνῃ*  
*Amestor*, which *Rufinus* renders thus in Latin, and I to this effect in English: *The*  
*Stage-player* demand the fable of *Cynarus*, wherein both *Cynarus* himself and his daughter *Thy-*  
*ra* were both slain: draws in us, as if the killing of them both had fallen out, upon the  
 lame day, thus, *αὐτοῖς τῇ αὐτῇ ἡμέρᾳ, ἔσται ἡ θάνατος*, that the murder of *Caligula*  
 was acted upon the self same day, wherein, *Philip*, the son of *Amintas* King of *Macedon*, was  
 slain, by one of his friends, *Pausanias* by name, as he was going into the Theatre. And to com-  
 men place both these murders upon the 24 day of our January. But the time of  
*Philip*s death, will be known, by the time of *Alexander* his succeeding him in his  
 kingdom.

kingdom.

After the death of Philip, when Pythodemus, as Arrianus or Pythodoros [*Diodor. Sic. year 1. Olympiade 116*], calls him, was L. Chancellor in Athens, Alexander being then 20 years of age, succeeded him, as Plutarch, and out of Troguus, Justin, and others, write. And although Arrianus, in the beginning of his History of Alexander, writes that he was about 20 years old when, after his father's death, he took his journey into Persia, which may seem in some sort to abate of the precise number of 20 of his age, yet to speak nothing of that interval of time, which might pass between his father's death

and his journey thither) the exact account of his then age, appears from the time of his death; mentioned in the end of the last history, where it is said that he lived 32 years, 8 months, and that of them he reigned 12 years and thole 8 months, for subduing 12 years and 8 months out of the total above mentioned, there remain 20 even years; without addition or subtraction either of year or month; & thus it appears that Philip died in the end of the Macedonic month Dælis, by his own Ephemerides which I shall in due time publish to the view of the world. I therefore gather, and hence conclude, that Alexander began his reign, about the 8 month before that of the month *Diz*, and in consequence thereof, that Philip was murdered about the 14 of September, in which month of ours the month *Diogen*, as I have made appear in my discourse of the solar year of the Macedonians and Asiatics, rather than the 24 of December.

3669. Alexander coming to Peloponnes, and treading in his fathers steps, summoned all the cities of Greece to Corinth, & was by the general suffrage of all the Grecians there, (saying the Lacedemonians only, made General) and Caprain in his fathers stead, to go against the Persians, [ *Justin lib. 11. cap. 2. Diodorus lib. 17. Arrianus lib. 1. pag. 1.* ]

From thence returning into Macedon, in the very first of the next spring, he made an incrode through Thrace, upon the Illyrians, and the Thriballi, [*Arria, lib. 1.*] where in a pitch field upon the banks of the Dawo, he overthrew Syrmus, the King of the Thriballi, [*Plut. in Alex.*] whiles, tidings came to him, that the Athenians, Lacedæmonians, and Thebans, were all fallen over to the King of Persia's side : and that the *Athenians* thereof was Demosthenes the Orator, having been bribed thereto; by a vast summe of money from the Persian, and that he, in an Oration made, had assured them that Alexander with all his forces, was quite broken and overthrowen by the King of the Thriballi, [*Jussin. lib. 11. cap. 2. with Eghemius in his Oratio cons. Ctesiphonem.*] And the Athenians further, by certain Legates of theirs, and Demosthenes his Epistle by them sent unto him, solicited Artalus, one of the 3 Captains, sent by Philip into Asia, to revolt from Alexander, as the Greeks had done, and made a new Decree, to vacate that former order of theirs, whereby he was made *General of Greece*, [*Diod. year 2. Olym. 111. with Demosth. his Oratio for Ctesiphon.*]

Memnon the Rhodian Commander, being sent into Phrygia with 5 thousand soldiers, passing the hill Ida, set suddenly upon the city of Cyzycum: but missing of his purpose, wasted their territories all over; and returned laden with a vast spoil from thence. *Diod. ib.*

When Pexodarus was dead, his son in law, Orontobates, by the authority of the  
 Persian King, succeeded in the Principality of Caria, [*Sirabz, lib. 14. Arrian. lib. 1.*  
*pag. 24.*]

Alexander having mastered those barbarous people, turned him self towards Greece, which was then all in confusion, and in his way, made the Theſſalonians his friends, and pulled in the followers of Thermopylae, and won them of Ambracia to him by his kindness; then he passing with his whole army into Boeotia, and camping before Cadmea, which was held by a Garrison of Macedons, the Athenians sent their Legates to ask his pardon, and he gave it them; but when the Thebans refused it, being offered to them, he fell roundly to work, and besieged their City, very strongly, (*Diod. year 2. Olynth. 11. Plut. in Alexan.*)

He sent also Hecaturus, with an army into Asia, to apprehend Aetolus; but Aetolus, having recollected himself, sent the letter which he had received from Demetrius, to Alexander, with a very exact and serious excuse and justification of himself: Nevertheless Hecaturus following his commission, and getting him into his hand, sent him packing into another world; and to the Macedonian army which was in Asia, grew quiet, and free from mutiny any further. [*Id. ib.*]

Parthenio, who stood ever truly affected to Alexander, took Grinnum by force, and sold away all the townsmen thereof for slaves: from thence he went and besieged Pirane, but Memnon approaching, so frightened the Macedons, that they raised their siege.

Callas, with an army composed of Macedons, and other hired companies, fought with the Persians in the country of Troas, though far inferiour to them in number, and was there beaten, and fain to retire to Rhegium. [*Ibid.*]

3670. Alexander laydeth Thebes in Boeotia level with the ground, [*Diod. year 2. Olymp. 111.*  
in the month of our Octob. which was the time when the *Mysteries* were kept in A-  
thens: whereupon it was, that that great solemnity, which they were then in flane  
with, was laid aside for that time, [*Id. in Alexan. and Arria. lib. 1.* it was the flane  
of the Thebans at the taking of their city, 90 thousand men, and 10 for slaves; 30 thou-  
sand; all went to pots [saying only the Priests, and his father *Philip* guests, and Pinda-  
ros the Poets house, [*Elian. Varia. Histor. lib. 13. c. 7.*]

D d

Alexandria

4379. 335.

Alexander at a common Council of Greece, being chosen General a second time, against the Persians, went to visit Diogenes the Philosopher there, [Plutarch in *Alexan.*]

Then returned he into Macedon, [Arria, lib. 1. pag. 11.] where in a town called Dios, as he was wholly taken up with thoughts of subduing Asia: in his sleep the likeness or resemblance of the High Priest of Hierusalem appeared to him, who had him be courageous and bold, and speedily with his army to put over into Asia, and that he would be his conductor in the conquest of the Persian Empire; as he himself reports in [Josephus, lib. 11. of his Antiquities, cap. ult.]

In the very beginning of the Spring, therefore Alexander, setting forth from his own home, after 20 dayes march came to Seltus: and from thence put over with his army into Asia, [Arria, lib. 1.] (Eumenes being then L. Chancellor at Athens) eleven yeares before he died: as Clement of Alexandria observes out of the most ancient Chronologies, [lib. 1. Strom.] to wit, the third month before Ctesicles, came to be Lord Chancellor or Prator there: in which time, it is, that Diodor. Sic. placeth his passage into Asia; whom Zosimus following as it seemeth without scruple, [lib. 1. Hist.] saith, that he passed not into Asia, till the third year of his reign; when as indeed it was in the second: to wit, [year 2, running Olymp. 111.]

Leaving therefore Antipater, behind him, to look to matters in Europe, with 12 thousand Foot, 1500 Horse, Alexander himself, with 60 sail of ship; put over to Treas, [Diodor. ut. sup.] but gave order to Parmenion, to transport the greatest part of his Foot and Horse from Seltus to Abidus: which accordingly he did, with the help of 160 men of War, and a multitude of other ships of burden, [Arria, lib. 1.]

Concerning the just number of men which he carried with him into Asia, even they who were present at it, do not well agree among themselves. In [Polybius lib. 12. cap. 663, in fi.] Callisthenes is reported to affirm, that he had 4500 Foot, and 30000 Foot. In Plutarch, in that discourse of his of Alexander's fortune, Aristobolus is alleged to say, that of Foot he had 30 thousand, or Horse 4 thousand. Ptolemei the son of Lagos, King afterward of Egypt, agrees to the 30 thousand Foot, but says there were 5 thousand Horse: But Anaximenes of Lampacus, raises the numbers of both; and says, there were 40 thousand Foot, and 5 thousand 5 hundred Horse. In the number of 4 thousand Horse, Livi. [lib. 9.] agreeth with Aristobolus; and Diodorus, [lib. 17.] Justin [lib. 11. cap. 6.] and Orosius, [lib. 3. cap. 16.] all with Callisthenes for the number, 4 thousand 5 hundred Horse, though [Arria, lib. 1.] saith, that he had above 5 thousand; and even in Diodorus himself, the particulars cast up, amount to 5000 one hundred Horse: but in the number of 30000 Foot, he concurs to a hair with Callisthenes, Aristobolus, and Ptolemei. Livi says there were more than 30, Arrianus, that there were not much more than 30000 Foot. To these Justinus and Orosius adde 2000 more: But that number of 40000 Foot which Callisthenes and Anaximenes speak of, Justin Frontinus assigneth to his whole army, thus. Alexander of Macedon, with 40 thousand men, all old soldiers, trained up under his father Philip, set upon the whole World; and slew an infinite number of his enemies, [Frontin. Stratag. lib. 4. cap. 2.]

For pay of his army, Aristobolus saith he took with him, but 70 talents of money: Duris saith, but 30 dayes provision: one Sicritus addeeth, that he went in debt 200 talents to pay his army, [Plutarch in his life, and in his book of the fortune of Alexander.]

So soon as he touched upon the Continent, Alexander the first of all others, threw a Spear on shoar, thereby to take possession, as it were, of all Asia; and leapt on shoar, capering and tripping, all armed as he was: and offering sacrifice, he besought the gods, that those lands might willingly receive him for their King: and then went and sacrificed to the ghost of Achilles, from whom he was descended by the mothers side; and of Ajax, and other Worthies of the Greeks who died at the war of Troy, [Diodor. Justin. Arrianus:] commending the great good fortune of Achilles in two respects. First for having to true a friend about him as Patroclus; and such a Trumpet of his praise, as Homer was [Plut. in Alex. Cic. pro. Archia Poeta. & Arria, lib. 1.]

When he came into Ilium, he sacrificed to Pallas of Troy; and hanging up his own armes in her Temple, took from thence in lieu of them, some other armes out of the chancel there, which had remained from the time of the Trojan wars [Diodor. Arria,] and when among other reliques they shewed him Alexander's sword or Paris his Lance, or Harp, he said, he would have thanked them, if they could have shewed him that of Achilles his; whereunto he had sung the praises of famous men, [Plut. in Alex. Elia. Variar. Hist. lib. 9. cap. 38.]

From Ilium he went to Arisbe, where his whole army, having passed the sea, was encamped. And the next day, passing by, first Percota, then Lampacus, he encamped at a River called, Prostatum, [Arria, lib. 1.] He had once a purpose utterly to have destroyed

stroyed Lampacus with the inhabitants thereof; for that they had already revolted, or were threwhly suspected of a purpose to revolt to the Persians: And when he saw Anaximenes the Historian, a man very well known to him and to his father before him, coming to him, and supposing what his errand was, he swore first and said, *what ever he desired of him, that he would not do*: Then quoth Anaximenes, Sir, I beseech you to destroy Lampacus. And Alexander being to caught in his own net by the wit of the man, though much against his will, yet spared the place, and went his way, [Valer. Max. lib. 7. cap. 3. Pausan. in his Eliaca, lib. 2. Suidas, in the words, Anaximenes.]

Alexander, having with much difficulty and danger passed the River Granion in Phrygia, fought a pitched battle with the Persians in the plains of Adraftia. Justinus and Orosius say, that there were at that time in the Persian army, 60000 Foot, and 20000 Horse; Arrianus somewhat improbably addes, that there were over and above of hired souldiers, little lesse than 20000 Foot: But Diodor. is more cautious than so, and says, that his Horse was above 100, and his Foot under 100 thousand men; of these there fell in that battel 20000 Foot, and 2500 Horse: as Plutarch says; but Diodor. reports, that they lost 10000 Foot, and no lesse than 2000 Horse, and above 20000 taken prisoners. Arrianus his account is, that there were slain of the Persian Horse in the chace, 1000. but that their foreign and hired souldiers were almost all cut off; and 2000 taken prisoners. Not to speak of Orosius, who out of all reason says, that there were upon the point of 400000 slain, [lib. 4. cap. 1.]

In this fight Alexander who wore that armor which he had taken out of the Temple of Palas at Ilium, had his head-piece cut quite in pieces to his very hair: and of his men were missing, as Plutarch out of Aristobolus, who was in it reports, 25 Horse, and 9 Foot. But Justin and Orosius deliver, that besides those 9 Foot, there were slain 120 Horse. But according to Arrianus, there fell of Alexander's own Troop, at the first encounter about 25. all Macedon's whole Statues were all cast in brasse by Lyttipus, and of the others, 60 Horse, and of the Foot, about four: 30. all which Alexander the day following caused to be entered in their arme, with all Funeral rights and obsequies. This great and memorable victory, and which opened him the way to the Empire of all Asia, was gotten in the month Dæsius with the Macedonians upon the 6 of Thargelion with the Athenians; that is, upon the 20 of our May, [year 2, Olymp. 111. yet running: as we have already delivered in our discourse of the Macedonian and Asiatic Solar year, [cap. 1. pag. 4. 5. 11.]

Alexander, having a little refreshed his army, marcht forward thorough Lydia, and came to Sardes; which was voluntarily surrendered to him, by Mithrines, or Mithrenes, the Governour, with all the provisions and treasures therein, [Diodorus Arria.]

Then going to Ephesus, he there abolished the Oligarchie which he found there, and instituted a Democratic among them: and assigned all the tributes which were formerly paid to Darius, unto Diana. The Ephesians cryed out for justice against those who had robbed the Temple of Diana, and demolished the Statue of Philip, which was there set up: and drew Syrrhaces, and Pelagion his son, and the children of Syrrhaces his brother, and stoned them to death, [Arria, lib. 1.] Moreover they enlarged and beaified the Temple it self which was burnt down by Erostratus upon the night in which Alexander was born: appointing Democrates the Architect to oversee the work; whom Alexander afterward appointed to order the building of Alexandria in Egypt; as Julius Solinus, [cap. 40.] writeth: whereof Artemidorus speaketh in [Strabo lib. 14.] saying that Alexander promised to make the Ephesians allowance for the cost they had already been at about it, and to adde more thereto: if they would suffer himself to be repared the author and builder of the work: but they refused.

Whiles Alexander stayed at Ephesus, Ambassadors came to him from Magnesia and Tralles, and surrendered their cities to him. And he sent Parmenion, with 2500 Foot of foreigners, and as many of his Macedons, and 200 Horse of his auxiliaries, to receive them. He sent also Alcimalus the son of Agathodes, to the cities of Eolia and Ionia, which were hitherto held by the Persians, with no lesse numbers, than he had done with Parmenion; he every where abolished Oligarchical, and set up Democratical Governments in their cities: and gave leave to every of them to live after their own laws, and took off the tributes, which the Persian had imposed on them, [Arria, lib. 1.]

Himself remaining at Ephesus, sacrificed to Diana, and with his whole army all in battel array went in procession to her; and the day after, with the rest of his Foot, and his Archers and Agrians, and Horse of Thrace, and aides of his confederates, and his own Troop, with three other, he went to Miletus, [Id. ibid.] for thither the Persians, which escaped out of the fight at Granicum, were fled with their Generall Memnon. [Diodor.] But three dayes before their coming thither,

Alexander had sent Nicanor, with 160 ships to possess himself of Lada, an Island lying over against Miletus, and had put into it 4 thousand men, Thracians, and other nations, so that the Persian fleet consisting of 400 sail, coming thither afterward, was fain to get them going to the mount of Micalæ, [Arrian, i.]

Alexander falling to work, and besieging Miletus, both by sea and land, and having battered their walls; in the end, they gave up the place and themselves, in all suppliant unto him. Three hundred Mercenary Greeks, which had fled from thence into a little Island thereby; Alexander took and lifted them among his own companies. He gave the Milesians life and liberty: as for the Barbarians there found, either slew, or sold them all for slaves, [Diodorus year 3. Olympiade 112. Arrian, lib. 1.]

Alexander dismissed his fleet of 160 ships (which yet was in all consisting of 182 bottoms, (as Justin, lib. 1. cap. 6. says) keeping only one score of the Athenian vessels, to carry his engines of batterie in, from place to place, as occasion required, [Id. ibid.]

Memnon of Rhodes, sending his wife and children to Darius, as pledges of his fidelity, was made General of all his army, [Diod. ib.]

Alexander marched away with his army into Caria, and where ever he went, he proclaimed liberty to all cities of the Greeks; every of them to live after their own laws, and tribute free: giving it out every where, that he undertook not this war, but for the liberty of the Greeks, against the Persians, [Id. ibid.]

While he was upon his way, Ada met him; whom, Pexodarus his brother had put from the Principality of Caria; and gave up into his hands, her city Abinda, the strongest place in all Caria; desiring to be restored to the rest of the forts and cities of that country, further, to do him service, in taking in the neck of the forts, and adopted the King for her son: in requital whereof, he gave her the keeping of her town Abinda, and proclaimed her Queen of Caria; bad her claim it as her own; and refused not to be called her son: Whereupon all the cities of Caria sent their Legates to him, presenting him with Crowns of gold, and offered him their service, in whatever he should command them, [Id. ibid. Strabo, lib. 14. Arrian, lib. 1. Plut. in Alexander.]

Orontobates a Persian, held Halicarnassus, the metropolis of Caria, ever since Pexodarus his father in law his dayes, with whom Memnon of Rhodes the Persian General, had joyned himself with all his forces. Alexander encamping before the walls thereof, began to assault and batter it in a furious and fearful manner: and Ephialtes an Athenian, behaved himself, above all others, bravely in the defence thereof. But when he and others were slain upon the breaches, then Memnon, and certain other Persian Lords and Captains, putting a strong garrison of their stoutest souldiers into the Castle, got shipping and passed over with the rest of the people, and all their chief moveables, into the Isle of Cos, near unto Rhodes. And when they were gone, Alexander casting a trench, and building a strong wall upon it round about the Castle, raised the city itself to the very ground; and leaving Garrisons there, and in other parts of Caria, three thousand souldiers of foreign nations, and two hundred horse, all under the command of Ptolemei, left the command of that whole province or country of Caria, to his adoptive mother Ada, [Diod. year 3. Olympiade 112. Arrian, lib. 1.]

Alexander gave his Macedons, which had married wives a little before they lifted themselves for this journey, leave to go and spend their winter quarter with them, where they would out of Caria, appointing Ptolemei the son of Seleucus, one of the squires of his body, to be their Commander, and joyning with themselves also, Polemocrates, and Meleager the son of Neopolemus, because they themselves also, were in the order of the new married men, and gave them in charge; that when they returned, they should not fail to bring again their new married fellows unto him: and withal, to raise and bring with them, as many horse and foot as possibly the ye could, out of the country, where they wintered, [Arrian, lib. and Q. Curtius in the beginning of lib 3 book.]

Alexander sent Parmenion to Sardes, making him Commander over all the horse of his confederates, and bad take with him all the Thessalian horse, and auxiliaries, and all carts and carriages that he could make, and go before him as far as Sardes, whiles himself went into Lycia and Pamphylia; that having taken in all the sea towns, the enemies Navy might prove uselesse to them. And upon his way, he took in Hyaparna, a very strong Town, upon his first approach, giving the Mercenary souldiers, which were there in garrison, quarter, and leave to depart with salerie: from thence marching into Lycia, he there procured those of the city Telmessus to submit upon conditions: then passing the river Xanthus, both Pinara, and the city Xanthus, and Patara, rendered themselves unto him; and so did 30 other lesser Towns, [Arrian, lib.]

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This done, in the midst of winter he went to Mylas, in Phrygia the greater; there he made a league, with the Ambassador, which came to him from Phaelis, and the lower Lycia, giving up all their cities into his hands: and shortly after, he in person went to Phaelis; and there raised a certain strong fort, which the Pisidians had built, to annoy those of Phaelis with, [Id. ibid.]

Whiles he was in the parts about Phaelis, he received advertisement, that Alexander Aeropus, whom he had made Commander of the Thessalian horse, intended his destruction, having entrusted him with that charge: notwithstanding he had been furnished, together with his two brothers Heromenes and Arrobatus, to have had a hand in his fathers death. For Darius having received letters from this Alexander by Amyntas, who fled over to him, sent Asines a Persian to the sea side, under colour of a messenger to Asyies, governour of Phrygia: but indeed, to assure this Alexander, that if he killed Alexander, the kingdom of Macedon should be his, and he would give him a thousand talents of money besides. But Asines being lighted on by Parmenion, and put to the rack, confessed all, and thereupon, was sent away with a sure guard to Alexander. The king looking well into the business, sent Amphoterus to Parmenion, with private instructions to him, to seize upon Aeropus, and to imprison him, [Id. ibid.] To this it was, that Alexander had respect, when in his letter to Darius, recited by Q. Curtius, (lib. 4. cap. 1.) he thus saith: When having arms of your own, you yet go to cheapen your enemies heads; as you of late, being king of so great an army, would hire a man to take away my life, with a thousand talents, see Justin, lib. 1. cap. 7.]

Alexander going from Phaelis, led his army along by the sea side to Pergæ, and from thence came to Apudus, and besieged it, being scated upon a high and cragged mountain; and had it surrendered to him: then going into Pindia, and having tied to take in the city Telmessus; but missing of his purpose, and making a league with the Selgians, who were enemies to the Telmessians, he took Salagassa by force, having slain about 500 of the Pisidians, and lost a Captain of his own, called Cleander, with about 30 of his men, from thence he went to take in other cities of Pisidia, and some of their strong places, he took in by force, others upon conditions. After this he came into Phrygia, to the Marsh-lands of Alania; and at his fifth remove, he arrived at Celenæ, [Arrian, lib. 1.]

The Castle of Celenæ, which a Persian Commander held with a garrison of a thousand Carians, and one hundred hired Grecians, after 60 dayes truce, (within which he expected relief from Darius) was given up into his hands, [Id. ibid. and Curtius, lib. 3. cap. 1.]

Alexander left a garrison of 1500 in Celenæ, and having staid there 10 dayes, he made Antigonus the son of Philippos, governour of Phrygia, and made Balacrus the son of Amyntas, Commander of the auxiliaries in his stead: he himself marched to Gordium, writing to Parmenion, that he should not fail to meet him there, [Arrianus, ibid.]

Parmenion with his army, and the Macedons which had leave to go kisse their new wives, came to Gordium accordingly, and with the army newly raised, which Ptolemus, and Cenus, and Meleager commanded. That army consisted of one thousand Macedons foot, and 300 horse; of 200 Thessalian horse, and 150 horse of Elis led by Alcias of the same country, [Id. ibid.]

Memnon, whom Darius had made Ammiral of his fleet, and chief Commander of all the sea-coast, purposing to carry the war out of Asia into Macedon and Greece, and having rigged up, and manned a navy of 300 sail, took the Isle of Chios by intellgence, and the rest of the cities and places in Lesbos, all save Mytilene, [Diodor. year 4. Olympiade 113. with Arrian, lib. 2. in prim.]

The Elders of Jerusalem, being offended that Manasses Jaddus, the high Priest his brother, had, contrary to their law, married a wife of a strange nation, required at last, that either he should put away his wife, or not come any more at the altar. And when as hereupon Jaddus was forced to forbid him the altar, he going to Sanballat his father in law, told him, that he loved his daughter very well, but was loth to lose his priesthood for her sake, which was an honour belonging to him by his birth-right, and was very highly esteemed by his country men the Jews. And Sanballat answered him, that he would undertake, in case he would keep his wife, and not part with her, not only to maintain him in his priesthood; but also to make him a high priest, and Prince of all his own province, and build him a Temple on the hill hanging over Samaria, as good as that at Jerusalem, and that he would do all this by the authority of Darius the king: Manasses hartned up with these promises, continued with his father in law, hoping to get the priesthood itself, by the gift and power of Darius. Hereupon all the priests, and other Israelites, who had married strange wives revolted to him: Sanballat furnishing them with money, and lands to till, and setting forward the ambition of his son in law, all that possibly he could, [Josephus lib. 11. Antiq. cap. ult.]

Alexander

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Alexander undid the Gordian knot, either by pulling out the pegg or pin in the beame, as Arrianus hath it, or by cutting it in pieces with his sword, as others deliver, [Plutarch in Alexander. Arrianus, lib. 2. Curtius, lib. 3. Justin, lib. 11. cap. 7.]

Alexander, departing from Gordium in Phrigia, went to Ancyra, a city in Galatia; Thither resorted to him, Embassadors from Paphlagonia, and making a league with him, delivered up their country into his hands; and he appointed them one Calas, a Lord of Phrigia to be their Governour: and then having received that new supply out of Macedonia, he marched into Cappadocia: and subdued all the country on this side the river Halys, and some part of the other side likewise. [Arria, lib. 1. with Curtius lib. 3. c. 3.]

Memnon dying at the siege of Mitylene, Autophrades, and Pharnabazus the son of Artabazus, (unto whom Memnon in his death bed, had committed that charge, till Darius should otherwise dispose thereof,) took the charge upon them, upon certain agreements made between themselves: so then Autophrades, continued with the body of the Navy, and Pharnabazus with some certain ships, sailed into Lycia, carrying with him some mercenary souldiers. [Arria, l. 2.]

Darius, after the death of Memnon, sent out tickers for the levying of souldiers, commanding them from all parts, to resort to him at Baby lon, [Diod. year 4. Olymp. 111.] and having set up his standard there, he pitched his camp, and mustered his army, casting up a huge trench round about it, capable of ten hundred thousand armed men: & then, Xerxes like, he went to count the number of them: There were found then upon the account, 100 thousand Persians, of which 30 thousand were horse; of the Medians there were 10 thousand horse, and 50 thousand foot; of the Barcans, (which were a people bordering upon Hircania, as Stephanus tells us) there were 2 thousand horse, and 10000 foot, from Armenia there came 40000 foot, and 7000 horse; Hircania sent 6000 to serve on horseback, the Derbices furnished him with 40000 foot, and 2000 horse from the Calpian sea, there attended him 8 thousand foot, and 2 hundred horse; with these there were others, of petty, ignoble Nations, which might make up two thousand foot, and twice as many horse: unto all which were added 30 thousand Greeks, which served him for pay: so both Curtius summe up this army, [lib. 3. c. 4.] which comes but to 311200 men. But Diodorus says they were 400 thousand foot, and 100 thousand horse: which number, the new editions, of Justin, corrected out of the manulcripts also retaine: though the former old editions, together with Orosius, who follows him in every point, have only 300 thousand foot, and 100 thousand horse, and both [Arria, l. 2. and Plutarch in Alexander.] make this army of his, in a grosse summe, to have amounted to 600000 men.

Charidemus an Athenian, a man well skilled in military matters, and whom Alexander had thrust out of Athens, went unto Darius, and advised him to withdraw himself, and to leave this army and war to the management of some General, who had given good proof of his ability that way, in former services: telling him further that an army of one hundred thousand men, whereof, one third to be Grecians were enough for this battle, by which fate and good counsel of his, he so far incensed the Lords with envy, and the King with choler, that he was presently had away and put to death for it, [Diod. sup. Curtius, l. 3. c. 5.]

Darius sent Thymodas, or Thymodes, Mentors son, a forward young man, to Pharnabazus to receive from him, all the auxiliaries or hired souldiers, which Memnon had under his command, and to bring them to him, for he would use them: and put Pharnabazus himself in Memmons place, [Curtius, lib. 3. cap. 6. Arrianus, lib. 2. in prin.]

Alexander committing the charge of Cappadocia, to Abitenes, as Curtius calls him, or, to Sabietas, as Arrianus, marched with his whole army to the gates or streights, which open into Cilicia: and being come to a place, called *Cyrus his Camp*, (whether from the old Cyrus, as Curtius, or from the younger, as Arrianus thinketh) distant from those gates fifty furlongs, when he there found that they were taken up, and possessed with a strong garrison of the enemy, he left Parmenion there, with his companies of foot, which consisted all of Corslets, and he himself in the first watch of the night, taking with him his targeteers and archers, and his band of Agrians, went to set upon that Garrison which kept those streights, at unawares, which he did; and the Garrison, at the very bruite of his coming, threw away every man his armes, left the place, and fled, and Artaemes the Governour of Cilicia, waiting all the country with fire and sword, that he might thereby disappoint the enemy of provisions, gat him away from Tarsus, to the Kings, [Arrianus, l. 2. Curtius, lib. 3. c. 8.]

When Alexander, with great speed, was come to Tarsus taking pleasure in the river Cydnus, which ran thorough the city, all hot as he was, he threw off his armor, and leapt into the cold water: thereupon he grew instantly so benumb'd in all the nerves of his

his body, that he lost the use of his tongue; and so far was he from hope of recovery intine, that there was nothing but present death expected in him, [Justin, lib. 11. cap. 8.] Curtius adds that it was in the Summer season, and that the heat thereof was increased by the incentive heat of the Sun in the climate of Cilicia, [lib. 3. cap. 10.] and Aristobolus saith, that he fell into his discale, by over-labouring himself: reported by [Arria, lib. 2.] But one Philip a Phytician, gave him a potion, which he took, and it cured him out of hand; though Parmenion had forewarned him, that this Philip was set on work to poison him, [Justin, Curtius, Arria, Plut. and Valer. Max. lib. 3. cap. 8.]

Oiontobates the Persian, which held out the Castle at Halicarnassus, and Myndus, and Caucas, and Thera, and Gallipolis, against Alexander, was overthrowen in a fight by Ptolomee and Aflander; wherein he lost about 700 Foot, and 50 Horse upon the place; and had no lesse than 2 thousand of his men taken: and thereupon the Myndians and Caunians, and most of the places therabouts gave up to Alexander, [Arria, lib. 2. Curtius lib. 3. cap. 11.]

Darius making a bridge over the Euphrates, passed it with his army in five dayes, [Curt. lib. 3.]

Alexander sent Parmenion to possess himself of another strait or passage, like that former of Cilicia; and which divides Cilicia from Aslyria, (or Syria) and he following after him from Tarsus, came the first day to Anchialos, [Arria, lib. 2.] Thence he marched to Soli; put a Garrison of his own into the Fort there, and levied 200000 talents of silver upon the Inhabitants; for that they had shewed themselves more inclinable, and well willing to Darius than to him, [Id. ibid. Curt. lib. 3. cap. 11.] From thence he went with 3000 Macedons, all his archers, and Agrians, and let upon the hill country of Cilicia; and within seven dayes space, what by fair means, what by force, he took them all entirely in, and returned to Soli: where when he had sacrificed to Elculapin, and with his whole army had gone in procession with burning tapers in their hands; and made pastimes of wrestlings, and musicke, and other games, he gave the city leave to enjoy a Democraticke, [Arria, ibid.]

The Grecians souldiers which Thymodes received by appointment from Pharnabazus, being the chief, and almost the onely hope, that Darius had, being come unto him, were very earnest with him to retire, and keep himself in the champion country of Melopotamia: or at least, that he would break this vast and numberlesse army of his into parts, and would not hazard all upon the chance of one battel: But Darius liked not their advice; but as if he could never make haste enough, the Winter (beginning with Autumn) now drawing on, he sent away all his monies, jewels, and precious stuffs with a reasonable guard to Damafus in Syria; under the command of Cophenes, the son of Artabazus, as Arrianus says, [lib. 2.] and he with the rest of his army marched on to Cilicia. His wife, and mother, and daughter, and little son, according to the fashion of Persia, following after the Camp, [Curt. lib. 3. cap. 13.] leaving his baggage and such people as were unserviceable for the war, at Damafus, [Diod. year 4. Olymp. 111.]

Sanaballer, hearing of Darius his coming into those parts, told Manasses, that he would quickly perform what he had promised him of the High Priesthood, so soon as Darius returned with victory over his enemies, whereof those inhabitants of Asia made no doubt at all, [Josephus Antiq. lib. 11. cap. 16.]

367. Alexander, willing Philotas to bring the Horse thorough the *Asian plains* in Lycia to the River Pyramus, came with the Foot, and the Kings Troup to Magarius, and sacrificed to Minerva of that place, called, *Minerva Magaria*, [Arria, lib. 2.]

Then making a bridge over the Pyramus, he came to the city Mallos in Cilicia, [Curt. lib. 3. cap. 11.] where he offered to the ghost of Amphibolus the founder of that place, as to a demy god; and when he found the inhabitants there all in sedition and distracted among themselves, he made them all friends, and released the tribute, which they had formerly payed to Darius, [Id. ibid.]

Whiles he yet remained at Mallos, news was brought him, that Darius with all his army, were encamped at a place called Sochos, two dayes journey distant from those streights, which I even now spake of, that parted Cilicia from Aslyria, (or Syria) [Id. ib.]

From Mallos he came to Castabala an other town in Cilicia likewise. There Parmenion met him, whom he had sent to discover the passage thorough a Forest which he was to passe to come to the town of Illos; now Parmenion had withal seized on the passage or streight in that Forest: and leaving a small company to keep it, went forward and took the very town of Illos also; being abandoned by the inhabitants upon his approach. And going yet further, he turned out all those which were set to guard the inner parts of those mountains, and put Garrisons every where of his own in them; and having cleared all those parts, returned to Alexander, and made him a relation of what he





daughters of Ochus, last King before Darius, and his Relict, and the daughter of Oxtaris, Darius his brother, and the wife of Artabanus, a principal man at Court, and his son, whose name was *Ilioneus*. There was also taken, the wife of Pharnabazus, whom Darius had made Commander of all the townes and cities lying upon the sea: and 3 daughters of Mentor; and the wife and son of that most noble Memnon; and scantly there were any Noble mans house of the Court of Persia, which had not his share in that calamity, [*Id. ibid.*] Parmenion also in his letters to Alexander signified to him, that among the rest he had taken 329 of the Kings women, which were skilful in murther: 46 weavers or knitters of crowns; paffery women, 277 cook maids 29. White meat-makers, 13, makers of drinking cups, 17, wine-cellar men, 70, apothecaries, and confectiōners, 40.

The summe of ready coin there taken, was 2600 talents: in bars of silver, 500 weight: 30 thousand men, 7 thousand camels, bearing burdens on their backs, [*Curt. lib. 3, cap. 29.*]

As for him that betrayed the place (which, as it seemeth, was that Cophenes, by whom Darius sent his treasure to Damalcus,) one of his own fellows cut off his head, and carried it to Darius, [*Curt. ibid.*]

Alexander made Parmenion, as Curtius, or Memnon, as Arrianus, Governour of Ctesiphonia: appointing to him his auxiliary Horle, for the defence of that Province. The Syrians, not yet sufficiently broken with the war, could not brook this new Governour; but being quickly suppressed, they submitted themselves to all commands, [*Arria. lib. 2, Curt. lib. 4, cap. 1.*]

Alexander sent Parmenion to seize on the Persian Fleet, and others that were about him to receive the Cities of Asia, which had surrendered to him; for even Darius his own Commanders, after the batell at Issos, gave themselves up, with all their gold and treasure, into his hands. Then marched he away into Syria; where many Kings of the East came in, and submitted to him. These he entertained every one according to his desert: some he made league with; others he deprived of their kingdoms; and made new Kingdoms in their rooms, [*Jufin. lib. 11, cap. 10.*]

There was one Gerostratus, who was at that time King of the Island of Aradus, and the sea coast adjoining, and of some places also lying further off into the land; which like as other Kings of Cyprus and Phenicia had conlocated their Fleets with Antiochus, Alexander made the Persian Navy under Darius; His son Strato, Vice-roy phradates Commander of the Persian Navy under Darius; as he was upon his way into Phenicia, of Aradus, in his fathers absence, met Alexander as he was upon his way into Phenicia, and let a Crown of gold upon his head, and surrendered to him the Island it self of Aradus, and Marathus, a rich town and a great, lying over against it in the Continent, and the city Marathus, and whatever else belonged to his father, [*Arria. lib. 2, Curt. lib. 4, cap. 1.*]

Having received him to grace, he marched to the city Marathon; there came letters to him from Darius, to desire him that he might ransom his captive women: to whom Alexander by another letter returned answer, and sent one Therippus to deliver it, [*Jufin. lib. 11, cap. 12, Curtius lib. 4, cap. 1. Arria. lib. 2, Diod. year 4, Olymp. 111.*] as for the Ambassadors of the Grecians, sent to Darius before the batell at Issos, when he understood that they were taken at Damalcus, he willed them to be sent unto him: of which, when they came, he presently dismissed the two Ambassadors of the Thebans, Thellalitus and Dionysiodorus, and Iphicrates of Athens, the son of that famous Iphicrates: But Euchydes the Lacedemonian, he committed first to custody, yet free from irons: but afterward when all things prospered as his hearts desired, sent him away too, [*Arria. ibid.*]

Alexander removing from Marathon, took in the city Biblus upon conditions; and the Sidonians which had been not long before, so terribly used by Ochus; sent unto him, and desired to be received by him in league of the Persians, and of Darius their King, [*Id. ibid. Curt. lib. 4, cap. 2.*] Strato at that time reigned there: Now because this Surrender proceeded not so much from him, as from the people of that place; therefore he took the kingdom from him, and in his room, placed one Abdomonius, who lived by dressing a poor garden thereby, and made sundry other rich gifts, out not only the rich furniture of Stratos house; but added sundry other rich gifts, out of what himself had taken from the Persians: with all the territories adjoining thereto, [*Curt. lib. Jufin. lib. 11, cap. 10.*] Plutarch in his discourse of the fortune of Alexander, calls this man *Alynomus*, and King of Paphos: Diodor. calls him *Balinomus*, and says, that Alexander made him King of Tyre.

Now was all Syria his, so was Phenicia: Tyre onely excepted: And Alexander with his Camp lay in the Continent: between which and the City, there ran a narrow way of the sea. The Tyrians had sent a very massive Crown of gold unto him for a present, congratulating him thereby, for his great successe, and sent him all store of provision, and out of their City. He received their presents, as from his good friends; and using

many

many gracious and friendly words to them that brought it, told them, that he had a great desire to see their city, and there to sacrifice to Hercules: They told him, that there was an altar in Palatyrus, or *Old Tyre*, in the continent hard by; and that it were better to offer sacrifice to Hercules upon that, as being the more ancient of the two; whereupon he straight way grew into such a cholier, that he vowed to destroy their city. It fell out, that at the same time, there came certain select men from Carthage, to perform a yearly sacrifice there unto Hercules; for the Tyrians were the founders of Carthage; and the Carthaginians ever honoured them as the fathers that begat them. They therefore exhorted them to stand it out, and to endure the siege like men, assuring them further of speedy supplies, and aide from Carthage; for at that time, the Carthaginians were very strong at sea, [*Curtius lib. 4, cap. 5, and 6, Jufin. lib. 11, cap. 10.*]

Thus being resolved for a war, they endured a siege of seven moneths long, [*Diod. year 1, Olympiad 112. Josephus Antiquit. lib. 11, Curtius lib. 4, cap. 15, Plutarch in Alexander.*] their King Azelmicus being then absent, and gone to sea, with Antiochus, leaving onely his son behind him in the city, [*Arrianus lib. 4.*]

Alexander began with Palatyrus, or old Tyre, and pulled that down to the ground, and sending for all the country thereabout to come in, what by them, what by his own men, took the stones and rubble of all that city, and threw it into the sea that ran between, thinking to have made a causeway over it; to the city, which lay from the continent, four furlongs, as Diodorus saith; and with him agreed Curtius [*Id. lib. 4, cap. 5, or full 700 paces, as Pliny will have it, lib. 5, cap. 19, Diod. in sup. Curtius lib. 4, cap. 8.*]

Amynas the son of Antiochus, with thole 4 thousand Grecians, which, as I said before, fled with him out of the batell at Issos, wherein Sabaces a Persian, and Governour of Egypt died, set sail from Cyprus to Pessulium, and there seized himself of that city, pretending that he came to take charge of it, by order from Darius, in Sabaces his room, because he was slain in the batell at Issos. From thence he went with his army to Memphis, at the noise whereof, the Egyptians came in out of town and country to assist him against the Persians by whose help, when the Persians, which lay there in garrison, sallied forth upon him, he routed and forced them into the city again: but anon after, by the advice of Malafes their Captain, seeing their enemies scattered about the country, and busie in plundering, he issued forth again, set upon them unawares, and cut both him and all his whole company in pieces, [*Curt. lib. 3, cap. 22, and Id. lib. 4, cap. 3.*]

Certain other Captains also of Darius, which escaped out of the field at Issos, with such Persians as followed them, with other Cappadocians and Paphlagonians in their company, went about to recover Lydia. But Antigonus, who commanded there in chief for Alexander, routed them in three several fights. And at the same time, the Macedonian fleet, coming out of Greece, set upon Autlomenes, which was sent by Darius to recover the Hellespont, and either sunk or took all his fleet, [*Diod. year, 1, Olymp. 112, and Curtius lib. 4, cap. 4.*]

Whiles Alexander lay at the siege of Tyrus, he sent to Jaddus the high priest at Hierusalem, demanding of him, supplies and other provisions; and withal, such tribute, as was formerly paid to Darius. But when Jaddus answered that he was tied by a former oath of allegiance to Darius, and that he could not be free from that oath, so long as Darius lived, Alexander growing wroth therat, (wrote, that as soon as he had taken Tyrus, he would march against that city, [*Jofephus lib. 11, Antiquit. cap. 11.*])

To him also, at the very beginning of the siege of Tyrus, Sanaballat the Cuthaan, and forsaking Darius, came with eight thousand men; and being graciously received by him, he asked him leave to build a temple upon his own land, and thereto to make high priest his son in law, Manasses, brother to Jaddus the high priest at Jerusalem; and having obtained his grant, because he now grew old, he fell presently to work, and built a Temple, and made Manasses high priest of it, thinking hereby to leave a great honour to the posterity of his daughter, [*Id. ibid.*]

Alexander purposing to make a broader causeway from the continent, for his easier approach to Tyrus, caused new engines to be made; which being finished, he with his Targateers, and Squadron of Agrarians, marched to Sidon, there to gather together, as many ships of war as possibly he could; finding it impossible to take Tyrus, so long as the Tyrians were masters at sea, [*Arria. lib. 2.*]

Mean while, Gerostratus the king of Aradus, and Enulus the king of Byblus, finding that all their cities were already taken by Alexander, forsaking Antiochus, and the ships that were with him, came with their fleets to Alexander, and with them certain ships of the Sidonians; so that Alexander had now a navy of 80 sail. At the same time also came to him a fleet from Rhodes, wherein there was one ship, called *Periphus*, and nine other; and three more from Soli and Mallus;

and ten from Lycia : and one out of Macedon, of 50 oares, whereof was captain, Protes the son of Andronicus : and not long after came to him certain Kings of Cyprus, with 120 sail, into the port at Sidon : and all upon the fame of his victory at Iflus ; and report that all Phenicia was come in to him : To all these Alexander forgave their by-past errors ; for that of necessity, rather than of their own accord, they had adhered to Darius with their fleets, [*Id. Ibid.*] And now Azelmicus also himself, the King of Tyrus, leaving Antophradates, came to his own City Tyrus, while it was thus besieged, and was therein afterward taken, as Arrianus shewes.

In mount Lebanon, whence Alexander made his provision of timber for his shipping, the wilde Arabians, setting suddenly upon the Macedons, whiles they were busie at their work, slew, upon the point, 50 of them, and carried away almost as many prisoners. Alexander leaving Perdicas and Craterus, or as Polyzenus seems to say, Parmenion, to hold on the siege of Tyrus, went himself, with a running camp, into Arabia, [*Curius lib. 4. cap. 8.*] and that he made an excursion into Arabia, the same Polyzenus sheweth, [*lib. 4. Strateg.*] which Arrianus more clearly delivers, where he saith, that Alexander, with certain troupes of horse, and light targateers, and his Squadron of Agrians, went into Arabia, as far as to Anti-Lebanon : and Plutarch, where he tells us that he marched, *ἐπὶ τὴν ἐξουσίαν τοῦ ἀντιλεβανίου* (i.e.) against the Arabians which dwell over against Anti-Lebanon.

When he was come to the mountainous country of those parts, he was then faine to leave his horse and march on foot as others did : but the body of his army, was gone a good way before, and the night grew on, and the enemy not far off, and Lyfimachus, the instructor of him in his childhood, being spent in travel, and fainting, and he loath to leave him in that case ; and whiles he stood heaunting him up, and drawing him on before he was aware, he with a very few with him, were fevered from the rest of his company, and was faine to passe that night in the dark, in a bitter cold frost, and in a place void of all relief : nevertheless, seeing not far off many fires made by the enemies, being of a nimble and active body, he ran to the next fire, and there killing two of the enemies that fate at it, brought away a fine-brand, and therewith kindled a fire for himself, and for the relief of those that were about him ; and whiles he was thus growing into a great flame, struck such a terror into the enemies hearts, that they durst not stir : and to he and his company lay safe all that night. This Plut. relateth of him, out of Charætes, a mytilenæan born, and one of those who wrote the gests of Alexander.

Having now taken in all that country, partly upon amicable termes, and partly perforce, he returned to Sidon, eleven dayes after he set out from thence, where he found Alexander the son of Polemoncrates, newly arrived with 4000 mercenary souldiers out of Greece, [*Arria. l. 2.*]

His Navy being now rigged and fitted, amounting in all to 190 ships, as Curtius, or to two hundred, as Diodorus saies : Alexander, loosing from Sidon, set sail for Tyre, in very good array. Himself was in the right wing, in a Quinqueme, or ship of five deck : high ; and in that Squadron were also the kings of Cyprus, and the rest of the Phenicians, except only Pintagoras, al. Pythagoras ; for he and Craterus commanded the left wing, [*Arria. lib. 4. Curt. l. 4. 6. 10.*]

Thirty Commissioners arriving from Carthage, brought them word, that the Carthaginians, were so embroiled with war at home, that they could not possibly send to help him in this distresse of others ; nor yet did this any way abate or quell the courage of the Tyrians, but they sent away every man his wife and children by them to Carthage, as being by so much the better able to bear what ever should befall them, when they had ridd away the halfe-cadence, and dearest part, every man of himself, out of danger, [*Curius, lib. 4. cap. 11. with Diodor. year 1. Olympiade 112. Justin. lib. 11. cap. 10.*]

When Apollo had signified to sundry men in their sleep by dreams, that he would leave the city, the Tyrians, out of a foolish superstition, took good golden chaines, and bound his image fast to the foot of his shrine ; which image of his, was sent thither from Syraculæ, as Curtius, or rather from Gela in Sicily, as out of Diodorus we have already observed, in the year of the world 3599. by the Carthaginians : and they fastened the chain to the altar of Hercules, the tutelar God of that city, as if he should hold him by main strength, from going thence, [*Curius and Diodorus Ibid. and Plutarch in Alexander.*]

Whiles Alexander lay at the siege of Tyre, there came Embassadors from Darius, to him, offering him 10 thousand (not as in Valer. Max. put to hundred thousand) talents for the ransom of his mother, wife and children ; with all the countreys lying between the Hellespont and the river Halys : and his daughter withal, in marriage ; which offer of his being taken into deliberation, in a Council of his friends, it is reported that Parmenion should say, *That if he were Alexander, he would not refuse those conditions :* to

to whom he replied, *that no more would he, if he were Parmenion.* But to Darius he wrote back, That he offered him nothing, but what was his own already ; and therefore willed him to come himself in suppliant wile unto him, and to take such conditions as he would give him, [*Arrianus lib. 2. with Justin. lib. 11. cap. 12. Curius lib. 4. cap. 16. Plutarch in his Apophthegmes, and in his Alexander Valer. Max. lib. 6. cap. 4.*]

Tyre was taken, when Anicetes, or rather Nicetes, as Dionys. Halicarnas. in Dinarachus calls him, was L. Chancellor in Athens, in the month Hecatombæon, [*Arria. lib. 2. pag. 49.*] in the middle of which month, the 112 Olympiade ended. In Plutarch we find, that it was upon the 30 day of the month Loï, among the Macedonians, the 5 of Hecatombæon among the Athenians, answering to the 24 of our July, as I have shewen, in the end of cap. 5. of my discourse of the Solar years of the Macedonians and Alians.

Justin, [*lib. 1. cap. 10.*] sayes it was taken by treason, Polyzenus by a stratagem, [*lib. 1. strateg.*] Diodor. by pure force ; and with him agree, Arria, and Curius : and that when the enemies had gotten into the town, yet the twosmen maintained the fight, till there were 7 thousand of them cut in pieces, [*as Diodorus writeth.*]

Arrianus delivers, that there were 8 thousand of the inhabitants there slain, and 2 thousand more after that rage of slaying was over, hung up all along the thoyr, in cold blood, as Curius sayes : and Diodorus tells us, that Alexander caused no lesse than 2 thousand, all prime young men to be hanged : Justin sayes, that in remembrance of the slaught by them made, he caused all that were taken to be crucified : putting then this slavish kind of death, because the Tyrian slaves heretofore making a conspiracy against their own masters, had murdered all the freemen of that city, together with their own masters : and made a Common-wealth of themselves, sparing none alive, saving one Strato an old man, and his son ; and upon him and his posterity, they fettered the kingdom.

Of Alexander Justin adds this further : *that he saved alive all the descendants of Strato, and restored the kingdom to him and his posterity,* ( meaning perhaps that Ballonyones, whom Diodorus confounds and makes all one with that Abdolomius, whom Alexander made King of the Sidonians, as a little before,) *leaving the City to be re-peopled by the innocent and harmlesse inhabitants thereof, to the end, that having abolished that wicked generation of slaves, he might, in a sort, be the founder of a new and better race there :* and by this means it was, that Justin out of Trogus, makes Alexander the restorer and rebuilder of Tyre, [*lib. 18. cap. 3. 4.*] whereas all others make him not the founder, but the destroyer of it : the prophetic of Esay concurring therewith, [*cap. 23. v. 1.*] compared with, [*Maccabees cap. 1. v. 1.*] For if we believe Curtius, Alexander, saving those which fled to the Temples, slew all, and set fire on their houses : if Diodorus, he made slaves of all that were not able to bear arms, together with the female sex among them : there being such an infinite number of that kind there found, that though the greatest part of them were sent away to Carthage, (as before) yet the remainder was no lesse than 13 thousand heads ; but if Arrianus his word may be taken, he spared all that fled to the Temple of Hercules, and those were the chief of the City, with the King Azelmicus, and the Commissioners which came from Carthage, to offer sacrifice at that season of the year to Hercules, according to an ancient custom there used. The rest he sold away for slaves : the inhabitants and strangers there found, amounting to about 30 thousand persons.

Yet Curtius sayes, that the Sidonians, which brake in with the rest of Alexanders souldiers, not forgetting the community of blood that was between them and the Tyrians ; (for they were all brought thither, with Agenor, as they believed, and he was the founder of both cities) got a ship-board, and there hid and saved 15 thousand of them : and that of them Tyrus rose, and afterward grew to be a City again, [*lib. 4. cap. 15.*] And Strabo, [*lib. 16. pag. 754.*] saith, that after this vast calamity brought on them by Alexander, they quickly overcame their misfortunes ; what with their navigation, what with their industry, they quickly recovered strength again, [*lib. 18. cap. 4.*] and that by too quickly, that in the 18 year from thence, they endured another siege from Antigonus, then Lord of all Asia ; not seven months, as against Alexanders, but full 15 months, long, as Diodorus tells us, [*lib. 19. year 2. Olymp. 116.*] and that they were not now content with their little city, which by Alexanders caultways and other works was joynted to the Continent ; but to enlarged their bounds, that in Plinies time, the very wall of their city took in 22 furlongs, and reckoning Palætyrus or Old Tyre with it, the whole enclure came to no lesse than 19 miles, [*Plin. lib. 5. cap. 19.*]

Admetus, who first gat upon the wall, and 20 Targateers with him, were slain at the very first encounter : but in the whole time of the sieges there were lost 400 Macedons, at most, [*Arria. lib. 2.*]

Alexander

Alexander offered sacrifices to Hercules, and went in procession with his whole host, all in arms to his Temple; he made a show also with his ships, and caused wrestling and other games of activity to be performed by torch-light. And wheresoever was a certain Tyrian ship consecrated to his honour, which he had set upon and taken, he dedicated the same unto him again, with an Inscription importing as much, [*Id. ibid.*] Also he took off from Apollon's Image, his golden Chain, and the Robes he was tired with, and gave it a new name, *quadriceps*, (*i. e.*) a friend of Alexander, or Alexander's friend; [*Diodor. year 1. Olympiade 11.*] And upon the very self same day and hour, that the Carthaginians had taken that image from thole of Gela in Sicily, it was, as Timæus reports, that the Grecians offered to him that magnificent and solemn sacrifice, as if by his power and favour they had taken Tyre, [*Id. year 4. Olympiade 93.*]

Alexander, so soon as he had taken Tyre, marched forth with into Judea, [*Euseb. Chron. with Pliny, lib. 12. cap. 25.*] and subdued all that part of Syria, which is called Palestine, [*Arrian, lib. 2. pag. 50.*] going in person against those places that were not of themselves submit, [*Curt. lib. 4. cap. 17.*] But when he was upon his march to Jerusalem, Jaddus the high priest, terrified with his former threats, and now fearing his rage, had recourse to God, by supplications and sacrifices for the common safety; and was by him warned in a dream, that he should make holy-day in the city, and let wide open the gates, and that he and the rest of the priests every one in his his priestly raiment, and the people all clothed in white, should go forth and meet him. Alexander seeing this company coming a far off, went himself all alone to the high priest; and having prostrated himself before that God, whose name he saw engraven in the golden plate of his Miter, he first saluted him: and being demanded the reason of his so doing by Parmenon, answered that whiles he was yet in Macedonia, musing with himself of the conquest of Asia, there appeared to him a man like unto this, and thus attired, who invited him into Asia, and assured him of all success in the conquest of it. And the priests going before, he entered into Jerusalem, and going up to the Temple, he there sacrificed to God; as the priests prescribed him; and when they had shewed him the book of the prophet Daniel, wherein was written, that a Grecian should come and destroy the Persians, [*Dan. c. 8. v. 20, 21. and chap. 11. v. 13.*] he made no doubt, but himself was the man designed thereby, and so forth that time dismissed the company, [*Joseph. lib. 11. cap. ult.*]

The day following, he assembled the people, and bad them all what they would of him, and they asking nothing, but that they might live according to the laws of their own country, and that every seventh year, (wherein they were to have no harvest) they might be exempt from paying any tribute, he granted all. And when they asked further, that he would suffer the Jews, which dwell in the countries of Babylon, and Media, to live according to their own rites and laws, he answered, that he would satisfy their desires in that point also, so soon as he should have gotten those countries into his power. And when he told them, that if any of them would follow him in his wars, they should use their own rites where ever they came, many lifted themselves to serve him. And having dispatched, and settled all matters in Jerusalem, he departed and went to the rest of the cities of that country, and was joyfully received every where, [*Id. ibid.*]

Of Alexander's captains, Callas went and took in Paphlagonia, (which fell off from Alexander after the battle at Issus) Antigonus Lyconia, Balacrus, the city of Milertus, having first overthrown Idarnes, Darius his Captain, in the open field, [*Curtius, lib. 4. cap. 17.*]

Alexander had given the charge of Cilicia to Socrates, willing Philotas the son of Parmenion, to look to the country about Tyre. Cræso-Syria was committed to Andronicus by Parmenion, himself having a desire to follow Alexander in the war. The king commanding Hephæstion, with the fleet, to scour the coast of Phœnicia; himself with his whole army, went to Gaza, [*Id. ibid.*] and in the siege thereof, held by a garrison of Persians, he spent two months, [*Diod. year 1. Olympiade. 112. Josephus lib. 11. cap. ult.*]

Captain of the Garrison there was, as *Josephus* saies, one Babæmefes, or, as *Curtius* and *Arrianus* call him, Baris an Eunuch, and one very trusty to his king: who having hired certain Arabians, and made good provision of corn, and other things, maintained the walls, which were hugely strong, with a small company of men within.

Alexander received two wounds at this siege: whereupon Baris falling alive into his hands, had cords or thongs drawn thorough his ankles, and was therewith tied to a Chariot, and drawn at the tail thereof with horses, round about the city: there were slain in that siege, of Persians and Arabians together, about a thousand, nor did the Macedons escape foot-free neither, [*Curt. lib. 4. cap. 10.*] Alexander, setting away for slaves all the women and children there, stored the place with inhabitants out of the neighbouring

neighbouring parts, and made that a place of Garrison and Magazin, for himself, [*Arrian, lib. 2. in fin.*] so that those words of Strabo, are not simply to be understood, but with reference to the former state of that city, where he saith, [*Lib. 16. pag. 759.*] that Gaza was formerly a glorious City: but being destroyed by Alexander, remained desolate. Unlesse we will say that this was meant of a later Gaza, built in another place; which *Jerom* in his book, *De Locis Hebræicis*: (*i. e.*) of places in Judea, affirmeth in this wise, The question is, saith he, how in one of the Prophecies it is said, And Gaza shall be turned into an everlasting heap? which is thus answered, that there are scanty left to be seen, any sign of the old City: and that City of Gaza that now is, was built in another place, instead of that, which was so destroyed.

Alexander having done his pleasure at Gaza, dispatched away Amyntas, the son of Andromen, with 3 tall ships into Macedonia, to bring him from thence all the flower of the youth of that country, [*Diodor. year 2. Olymp. 112. Curt. lib. 4. cap. 19.*]

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Alexander from thence marched into Egypt, as he formerly intended; and seven dayes after he left Gaza, came to a place, which from him was in after-time called *Alexanders Camp*, and to the city Pelusium, [*Arrian, lib. 3. in Pri. Curt. lib. 4. cap. 20.*] and not back again from Gaza to Jerusalem, as *Josephus*, inconsiderately enough, affirmeth.

An infinite number of the Egyptians, expecting Alexander's coming, were gathered together at Pelusium: where for the offence taken by them of the Persian pride, avarice, and sacrilege, they willingly received the Macedons at their coming, [*Curtius lib. Diodor. an. 2. Olymp. 112.*]

Alexander, leaving a Garrison in Pelusium, and giving order for his ships to go up the River to Memphis, himself marched by land to Heliopolis, having the Nile all the way on his right hand; and all cities, where ever he came, opening their gates unto him, he passed the Desert of Egypt, and came at last to Heliopolis, and there passing the Rivers, he marched toward Memphis, [*Arrian, lib. 3.*] Nor durst the Persians there abide his coming, seeing the general defection of the Egyptians from them. And now he was not far from thence, when *Astraces*, who commanded the Garrison there under Darius met him, and delivered into his hand 800 talents, and all his matters (Vardrobe, as we read in [*Curtius lib. 4. cap. 20.*] where yet it seems, that the name of *Astraces*, is crept in, I know not how, instead of *Mazaces*: as he himself saith, [*cap. 4. of the same book*] calleth him: and so doth *Arrianus* in the beginning of his book, where he tells us, that one *Mazaces* a Persian, whom Darius had made Governour of Egypt, received Alexander into that Province, and cities thereof, in all friendly wile.

Alexander, having offered his sacrifices at Memphis, and there exhibited all games of wrestling, and other activities and musick, to which reformed the most expert and skillful men of all Greece to put in for the prizes in them, embarked himself, and came down the River to the sea, putting his targeteers and archers, and *Agrians*, and the Kings Troup, aboard the ships of his confederates, and with them came to Canopus; and there made choice of a place lying between the Egyptian sea and Barca, or the Lough of Marcotis, and there built a city, which from his own name, he called *Alexandria*, [*Arrian, lib. 3.*] and in that part thereof, which lyeth next the sea, and the docks for shipping, there was a street called *Racotis*, [*Strabo, lib. 17. pag. 792. Pausanias, in his Eliaca, pag. 169. Tacit. Histor. lib. 4. cap. 84.*]

Alexandria was built, not in the seventh, (as *Eusebius* in *Chron.* and out of him, *Cyril. of Alexandria, lib. 1. c. 1. Julianus, and Cedrenus affirm*) but in the fifth year of his reign, and that in the very first year of the 112. Olympiads, as [*Solinus hath it cap. 32.*] not as, [*Diodorus in the 2. and much less, as Eusebius, in the 3.*] As for the certain time when Alexandria was built, the interval of time between the taking of Tyre, and that great fight at Gangamela, and his gests acted in that interim, cannot but undoubtedly assure us of it: from whence, and from the fifth year of Darius and Thoth, in the 417. year of Nabonassars account, which falls in with the 14 day of September according to our Julian Calendar, or year 1. of the Olymp. 112. yet running, Ptolemei of Alexandria, deduceth the years of Alexander, whom in the Preface of his *Περὶ τῆς Κωνσταντινῆς* (whereof this is one) he, alter the fashion of all Alexandrians, calleth *Kivon*: (*i. e.*) his founder.

Dinocrates was the man who laid out the compasse and streets of this city, (whom yet *Plutarch* both in his *life*, and also in the 2. book of the fortune of Alexander, calls *Stefenocras*, and other books call otherwise) *Dinocrates*, I say, that famous Architect, whose art and industry the Ephesians used in the re-building of their Temple of Diana, after the excellency of his workmanship, shewed therein, deserves the second place, after the founders themselves in the memory of the World, [*Strabo, lib. 14. pag. 641. Pausan. Max. lib. 1. cap. 4. Vitruvius, in the Preamble of his second book. Plin. lib. 5. cap. 10. and lib. 7. cap. 37. Solim. cap. 32. and 40. Ammian. Marcell. lib. 22.*]

Alexander having let them on work, and bad them dispatch; took a journey to the

the Temple of Jupiter Ammon, [Plutarch in his Alexander, with Arria, lib. 3.] out of an ambition, which possessed him, because he was told, that Perseus and Hercules had been there, as Callisthenes, in the History which he wrote of him, affirmeth, cited by Strabo, [lib. 17. pag. 814.]

Wherefore he went as far as Paratonium, along by the sea side, not without finding some fresh water by the way, which lay from Alexandria, 1600 furlongs as Aristobolus wrote, [in Arria, lib. 3. pag. 53.]

About the mid-way, met him Embassadors of the Cyrenians, presenting him with a Crowne, and sundry other costly things; among which were 300 horses, trained to the war, and 5 chariots drawn each with 4 horses, the choicest that might be found; which he accepted at their hand, and made amity and friendship with them, [Diodor. Olym. 12. year 2.]

When he went from Paratonium to Melogabas, where the Temple of Hammon was, through dry and thirsty countreys, and wandered over the plains, while the wind blew at south, Callisthenes saith that he was saved from an imminent destruction, partly by a shower of rain that fell, which layd the sand, and partly by a flock of crows, which led him the way, [Strabo as before,] adding further this fable to the story, that the crows oftentimes, when the men wandered out of the way in the dark, would with their cawing, call them into the right way again, [Id. Plut. in his Alex.]

Ptolemæus the son of Lagus saith, there were two dragons, which went before the company making a noise, and they led them into, and out of the Temple again: But Aristobolus, to whom most writers assent, saith, that there were two crows, which kept on still flying before the army, and that they were Alexanders guides upon the way thither, [Arria, 4.3.]

Coming to a lough of bitter waters, as they called them, and having gone 100 furlongs from thence, and passing by the Cities, called after Hammons name, one dayes journey from thence, they came to Jupiter Hammons Grove and Temple, [Diod. in 1st.]

There the Priests of the Temple being suborned before hand and taught their lesson, so soon as he came to set footing within the Temple dores, came all and saluted him by the name of Hammonson, [Justin. l. 11. c. 11.] so that now we learn by this act of Alexanders, that he the God himself never so deaf or dumbe, yet it is still, in the power either of the Priest to feigne and lye, what he will, or for him that comes to consult the Oracle, to tell what answer he would there have made unto him, and he shall have it, [Orf. l. 3. c. 16.]

Callisthenes reports, that it was permitted to none but the King himself, by the Priest to come into the Temple, in his ordinary attire; the rest were all fain to change their vestures, and to hear the Oracle without, and that he informed the king of sundry other things by signes and tokens, once he told him in plain termes, that he was Jupiters son, [Strabo in supra.] yet he himself in a letter to his mother Olympias, saies, that he had received many secret and hidden Oracles there, which he would impart to her alone, at his return, [Plut. in Alex.]

He also in the same, or in some other Epistle to his mother; (which I nothing doubt was meant by Tertullian in his book of *Palin*) saith, that he was told by one Leo, a principal Priest among the Egyptians, that the Nations did preserve the memory of their King, and that in worshipping them, the Nations did preserve the memory of their King, and Ancestors, [Ang. de Civit. Dei, lib. 8. cap. 5. and 27. and de Consen. Evangel. lib. 1. cap. 23. Mutinus Felix, in Oltavie, with Cyrillus, in his book de Idolol. vanitate.] And when he in the beginning of his letter, had thus written to his mother, Alexander the King, the son of Jupiter Hammon, [tenderly greasing to his mother Olympias: the very wittily in her answer thereto, told him in this wise, Now my good son I pray thee be content, and do not accuse me, nor lay ought to my charge before Juno, for she will do some fowle turn, if you in your letters make me a cuck-quean to her.] [M. Varro, in a book of his, entitled Orestis, vel de Infamia: in Aul. Gellius, l. 13. c. 4.]

Alexander having received such an answer there, as by his own confession, pleaded him very well, returned from thence into Egypt, by the same way as he went, as Aristobolus saies, but as Ptolemæus, by a shorter way, to Memphis, [Arrianus lib. 2.]

When he was arrived at Memphis, new forces came to him: 400 mercenaries out of Greece, sent him by Antipater, under the command of Menetas the son of Hegesandrus, and about 500 horse out of Thracia, which were led by Alcibiades, and being there, he sacrificed to Jupiter, and made oblations to him, with his whole Host, all in their compleat armour, and exhibited games and pastimes, with wrastlings, and other feats of activity, and musick, [Id. Ibid.]

And moreover, commanding the inhabitants of the neighbouring townes and cities to leave their dwellings, he transplanted them into Alexandria, and flored that place

place with a huge multitude of inhabitants, [Curtius lib. 4. c. 28. and Justin lib. 1. cap. 11.] calling thither also, a colony of the Jews: whose vertue and good behaviour, he much approving, and deeming them worthy of special trust, made it a reward of their service in the war, to *endeavour* them there, and to *grant* them equal honours, and privileges with the Greeks: in whom that their tribe there, went by the name, not of Alexandrians only, but also of the Macedonians themselves, [Joseph. l. 2. de Bello Jud. c. 36. p. 815. & l. 2. cont. Ap. p. 163. in the Greek and Latin Edition.]

He also gave lands to Sanabalats soldiers, whom he caused to follow him into Egypt, in the country of Thebais, trusting them with the keeping of that territory in his absence, [Josephus Antiq. lib. 11. cap. the last.]

Alexander had an itching humour, to go and visit, not only the inward and more remote parts of Egypt, but even Ethiopia it self. But his present war with Darius, put him from thinking of such idle projects: wherefore he made Eiclus and Penestes, the Macedon Governours of Egypt, with four thousand soldiers for the guard thereof: he commanded Polemon to defend the mouths of the river Nile, with 30 faine of fighting ships, [Curtius lib. 4. cap. 21.] though Arrianus tells us, that he made Penestes the son of Macartus, and Balacrus the son of Amyntas, Commanders of the fleet, which he left there, and Polemon the son of Theramenes, Ammiral of the fleet, to defend the mouths of the river Nile, with all the sea lying upon Egypt: as for the civil government of the whole country, he committed the care thereof to one Doloapes, a native of Egypt, as the same Arrianus intimates.

Curtius further tells us, that he left Apollonius to govern Africa, bordering upon Egypt, and Cleomenes, to gather the tributes both of Atrica and Egypt; and much to the same purpose, Arrianus tells us, that he left Apollonius the son of Charinus, to govern Libya bordering upon the West of Egypt, and Cleomenes Arabia, upon the East thereof: in the city called Urbs Heronum, where it borders upon Arabia Persia, with command that all his tributaries should be paid in to him: but the execution of the laws, he committed to the Presidents and Justices of the Country, as in former times. In the second of Aristotles Oeconomicks is mention made of, one Κλεμένης Αλεξανδρινός, ἡγεμὼν τῆς Αἰγύπτου, (i. e. Cleomenes of Alexandria, Governour of Egypt, who is the same, who in 3<sup>rd</sup> of the History of Alexander, is called Εὐκλείης, Eucleatius, B. 1. c. 19. in the same, a man of a quick sent in smelling out such faults, sayes, that in the one it should be, *τὸν δὲ Νεαυκράτιον, ἢ Νεαυκράτιον*, (i. e. one of the Naucraticians, or Naucratices, and in the other, *Ἀλεξανδρινὸς Ἀντιστοχάριος*, (i. e. Commander of Alexandria in Egypt: the rest of whereof is, that this Cleomenes Governour of Alexandria was a native of Naucratis, which was a Colony or plantation, anciently made in Egypt, by the Milesians; for that the care and charge of finishing and peopling this city, was committed to him: we may partly gather out of Aristotle, who saies, that Alexander enjoyed him, that he should furnish with inhabitants, a city near unto Pharos (as Alexandria is distant but seven furlongs by sea from thence) and should draw all the trade and traffick from Canopus thither: and partly out of Justin, who, [lib. 33. cap.] expressly sayes, that Alexander committed the building of Alexandria to Cleomenes: whereunto may be added, that which Alexander wrote unto him eight years after; wherein he commanded him to build two temples to Hephæstion deceased, the one in Alexandria, the other in Pharos; and that all bills of loading and other contracts of Merchants, should have the name of Hephæstion, inscribed on them, as Arria, [lib. 7. Histor.] sayes, adding further, that this Cleomenes, was a most wicked man, and one that did the Egyptians a thousand injuries.

When Alexander was gone down the Nile, Hector, a son of Parmenions, then being in the flower of his youth, and a great favourite of the kings, desirous to overtake him, put himself into a little rascall boat, whereunto also more lepr, then the could carry, and he sunk, and he with her. The king was wonderfully grieved at the losse of him, and having recovered the body, made him a very rich and sumptuous funeral, [Curt. l. 4. c. 21.]

Upon the neck of this grief, came another, which was the news of Andromachus his death, whom the inhabitants of Samaria, had burnt alive: and he marche presently away with all the speed he could to take vengeance of them for it, [Id. Ibid.]

Alexander having made bridges over the Nile, and every reach thereof about Memphis, in the first of the spring went from thence toward Phenicia, [Arria, lib. 3. pag. 55.] Upon his way, those who had so murdered Andromachus, were delivered into his hands, and put to death; and then he put Memnon in his place, [Curt. lib. 4. cap. 21.] And having taken the city of Samaria, he gave it to be inhabited by his Macedonians; as Eusebius in his Cron, and out of him Cedrenus hath it. But the territory to it belonging, he bestowed upon the Jews, for their loyalty to him, without paying him any tribute for it: as Josephus reporteth out of Hecateus of Abdera, [lib. 2. cont. Apion. pag. 1063.] Yet the Temple in the mount Gerolim, escaped, And it was at Jerusalem were



were in danger for eating of forbidden meats, or breach of the sabbath, or such like crime, they presently flew over to the Schematics, laying they were falsely accused, [*Josephus Antig. lib. 11. c. ult.*] and the like troubles and quarrels grew between the Jews and Samaritans, not only here, but also in Egypt, at Alexandria, by reason of their different rights and usages, according to their several Temples, as we may see in the same, [*Joseph. l. 11. c. 1. and l. 13. c. 6.*]

Alexander coming to Tyre, found there his fleet, which he had made thither before him: and there sacrificed a second time to Hercules, and made entreaties, and exercises of wrestling and music, and the like, [*Arrian. lib. 3.*] wherein the Kings of the Cyprians, had the charge of providing fit actors for them. Nicocreon, King of Salamis, furnished out Thebaldus, a man very much favoured by Alexander himself: Patricius King of Solos, presented Athenodorus, which carried the prize from all, by the major part of voices, [*Plut. in Alex.*] now these Cyprian Kings had long before revolted from Darius to Alexander, and sent him shipping, when he besieged Tyre, and he from that time forward always honoured them, as they deserved, [*Curt. lib. 4. c. 21.*] yet of Nicocreon, it is said, that Anaxarchus of Abdera, the Philosopher, said to Alexander as he late at supper (as Laertius hath it in his Life,) that there should also a certain Sarraptes head have been served in there: which saying of his, caused him afterward to be put to a most miserable death.

Alexander made Cerasus of Berrhae treasurer of Phenicia, for the gathering of his tribute there: and in Asia Phloxenus, to do the like, in the regions beyond the mountain Taurus: and put Harpalus in their rooms, to take charge of the moneys, which were in his own hamper: into Lydia, he sent Menander one of his confederates, to be Governor there: putting Clearchus in Menanders stead, to oversee the foreigners; and in the rooms of Arimna, he set Alcibiades, the son of Eumicus, to be Governour of Syria, [*Arrian. lib. 3.*]

These things, thus let in order, Alexander offered at Hercules his shrine a great vessel of gold, with thirty dishes in it: and his fingers now itching after Darius, he commanded to set forward toward the Euphrates, [*Curt. 4. c. 21.*]

When tidings came to Darius, that whithersoever he went, Alexander would follow him, he gave order for all Nations, though never so far off, to repair to him at Babylon: And when his army was now grown halas bigg again as it was, at Illos in Cilicia, many of them wanted arms; which were out of hand provided for them, [*Curt. 4. c. 22.*] where the whole number of his horse is said to have been 45 thousand; and his foot, 200 thousand men: whereas it is manifest, that at Illos, his forces in either kind, were far exceeding these in number: nor is there any doubt, but the number found in Justin, [*lib. 11. c. 12. and in Orosius. lib. 3. c. 17.*] comes far short of what in truth it was: 400, or 404 thousand foot, and 100 thousand horse, [*Plutarch in Alex.*] saith they were 10 millions; and in his *Apophthegms*, 100 millions, (but no doubt false printed) that is, 1000 thousand, and no less than 20 times ten thousand horse; now Arrianus allows to the foot only, as much as Plutarch doth to the whole, both of horse and foot, that is a thousand thousand; adding 40 thousand horse over and above; though some instead of 40 thousand; put there, 400 thousands to the end, both that the number of horse, might be somewhat more proportionable to the foot, as also that the number of horse might not here seeme so far short of what it was at Illos: whereas Curtius, [*l. 4. c. 22.*] sayes it was so far beyond it, besides 200 iron Chariots, and 15 Elephants, which the Indians brought him: whereas all Alexanders army, had not above seven thousand horse, and forty thousand foot in it, [*Arrian. lib. 3.*]

Darius moving with this vast army from Babylon, came to Ninive, having the river Tigris on his left hand, and Euphrates on his right: his army filled all that huge plain of Mesopotamia, [*Diodorus. year 2. Olympiade 112. Curtius. 4. c. 22.*] and having passed the river Tigris, when he heard that the enemy was not far off, he sent Sarraptes, General of his horse, with a thousand choice men, to hinder the passage of the enemy; and gave him order withal, to burne and waste all the coasts through which Alexander was to passe: for he thought want might happily undo him, having naught else but the spoile of the country to supply him: he himself marched to Arabela; and leaving there his bag & baggage, went forward as far as the river Lycus, where he made a bridge, and there passed over his army in 5 days space, and from thence, marching 80 furlongs, he came to the river Bumelus, [*Curt. lib. 4.*] Arrianus saith that he pitched his camp at Gaugamela, by the river Bumelus, for so he calleth the place, [*l. 6. p. 131.*] not as in [*l. 3. c. 57.*] Bumadus; in a plain and open field: for if there were any hilly or uneven ground there, Darius commanded it to be made all level, that it might be made the more traversable for his horse, and might lie every way more open to his view, [*Arrian. Curt.*]

Alexander

Alexander came forward to Thapacus, a great City in Syria, in the month Hecateobon, when Aristophanes was L. Chancellor at Athens: to wit, [*year 2. Olympiade 112.*] in the very entrance of that year; here the river Euphrates had a flood, where Alexander found a bridge ready made; but not thoroughly finished, nor reaching full out to the other bank. Mazaus, whom Darius had sent to make good that passage, so soon as he heard that Alexander was coming; took him to his heels, with all his army. And when he was gone, Alexander quickly made out the bridges to the other side, and passed his army over in a trice, and then marched on toward Babylon, leaving the Euphrates and the mountains of Armenia on his left hand; but not the farther way thither: because the other was, though somewhat further about, yet the more commodious for provisions of all kinds for his army, nor the heat there so violent, for them to travel in. On the way, certain Scouts of Darius were intercepted; who informed him, that Darius with all his army, was upon the bank of the river Tigris; to stop him from passing there: and that his forces were far more numerous now, than when he fought with him in Cilicia: But Alexander hereupon going thither, found neither Darius, nor any manell there, [*Arrian. lib. 3.*]

Alexander therefore passed the river Tigris, and though there was no man to hinder him, yet not without much difficulty and extreme danger, by reason of the violent swiftnesse of the river; yet got he over safe and sound, and lost nothing, save only a small quantity of his stuff and baggage, [*l. 4. b. d. Diod. year 2. Olymp. 112. Curt. 4. c. 23.*] Now from the passage over the Euphrates, at Thapacus, to this his passage over the Tigris, Eratosthenes reckons the way to be, 1400 al, 1400 furlongs, [*Strabo. lib. 2. pag. 79. and lib. 16. pag. 746.*]

Alexander removing his camp, from the bank of Tigris, led his army thorough the country of Assyria: having on his left hand the mountains of Sogdiana, and Tigris on the right. The 4 day after his passage over the Tigris, Mazaus sent over a thousand Horse against him; Alexander sent to encounter him Aristo, who commanded the Horse of Pconia; who singling out Sarraptes, the Commander of that Troop, ran him with his Spear, full in the throat; and when he with that wound fled away, he pursued him thorough the midst of the enemies, and unhorsed him; and so he what he could do for himself, took off his head, and brought it with him, and threw it down at Alexanders foot; and Sir, said he, in our country, such a present worth to be rewarded with a cup of gold; to whom Alexander smiling, answered, yea, with an empty one; but I will give thee one full of wine, [*Arrian. lib. 3. Curtius lib. 4. cap. 23. Plutarch in Alexander.*]

Alexander camped there 2 dayes, and gave order to remove the next. But the Moon falling into an eclipse in the first watch of the night, at first lost only the brightness of her light; but anon alter, all the face of her seemed to be over-cast and covered with a colour like blood: and the whole army considering what they were then going about, began first to be troubled, and afterward terrified at the sight thereof, [*Curt. lib. 4. cap. 23. and 24.*] Ptolemy hath rightly observed and said, That the Moon eclipsed at Arabela, in the 2 hour of the night, and was then seen in Sicily, [*lib. 2. cap. 70.*] but Ptolemy in his *Geographie*, [*lib. 1. cap. 4.*] not so right, where he sayes, that the eclipse in the 5 hour of the night, and was seen at Carthage at the 2 hour of the night. And rightly also saith Plutarch in *Alexan.* that the eclipse in the month Boedromion, *αὐτὴν τὴν Μηνίον τὴν ὀκτωβρίαν* (i. e.) about the beginning of the mysteries at Athens, to wit, in the full Moon, of the very middle of that month; at which the Great mysteries of Athens begin to be celebrated and continued certain dayes after. As for this Eclipse, the Astronomical account sheweth evidently, that it fell upon the 20 day of our September.

Alexander, to hearten up his soldiers mindes, which appeared much to be dejected at this sight, consulted with the Egyptian Southlayers there present: and their answer was, That the Sun was the Grecians, or was the Predominant in Greece, and the Moon in Persia; and that therefore as often as the Eclipse, it portended rime and destruction to those nations whose life was [*Curtius. lib. 4. cap. 24.*] Alexander presently offered sacrifices to the Sun, and Moon, and Earth: because they all three concur in the making of an Eclipse of the Moon: And Aristander, who was the Kings Southlayer, declared openly, that that Eclipse portended all good and happy success to Alexander, and the Macedons, and that there should be a battle fought that very month: and that the sacrifices then offered, did foretell and assuredly promise a victory there to Alexander, [*Arrian. lib. 3.*]

Alexander perceiving the minds of the soldiers raised to a height of hope and confidence; thought fit to use this pang or fit of the 15, whilst it was upon them; and therefore gave order to march on the second watch of the night following, having all the way the Tigris in the right hand, and the Gordian mountains on the left. The next morning, himself with a small Troup of his own, fell upon about a thousand Persian



scouts, of which some he slew, and the rest he took prisoners; and then sent some of his own company forward to discover: willing them also to quench the flame of such Towns and Villages, as the country people had set on fire: for they running away from the enemy, had set fire on Barnea and Reels of corn, which taking in the tops, had not yet burnt down to the ground; so that the Macedons hereby saved a great quantity of food for themselves: and Mazens, who before had set fire on what he pleased, all at leisure, the enemies now coming on to fast, fled away at last, and left all standing as it was, for the enemy to take, [Curt. lib. 4. cap. 24.]

Alexander understood now, that Darius was not above 50 furlongs off, and therefore having store enough and enough of provision in his Camp, he there staid four days, [Id. ibid.]

3674. During which time he intercepted certain letters of Darius, by him sent to sollicite the Grecians in his army, to murder or otherwise to betray him, [Id. 4. cap. 25.]

Statira, Darius his wife, weary of this long travail, and vexation of mind, cast the child of which she went, and died; whereat Alexander shed many a tear, and caused a most sumptuous funeral, sparing for no cost to be made for her, [Id. ibid. Justin. lib. 11. cap. 12. Plutarch in Alex. and lib. 2. de fortis Alex.]

Tirus or Tyriotes an Eunuch, whiles others were buisie about the funeral, stole away, and carried tidings of her death to Darius: who though at first infinitely perplexed and troubled at it, yet when he understood of Alexanders respect, ever had unto her, and chaste behaviour towards her, he left up his hands to Heaven, and praised the gods that it it were to be resolved, and no remedy left for him, yet none might fit in Cyrus his throne, but to just an enemy, so merciful a conqueror, as this Alexander was, [Curt. and Plutarch ibid.]

Darius so overcome with his so great clemency, and chastity used toward his wife, he thought himself again of trying for a peace, and to that purpose sent ten of the most principal men about him, to offer him new conditions; and withall, sent him 30 thousand talents for the ransom of his mother and two daughters: and to offer him his other daughter Septina, or Statira, or Sartinia, or Staryra (for by all these names she goes, in the several editions of Curtius) to wife, [Curt. 4. cap. 16.] and what ever lay between the Hellespont and the Euphrates for a dowry: unto whom Alexander made this answer: That he always found Darius by his moneys, soliciting sometimes his souldiers to revolt from him, sometimes his nearest friends to murder him; and therefore was resolved to pursue him to the death, not any longer as a noble enemy, but as a malefactor and a poisoning murderer: and that whatever he had already lost, or yet remaining in his hands, was but the reward of war, that war should set the bounds of their two kingdoms, and each should have, what to morrow-dayes fortune should allot him, [Curtius. lib. 4. cap. 26. Justin lib. 11. cap. 12. Diodorus year 2. Olympiade 112.]

The Ambassadors thus sent away, told Darius, that he must fight: whereupon he presently dispatched away Mazens before him with 3000 Horse, to stop the passages where the enemy was to come; and with the rest, he marched after in good array 10 furlongs, and there made a stand, and expected the coming of the enemy. Alexander leaving all his luggage within his trenches, with a reasonable guard to keep them, set forward to meet the enemy, [Curt. ib. cap. 26. & 27.]

When at the very instant, a sudden Pannic fear fell upon his army; the reason was, for that the Heavens, (it being then the summer season) seemed to sparkle and shone out like fire, and they imagined that they saw flames of fire issuing out of Darius his Camp. Alexander by sound of trumpet signified to them, that all was well, and gave order to the Antesignary, (i. e.) those that stood next before the standard, in every company, to lay down every mans arms before his feet, and should give the word to those that followed them, to do the like: which done, he shewed them there was no cause of fear, and that the enemy was yet far off: so at length they recovered their spirits, and took up both their arms and courage again; yet for more surety, he thought fit there to make a stand; and to fortify his Camp for that present, [Id. cap. 28. Poly. Strateg. lib. 4.]

Alexander drawing out all his forces by night, set forward about the second watch, purposing to fight, as soon as it was open day, [Arria. lib. 3.]

The next day, Mazens, who had taken up his standing with a choice company of horse, upon the rising of a hill, whence he might take a view of the army of the enemy, left the place, and returned to Darius, and no sooner was he gone, but the Macedons took it, both because of the advantage of ground, and also for that, from thence they might discover and have a full view of all the enemies forces, which were ranged in the plaine, [Curt. lib. 4. cap. 29.]

Alexander commanded his Mercenary souldiers of Paeonia to march in front: he drew his Phalanx, or Squadron of Macedons into two wings, both flanked with Horse, [Id. ibid.] the Camps were distant one from the other, about 60 furlongs. And now the army of Alexander was come to certain hillocks, from whence they might discern the enemy; when he advised with his Captains whether his main battel should presently from thence fall on, or make a stand there right, until he had better viewed the ground whereon they were to fight: most were of opinion for the former; Parmenion was for the latter, which Alexander himself approved of, [Arria. lib. 3.] Resolved therefore to encamp upon one of those hillocks: he gave order forthwith to put up his ground and to entrench there, for the present: which being quickly done, he went into his own pavilion, and from thence took a view of the army of the enemy ranged beneath him in the plaine, [Curt. as before.]

Mean while the horse-boyes, and other tag rag, that followed the Camp, fell in sport to skirmish among themselves: Captain of the one side they called Alexander, and Captain of the other, Darius. Which when Alexander heard, he had the rest forbear, and the two Captains onely to try it out between themselves. He himself helped Alexander on with armor; and Philotas Darius with his: all the army beheld while they twofought: as upon a prognostick of the event in the fight and war it self. It fell out, that he which played Alexander, foiled and overthrew him which played Darius; and had for a reward, 10 townships, and the honour of wearing a Persian garment bestowed on him, [Eratosthenes, in Plut. in his Alexan.]

Alexanders friends came now unto him, and complained of the souldiers, that talking among themselves in their tents, they were resolved to take all the spoile to themselves, and to bring nothing into his Treasury: Whereat Alexander smiled, and said, Very good news, my masters, it is that yebrung me; for I see by this they mean to fight, and not to flee. Many of the common souldiers also in a humor, came unto him, and bad him be of good cheer, and not be afraid of the multitude of his enemies: for that they should not be able to endure the very first noise or shout of them; for that in this place doth year & signify, not the smell of them, or of their arme-pius, as Xylander rendered it, [Plut. in his Apophthegmes.]

The eleventh night after the Eclipse of the Moon, and when the two armies lay in fight each of other, Darius kept his men in their arms all night, and took a view of them all by torch-light: to that all the plaine lying between the mountain Niphath and the Gordian hills shone with torches. But Alexander, whiles his army took their rest, was up with his Southlayer Aristander before his pavilion, buisie in certain arcane and secret rites and ceremonies, and offered sacrifice to Apollo, [Id. in Alexan.] or as Curtius expresth it, Aristander in a white robe, carrying bunches of Vervain in his hand, and his head covered, mumbled certain prayers, which the King was to say after him, thereby to propitiate Jupiter, Minerva, and Vesta.

When Parmenion and other his friends advised him to let upon Darius in the dead of the night, thereby to concale from his souldiers fight, the terror of the fight in so great a disproportion of numbers in the two armies; his answer was, that he was not come thither, to steal a victory, [Plut. Curt. Arria.] And Darius on the contrary, fearing least some such attempt should be made upon him, and knowing that his Camp was no better rampiered than it should be; kept his men up all night in armes: which for want of sleep the next day when they came to fight, was the chief cause of their overthrow, [Arria.]

Alexander, troubled in his thoughts, with the expectation of what was then in hand, slept not all night, till toward the morning, and then fell into to deep a sleep; that when it was day all abroad, they could not wake him. And when his friends asked him what made him sleep so soundly, answered, it was Darius, who by gathering all his forces into one place, had eased him of thinking how to follow him into sundry other countries, [Diod. year 2. Olymp. 112. Justin. lib. 11. cap. 13. Curt. lib. 4. cap. 33. Plut. in Alexan.]

This battel was fought by Alexander, saith Justin, lib. 11. cap. 14. in the 5 year after he came to his Crown: to wit, in the very end thereof, and beginning of the 16th which Jerom upon 11. Daniel, not so considerably writeth, that he overcame and slew Darius in the 7 year of his reign. Arrian saith, this battel was fought, when Aristophanes was L. Chancellor at Athens, in the month Pyanepsion; and that for the foretelling of Aristander was fulfilled, when he said, that in that very month, wherein the Moon was eclipsed, Alexander should both fight with Darius, and also overcome him, [Arria. lib. 3. pag. 63.] And truly in that, both he and also Diodorus do say, that it was fought in the year, when Aristophanes was L. Chancellor at Athens, they do well; whereas Dionysius Halycarnass, placeth it in the year following, when Aristophanes was L. Chancellor there, by an easie mistake of the name, as in his Epistle to Ammaeus: nor was Aristander out, when he foretold, that Alexander should gain that great victory over Darius, in that very



Among others who entertained Alexander in this city, were the Chaldeans, who discoursed to him concerning the course and motions of the Stars, and fatal alterations of the times, [*Curr. lib. 5. cap. 3.*] From whom Callisthenes one of Alexander's followers, received the observations of the Heavenly bodies for 1903 years (pace) and transmitted them to Aristotle in Greece, as I mentioned before, in the year of the World 1771. out of Porphyrie.

Alexander himself also consulted with the Chaldeans: and by their advice, sacrificed to Belus: and whatever they prescribed him concerning the reparation of the Temples there, that he did. And thereupon, commanded the Babylonians to repair the Temples which Xerxes had formerly demolished; especially that of Belus, seated in the heart of the City: and commanded forthwith the rubble to be carried away, [*Arria. lib. 3. pag. 63. and lib. 7. pag. 159.*] which it fell was to great a work to do, that it took up 10 thousand mens labour for two whole months, to clear the place where the Temple stood, [*Strabo. lib. 16. pag. 738.*] But when Alexander commanded all his army to help to carry away the rubble, the Jews only refused to let hand to that work: for which Hecataeus of Abdera, who was then with Alexander, saith, that they endured many a blow, and many other grievous inconveniences, till Alexander himself hearing their reasons, dispensed with them therein, [*Josephus cont. Apion. lib. 1. pag. 1049.*]

Alexander wondered at nothing more in those parts, than at a hole in the earth in Ecbatana, or rather in Batana, as other copies have it (for Batana, which is a city peopled by Stephanus Byzantinus near the Euphrates, and not Ecbatana, the Metropolis of Media is here meant) where flames of fire continually break forth as out of a fountain, and a living spring of Naptha rises not far from that hole, where the fire breaketh forth: of the effects of which fiery nature here made known to Alexander, [*Plutarch. in his life.*] speaketh more at large.

Alexander, commanding Bagophanes, (who had surrendered the Castle of Babylon) to follow him, committed the keeping thereof to Agathon, of the town of Pydnam, with 700 Macedons, and 300 Mercenary fouldiers: and made Mazzus, who delivered that city to him, Governour of all the Province of Babylon; setting Apollodorus of Amphipolis, and Menetes of Pella in Macedonia, to be Commanders of the Militia in that, and all the other Regions westward, as far as Cilicia: and for that purpose left with them, 2 thousand fouldiers, with a thousand talents of silver, to raise Mercenary fouldiers with. He appointed Alcibiades Philotas his son, to gather up his tributes in those parts; and sent Mithrines, who gave up the city Sardes to him, to be Governour in Armenia, [*Diodor. Arria. Curtius.*]

Out of the monies which he found in Babylon, he gave to every Macedonian Horseman, 6 pound; to every stranger 5 pound; to every Foot fouldier, that was a Macedon, 2 pound; to every stranger a months pay, [*Diodor.*] An Attic ounce, or pound, contained an hundred Drachmaes; which Curtius confounding with the Roman Denarius, saith, he gave to every Macedonian Horseman 600 Denarii, and to every stranger 500, and to every Foot fouldier 200. [*lib. 5. cap. 6.*]

And now was Alexander upon his way from Babylon, when Amyntas the son of Andromenes, came to him with a supply of men sent him by Antipater Governour of Macedonia; of these there were out of Macedonia it self, 500 Horse, and 6 thousand Foot: out of Thracia, 600 Horse, and 3500 Foot: out of Peloponnesus, 4 thousand Foot, and 380 Horse; as Curtius, or little less than a full thousand as Diodorus hath it: and along with them went the children of fifty the principal Nobles of Macedonia, to be Squires of the body to the King, [*Diodor. and Curtius.*]

Alexander having received this supply, went onward of his journey: and in six dayes march, came into a country called *Sicane*, but by Curtius *Savarene*; and because this country abounded with all things necessary for the life of man, therefore he made stay there many dayes; where taking an exact trial, of every mans prowess and dexterity in the feats of Chivalry, he gave those eight, which were judged to excell the rest, every man to have the command of a thousand men. Then divided he his whole army into so many Brigades; for before that time, they went by 500 in a company, nor were those places formerly given upon trial made of their virtues, as now. And whereas before, the Horse of every Nation served together, apart from others; now making no difference of Nations, he appointed them Commanders, such as were most expert in the war of what nation soever. And having reformed the martial discipline of his army in many points, so as the whole body thereof fell into a great liking of the Head, and ready in all things to serve at his command: he then put forward and went on upon his intended journey, [*Diodor. and Curtius lib. 5. cap. 6.*]

And now drawing near to Sufa, there met him on the way, the son of the Governour of Sufa, with a Post, and letters from Philoxenus, whom Alexander immediately after the battel at Arbela, had dispatched away to Sufa: The effect of which letters, was this; that

that the inhabitants of Sufa had given up the city to his dispose; and that all the treasure there, was reserved safe for him, [*Arria. lib. 3.*] and the fame was delivered to him by word of mouth by the son of Abulites, the governour of the place, whether of his own accord, or whether, as some would have it, by Darius his command; to the end, that whilst he busied himself there about those money matters, himself might have the more time, to raise a new war against him, [*Diodor. and Curtius lib. 5. cap. 7.*]

The King entertained the young man with much grace and favour; and using him for his guide, came to the river Idalpes, *al. Choalpes*, which runs with a delicate, but violent stream. Here Abulites himself met him, with a princely pretence, among which were certain Dromedaries, or running Camels, of an incredible swiftnesse, and 15 Elephants, which Darius had sent for out of India, [*Curtius lib. 5.*]

Upon the day, after he left Babylon, he came to Sufa, and having there made his entry, he received 50 thousand talents of silver, with all other the kings wardrobe, and other furniture, [*Arria. lib. 3.*] and as much more silver in fows, saith Curtius; but Diodorus reckons upward of 400 thousand talents of silver and gold in fows and wedges, and 9 thousand talents coined into Daries, *there found*, Plutarch mentions 40 thousand talents in ready coin, and five thousand talents worth of Hermionice scarlet, which had been laid up there 190 years before, and yet lookt as fresh, as it did the first day it was laid up.

There again did Alexander offer sacrifice, according to the Macedonian manner, by torch-light, and exhibited gymnick paltimes and exercises, [*Arrianus.*] Then late he him down in the royal throne of Persia, far higher than for the proportion of his body to sit on; and therefore, when his feet would not reach to the step by which he mounted it, one of the pages took the table, whereas Darius used to eat his meat, and put it under, for a footstool unto him: which Philotas perceiving, persuaded him to take it for a signe of good luck unto him, [*Diodor. and Curt. lib. 5. cap. 7.*]

As for robes, and other purple stuff which was sent him out of Macedon, with those which wrought them, he sent it all to Darius his mother Syngambes, whom he respected in all points, and honoured as a son should do his mother: adding withal in his message to her, that if she liked those works, she should do well to let her young nieces to learn to work them; whereas when he understood that she was not a little troubled in her minde, he went himself, and excused the matter to her, by his ignorance of the Persian manners of doing in that kind, and comforted her again, [*Curt. ib. cap. 8.*] and so left her, and Darius his two young daughters, and his little son Ochus at Sufa, and departed; leaving some to instruct both her and them in the Macedonian language, [*Diodor.*]

And so himself went forward toward the utmost bounds of Persia, leaving Archelaus with a garrison of three thousand fouldiers to keep the city, and Xenophilus to manne the Castle and Callicrates to gather up his tributes. But for the civil government of the province of Sufa, he committed it to Abulites, who had given up all unto him, [*Curt. lib. cap. 8.*] But sent back Menetes to the sea side, and made him governour of Phoenicia, Syria and Cilicia, [*Arria. lib. 3.*]

Alexander, in four dayes march, came to the river called Pasitigris: and having passed it, with 9 thousand foot, and 3 or 4 thousand horse; went into the country of the Uxians, bordering upon the province of Sufa; and running out into the principal part of Persia, between which and that there is a narrow passage: Madates was governour of this country, who had married Syngambes her sisters daughter.

Alexander gave Tauron 500 mercenaries, and upon the point 1000 Agrians, and bad him with them to let forward as soon as it grew dark, and following his guides, to go, by such by-ways and secret passages as they should find them, and advance as far as to the city, which himself purposed to besiege. He then taking with him the Iquires of his body and his Targateers, and some 8 thousand other fouldiers, let forward at the third watch at the same night, and by break of day, came to those streights, which opened into the Uxians country, and having passed them, came and fate down before the city. The Uxians seeing themselves hem'd in on all parts with a siege, sent out of the Castle there 30 men in suppliant wile, to crave Syngambes, he did not only pardon Madates her kinsman, but restored all as well prisoners, as those who had voluntarily submitted to him, to their priustine liberty, and let the city untouched, and their land all over tribute free, [*Curtius lib. 5. cap. 9.*] For Arrianus reports out of Ptolemaeus Lagi, that as Syngambes her entreaty, he left them indeed their lands to till, but put a yearly tribute upon them, of 1000 horses, and 500 baelts for carriage, and 3000 sheep: for this whole relation, is diversely made by Diodore, Curtius and Arrianus.

Alexander, having subdued the country of the Uxiars, laid it to the Province of Susia, and parting all his forces between himself and Artabazus, commanded the luggage, and the Thessalian Horse, and confederates, and foreign mercenaries, and the coelestials, to go with him, though the champion country; but himself taking with him the Macedonian foot, and the Horse of his confederates, and light Horse, which he had before him to discover, with the Squadron of Agrians, and archers, went by the way of the mountain, which run all along in a ridge as far as unto Persia, *Curius, lib. 3. cap. 10. Arrian, lib. 3.*

Upon the fifth day after, as Diodorus and Curtius say, he came to the streights of Perfa, called the Sulian fyles, or Gares. These Ariobarzanes the Persian kept with 25 thousand Foot, and 300 Horfe, as Diodorus faith; or with near about 4 thousand Foot, and 7 hundred Horfe, as Arrianus : And he there repulld Alexander with lossfe and thame, and made him retreat 30 furlongs off from that passage : But at last, having taken a certain shepherd prisoner, who was borne of a Persian mother, but begotten by a father borne in Lycia ; and being by him guided thorough narrow and craggy by-paths, and over certain snowie mountains, he routed the enemy, and opened a fair and free passage thorough those streights. Yet Ariobarzanes with some 40 Horfe, and 5 thousand Foot, brake thorough the army of the Macedons, with a great laugh-ter, as well of them, as of his own men, halting by all means possiblie, to get into Perter, as well of them, as of his own men, halting by all means possiblie, to get into Persepolis, which was the Metropolis, or Head City of that kingdom ; but being kept out there, and the enemy following him at the very heels, he fell back upon them, and in a second fight, wasby them cut in peeces, with all that followed him : all which is more fully related by *Diodor, Curtius, Arrian, Ptolemy*, and *Polyemus lib. 4. strateg.*

As he was now marching forward toward Perpetous, tectets into  
 dates, Darius his Treafer in that place, thewing him, that the inhabitants of Perpe-  
 polis hearing of his approach, were ready to fall upon the Kings treasure, and to there  
 it among themselves : and deterring him therefore to make any assailable halte to prevent  
 them : He therefore leaving his Foot to come after, and went alone by break of day to the river  
 Araxes ; and there making a bridge, passed over with his army, [ *Diador. and Curtius,*  
*lib. 5. cap. 11.* ]

(ib. 5, cap. 11.) And now he was come within two furlongs of the City, when about some 4 thousand (for to Diodorus, Justinus, and Suidas, in the word Alexander, report, not 4 thousand, as Curtius) poor Grecian slaves, following one Euctemon of Cumæ in Eolia, came forth as humble suppliants to meet him. These were such as the former Kings of Persia had taken in the wars, and made slaves of them; and in excess of cruelty, had hitherto kept alive, some their Feet, some their hands, some their eares, and other their noses cut off, branding them all with little letters or other marks in their faces, as he law. These beought him, that as he had done Greece, to he would now vouchsafe to deliver them from the slavery of the Persian cruelty: and afterward, when he offered to send them a convoy with them into Greece, they desired him rather to lay them out, and bestow some lands among them there right; least that, in case they were, they should not prove a comfort, but an abomination to their friends and kinsfolkes, at home. The King approving their motion, gave to every of them, 3 thousand Drachmaes, (which Curtius in this place also renders, by the word Denarios) and 5 sutes of raiment for a man, and as many for every woman, and two yoke of oxen, and 500 sheep and 50 bushels of wheat, whereby they might goe in hand to till and sow the land, which he had laid out for them: And moreover, exempted their land from paying all manner of tribute, and left them to protect them, unto see that no man should wrong them, [Diodor. and Curtius, ib. cap. 12. with Justin. lib. 11. cap. 14.]

The next day, calling together all the commanders, and Captains of his army, he declared to them, that this city was the Metropolis of Persia, had ever been most outrageously bent against the Grecians, and that therefore he was resolved to give the plunder of it to the soldiers, all save the Kings Palace; whereupon three presently followed a huge flaunt, and the prisoners which they had taken. And this he avowed as his own act, writing, thinking it to be for his honour, that he commanded them, as enemies to be butchered. Plutarch says, that he found treasure there, equal to that of the Kings Palace, and that he carried away the same.

Diodorus writeth, that coming into the Fort or Citadel, he found therein 120 thousand talents, reckoning the gold after the rate of the Royal; which is the same summe which *Curtius* bath, *(lib. 5. cap. 83.)* writeth, that he found in the Royal Throne under a

When Alexander first fat down in Persepolis, upon the Royal Throne under a golden Canopy, Demetrius the Corinthian, and an old friend of his, and his fathers before him, is reported to have fallen like an old man a weeping, and to have said wistfully, That those Grecians lost a great pleasure, who died before that day, and lived not to behold Alexander sitting in Darius his Throne, [Plut. in *Alexan.*]

Alexander left the keeping of the Citadel or Castle of Persepolis to the keeping of Nicarchides

Nicarhides, with a garrison of 5 thousand Macedons, Tiridates also, who delivered the creature to him, held the same fate and office, which he had under Darius; and leaving there a great part of his army and stuff, committed the keeping of the city to Parmenion and Craterus himself, with a thousand horse, and light armed foot, went to visit the inner parts of Persia at the rising of the seven stars: and although he was intolerably vexed with stormes, and other tempestuous weather upon the way, yet he went through to the place, which he intended: by the way, he came to a place all covered with snow, and frozen over with ice: But he, seeing his soldiers at a stand, leapt off his horse, and went himself on foot over the ice and snow: The country people, which dwell scattered in cretes and cabans, when they saw troops and companies of the enemy, fell on killing fuch of their children and others, as were not able to go with them, and fled all to the wild woods and mountains, covered with snow: But some of them, being drawn to a parley, they by little and little, laid a side their fright, and submitted to the king, nor did Alexander suffer any hurt to be done unto them; [Curt. 5. c. 14.]

At length, having wafted the country of Perdia all over, and takenundry townes thereof, he came into the country of the Mardi; a warlike Nation; and far differing in behaviour from the Perdians: which yet Alexander took in, and returned to Perfepolis, the thirtieth day after he fet out from thence; then he fet him to bestow his rewards upon his Nobles and others, to every man according to his deserts: giving away almost what ever he had there gotten [*Id. lib.ii.*]

This journey of his, as I said before, about the rising of the seven stars, Curtius only describes, whereas Plutarch fails that, because the winter now grew on, to give his army some caule, he therefore spent 4 months in Persia, now Pliny [lib. 18, cap. 31.] tells us, that the Athenians began their winter upon the Ides of November, when the seven stars set: But the course of times, reckoned from the battle at Gaugamela, shew that Alexander could not come to Persepolis before our December: others also cast doubt concerning the Mardi themselves: for Curtius tells us, that he subdued them not till after the death of Darius, [lib. 6, cap. 2.] unless we will distinguish these Mardi of Persia (mentioned by Herodotus lib. 1, cap. 125, and by Nearchus in Strabo lib. 11, pag. 524, and Artianus in his Indica, pag. 196.) from those Mardi, which bordered upon Hircania; neither doth that of Curtius shew he faith that he gave away almost all that he got at Persepolis: for he speaks expressly to that, and not of what he got at Palargadia (as we shewed before, in the year of the world 3669, out of Jacobus Capellus) well agree, with that which himself delivered in the very end of the next precedent chapter, where he faith, that Alexander commanded Horses and Camels to be sent from Babylon and Susa, to carry along those one hundred and twenty thousand talents which he found in this city, which we may compare with that of Strabo, [lib. 15, pag. 731.] where he faith that he carried away all that he found in this city, which he speaks thus withal; *All the moneys of Persia (saith he) he carried out of Susa, which is self was full of treasure, and rich stuff: it is delivered for certain, that what ever he got in Babylon, and in Darius his Camp, and never came into this acain, in Persia it self, and Susa, there were found 40 thousand talents; some say, 50 thousand, And with that in Diodore; where he faith, that when he was forced to lay out much of the money there gotten, upon the necessary fees of his wars, and purposed to send part of it to Susa to be laid up there in bank, yet was he faine to get a multitude of horses, both of draught, and carriage, and 3 thousand Camels with pack saddles, from Babylon, and out of Adiogetania; to carry his treasure to appointed place: and Plut. moreover tells us, in Alexan. that his moneys and stuff from thence taken, wanted 100000 yokes of mules, and 5000 camels, to carry them away.*

Darius, staying at while at Ecabate in Media, gathered together those which were left of the overthrow, and furnished them with arms again, that had lost their own in the flight: he sent also for new supplies out of the neighbouring nations of his dominions: he also sent to the Governors and Officers in Bactria, and other countries, to continue firm in their allegiance to him; [*Diodes. in the part of his 7th book;*] and his purpose was that, if Alexander stood hankering about Susa and Babylon, he would stay in Media, to see whether they who were about him, might not happily raise some new commotions; but if he found that he purposed to pursue him, then to retire to Parthia and Hircania, and even into Bactria if felt: and by waiting all the countries as he went, to leave Alexander no possibility of following him, for want of forage: wherefore he sent away before him, all the women, and other baggage and baggage, and carriages whatsoever, to the Caspian Gates, or Streights, &c. himself with such small forces as he had gotten together, staid at Ecabate, in expectation, how things might go. *Arria, lib. 3.*]

Alexander made a feast for his victories already gotten, and offered magnificent sacrifices to his gods; and feasted his Nobles, with a most lumpuous banquet; with flocks of whores and curtlans among: every one with her ruffian. Among these there was one Thais, an Athenian borne, and a sweet-heart to Peolomus Lagi, his son; at whose drunken motion, Alexander, nolesse far gone in wine than the her self was, commanded all Persopolis, both City and Castle, to be set on a light fire, with caroling, and instruments of merriment.

instruments of musick playing all the while, contrary to the advice of Parmenion, if it might have been heard. It is true, that having slept upon it, it much repented him of what he had done, saying, *That the Grecians could not have been more revenged of the Persians, if they had been forced to have seen him sitting in Xerxes his throne.* [Curt. lib. 5, ca. 15. Diad. Plut. Arrian.]

The day after he bestowed 30 talents upon that shepherd of Lycia, who had been his guide and showed him the way into Persia, [Curt. lib. 5.]

Alexander after this took Palargada, a city built by Cyrus, and which was now given up to him, by Gobares the Governour thereof, with 6 thousand talents, [Id. cap. 17.] where he visited the sepulchre of Cyrus, as Strabo reports out of Aristobolus, who was present when he went to do it, [lib. 15, pag. 730.]

Then went he and took in the rest of the cities of Persia, some by pure force, others upon their voluntary surrender, [Diad.] which it seemeth was done, at the morning rising of the seven stars, from whence the ancients reckoned the beginning of summer, not at the morning setting of them, and beginning of winter, at which time it was that he took his journey into the heart of Persia, as Curtius seemeth to say.

Alexander made Phraortes the son of Rheomithes, Governour of Persia, [Arrianus lib. 3.] and then went into Media, where a fresh supply came to him out of Cilicia, consisting of five thousand foot, and one thousand horse, all commanded by one Plato, an Athenian born, and then went forward, to follow after Darius, [Curt. lib. 5, cap. 16.]

Darius was purposed, leaving Ecbatane, to flee into Bactria; but fearing lest Alexander should overtake him upon the way, he changed his purpose. Alexander was at that time 1500 furlongs off from him: but no distance of place seemed enough to prevent his speed in following, and therefore he resolved, instead of flying, to try the fortune of another battle. He had then 30 thousand men about him; of which four thousand were Grecians, under the command of Patran, (all men of approved fidelity toward him) besides 4 thousand archers and slingers; and yet more, 3900 horse, consisting of the most part of Bactrians, commanded by Bessus, Governour of Bactria, [Curt. lib. 5.]

Diodorus reckons them 30 thousand Persians and Mercenary Greeks: Arrianus 3 thousand horse, and 6 thousand foot, and no more; who also says, that Darius carried with him out of Media, no more than 7 thousand talents. But Strabo [lib. 15, pag. 731, saith, that Darius when he fled out of Media, carried with him 8 thousand talents, which they, who murdered him, rifled and shared among themselves; and Diodorus, [year 4, Olympiade 112.] saith, that Alexander, when he pursued Darius, had just to many talents from his cash-keepers. And Athenæus [lib. 12, pag. 514, of the Greek and Latin editions,] out of Charætes his history of Alexander tells us, that the custom of the Persian Kings was, wherever they went, to have over the Kings bed-chamber, a Garret, with five Chests in it, wherein there were always 5 thousand talents of gold kept, and that they called the Kings pillows, and at the back stairs one other room, where were ever kept three thousand talents, in three chests, and that was called the Kings bench to sit on.

Bessus, the governour of Bactria, and Nabarzan, commander of 1000 horse, both which followed Darius in his flight, commanded their soldiers to seize on his persons, and to bind him fast, resolving, if Alexander overtook them, to purchase their own peace, by delivering him bound into his hands: but if they could get clear of him, then to set up for themselves, and to renew the war against him in their own names, [Curt. lib. 5, cap. 18, 22, 23. Arrian, lib. 3, pag. 67, 68, and 70.] This, saith Justin [lib. 11, cap. 15,] was acted in a certain town in Parthia called Thara, or rather, Dara, so called after Arsaces, the fifth king of Parthia, in remembrance of this villainy there acted upon Darius: adding out of Trogus, that this was done by a kind of fatality, that the Persian Empire, should end in their land, who were pre-ordained to succeed them in the Empire.

The Kings treasure and stuff, of which I speak, was rifled, as if it had all been enemies goods, Bessus and Nabarzan, together with one Brazas, (al. Barzaenes) governour of the Arachoti, and Drangian took Darius, carried him away prisoner in a Cart: yet to show some respect, they clapt golden chains upon him; and again, that he might not be known, they covered the Cart, with a bafe dirty til made of skins, and set strangers to drive it; who, if any man should ask, could not tell who was in it, and those who were his jailors, came a pretty way behind. The Persians, won thereto by Bessus who were his jailors, came a pretty way behind. The Persians, won thereto by Bessus his large promises, and the rather, because there was no body now left to whom they might apply themselves, joynd with the Bactrians: and now Bessus was made general, in Darius his room, by the Bactrian horse, and other nations, which had accompanied Darius in his flight. But Artabazus and his sons, with those which he commanded, and the Greeks commanded by Patran, kept themselves a part from Bessus, and leaving the rode way, gat up the mountains, and marched away to Parthienæ, [Curt. lib. 5, cap. 23. Arrian, lib. 4, pag. 68.]

Alex-

Alexander bending his course into Media, fell in upon the Paritacæ, and subdued their country, and made Oxoathres, Abuletus his son, governour over them, [Arrian, pag. 66.]

Tabas was a Town in the utmost border of Paritocene, there he was told, by some who had abandoned Darius, and fled to him, that Darius was gone in all haste to Bactria, [Curt. lib. 5, cap. 24.] But coming within three dayes journey of Ecbatane, he was more certainly informed by Bisfanes, the son of Ochus, who reigned in Persia next before Darius, that Darius was fled from Ecbatane five dayes before, [Arrianus lib. 3.]

Alexander, when he came to Ecbatane, finding the Theffalian and others of the confederate Horse unwilling to accompany him any further, dismissed them to return into their own countries: and at their parting, over and above their full pay, gave 2 thousand talents to be shared among them, [Arrian, lib. 3, Plut. in Alexan.] But Diodorus and Curtius, (speaking of his dismissing the Grecians, as a thing done after the death of Darius, and in a general way without any special mention made of the Theffalian Troup) say, that he gave to every one that served on horseback a talent, or 6 thousand Deniers, as [Curtius in lib. 6, cap. 3.] expresse it: counting here, as his manner every where is, a denier, for a drachma. And Diodorus adds, that he gave to every Foot soldier ten minas; (4, 4) a thousand drachmas, and provision enough besides for every man to carry him on his way into his own country: and to every one of them that would continue in his service, he gave 3 talents ready money: and finding that the number of them that stayed was not small, he appointed one Epocilus to convoy the rest to the sea side in Asia; for the Theffalians that returned left their horses with him. And moreover he went to Meneters, Governour in those parts, that as soon as they arrived there, he should furnish them forthwith with shipping, and see them transported into Europe side, [Arrian.]

For the re-emburment of those great summes bestowed on the soldiers to dismiss, Alexander was fain, for all his haste made in the pursuit of Darius, to levy a vast quantity of monies in the way as he went: of which Diodorus speaking, saith. That he received of Darius his treasurers, 8 thousand talents, over and above that which they of themselves bestowed among his soldiers, with cups, and other rewards which amounted to 13 thousand talents: and yet that which they either stole, or wrung out of mens hands perforce, was reckoned to a great deale more: so saith Diodorus, [pag. 547, in the Greek and Latin Edition] wherewith that of Curtius very well agrees, [lib. 6, cap. 2.] where he saith; *That in the next spoile which he made, he raised 26 thousand talents: out of which 12 (Justin hath it 13, lib. 12, cap. 1.) talents were spent in one large feile which he bestowed among his soldiers: and his Exchequer-men consumed him of so much more.* But we read in Arrianus, [page 67.] That now he gave in charge to Parmenion, that he should take all the monies which were brought him out of Persia, and lay them up in Ecbatane, under the keeping of Harpalus, with a guard of 6000 Macedons, and some Horse of his confederates. Now this money so brought, and laid up in Ecbatane, some reckon to have amounted to 180 thousand talents, [Strabo, lib. 15, pag. 731.] among which Diodorus is one, who saith also, that Parmenion had the charge of all that treasure, [page 551.] Justin also, [lib. 12, cap. 1.] saith, that that treasure amounted to 190 thousand talents, and that Parmenion had the keeping of it: whereto they both speak righter, in making Parmenion the keeper of it, than Arrianus doth in naming Harpalus to that office, whom we shewed before, to have been leit at Babylon, to gather up the tribute and other duties of the King in those parts.

But here Arrianus tells us, that Alexander sent away Parmenion with certain Brigades of foreigners, and Thracian Horse and others, all save only the Troup of his own fellow Cavaliers, to march thorough the country of the Cadusians into Hircania; and that he wrote also to Citius, Captain of the Kings Troup, that so soon as he came from Sufa to Ecbatane, (for he was left behind sick at Sufa) he should take such Horse as were there left to guard the monies, and to march away into Parthia, and to meet him there.

Alexander taking with him the Troup of his fellow Cavaliers, and vint courriers, and mercenaries led by Erigyus, and the Macedonian Squadron (saving those which were left at Ecbatane to guard the monies) and the Agrians and archers, went after Darius: And because he made over great haste in his march, it therefore happened that many of his company Men and Horse tired out, and not able to follow, fainted on the way, and perished: Yet Alexander would on, and upon the eleventh day came to the Rages, [Arrian, lib. 3.] having in those eleven dayes, gone 3300 furlongs. In which long journey, the Horse, though in many places they wanted water, followed him very cheerfully: yet so, as that of that company which set out with him from Ecbatane, there came but 60 with him to his journeyes end, [Plut. in Alex.]

This



This City of Rages (mentioned *Jobit. x. v. 14. and 4. v. 1.*) is but one dayes journey from the *Caspian gates*, or *streights*; to a man that would ride *Alexanders* pace; But *Darius* was already palled them; and many of those which let out with him were, in his journey flit away from him; and gone every man to his own home: and many of them all rendred themselves to *Alexander* upon the way, [*Arria. ibid.*]

*Alexander*, growing out of all hopes of overtaking *Darius*, rested him there right, five dayes; and having refreshed his army, made *Oxydates* a Persian born governour of Media, whom formerly *Darius* had committed to prison in *Susa*, purposing to have had his head, [*Id. ib. with Curt. lib. 6. cap. 2.*]

From hence *Alexander* went with his army into *Parthia*; and the first day he encamped near the *Caspian gates*: but the next day he entered the gates or streits themselves, and passing thorough them, came into places, well inhabited. And when he had given order for provisions to be brought into him, (for he was informed that he was to go thorough countries, where no such provision was to be had) he sent *Crenus* with the horse and some few companies of foot abroad to forrage, [*Arria. ib.*]

Mean while *Bagithenes* a great man in *Babylon*, came out of *Darius* his Camp to him; by whom he understood for certain, that *Darius* was not yet laid hold on, but was in great danger, either of death or bonds. [*Id. ibid. Curtius lib. 5. cap. 24.*]

*Alexander* hereupon made the more haft after him: and therefore not staying for *Crenus* his return from forraging, took along with him his fellow Cavaleers, and his want Couriers, and the Mercenary horse led by *Erigyus*, and the Macedon battalion (saying such as were left to guard his treasure) with the *Agrians* and *Archers*, and leaving *Craterus* to command the rest, willed him to come alters by more easie journeyes. Traveling therefore all that night, and the next day till noon, he rested him for a while; and then travelling all night again, early next morning came to that Camp of *Darius*, from whence *Bagithenes* came unto him: and thence again setting forward, and riding all that night, and the next day till noon, he came to a certain village, where they who had the charge of keeping *Darius* lay the day before, as *Arrianus* sayes, or as *Curtius* hath it, where *Bessus* laid first hold on him.

Having now rode 500 furlongs, from the place where *Bagithenes* first came unto him, he lighted upon one *Melon*, who was *Darius* his interpreter. He not able thorough weaknesse to follow *Darius* any further, and seeing *Alexander* came on so fast, made as if he had fled over to him from *Darius*, for fear he should else be taken for an enemy: by him *Alexander* understood the truth of matters, how they went. But weary his men were, and rest they must: but himself making choice of six thousand horse; he took again out of them 3 hundred *Dimachs*, (who what they were, you may learn out of *Pollux* and *Hefychius*) These were heavy Corletes on their backs, yet rode on horse-back: but if need were, alighted, and served on foot, so sayes *Curtius*: but *Arrianus* [*lib. 3. cap. 58.*] Jesus, when he saw, that the foot could not possibly keep pace with him, running thus on horse-back, he made about 500, of the horse-men alight, and commanded the Captains, and prime men of the foot companies, all armed as they were, to get upon them. To *Nicanor*, who commanded the *Targarets*, and *Artalus* Colonel of the Squadron of *Agrians*, he gave in charge, to follow on the way, that *Bessus* was gone with his men, with those, who were lightest armed: and the rest, he commanded to come after in a square batallion.

Whiles *Alexander* was thus busie in giving orders, *Ocellus* and *Mithracenes* came unto him; who in detestation of *Bessus* his fowle act, fled over to him, and told him that the Persians were not above 500 furlongs off: and that they could bring him to them, a nearer way. Taking them therefore for his guides, he set out with the first of the evening with a select company of horse, and went the way they led him, commanding the Macedonian Phalanx or Squadron to follow him, as fast as possibly they could; and now he had gone 300 furlongs, when one *Brochelus* (called by *Arrianus* pag. 67. *Amibelus*) the son of *Mazeus*, sometimes governour of *Syria* under *Darius*, met him, and as one flying over to him, informed him that *Bessus* was not above 200 furlongs before him, and that his army doubting of no danger near, marched they cared not how, and out of all order, that they were bound, as it seemed, for *Hircania*, if he made haft, he might fall upon them, all straggling from their colours, [*Curt. lib. 5. cap. 24.*]

*Bessus* and his consorts, finding *Alexander* to be now upon the back of them, went to *Darius*, where he was in his poor retired cart, and desired him to get to horse, and save himself by flight: which when he refused to do, *Saribarzenes* and *Barbaentes*, threw each of them his dart at him, and having wounded him in sundry places, left him: they also houghed the horses that drew him, that they might go no further, and killed his two servants that still attended on him, [*Curt. lib. 5. cap. 25. with Arria. pag. 69. lib. 3.*] only his dog kept with him, [*Elia. Histor. animal. lib. 6. cap. 45.*]

This done, *Saribarzenes* and *Barbaentes*, with 600 horse, fled away as fast as possibly they could, [*Arria. pag. 69.*] And that they might not be pursued upon one and the same cart, *Nabarzenes* fled into *Hircania*, *Bessus* into *Bactria*: The rest, having lost their Captains, dispersed themselves, some here, some there: only five hundred of the horse, kept in a bodie, uncertain what to doe, fight or flee, [*Curtius. ut supra.*]

*Alexander*, seeing in what confusion the enemy was, sent *Nicanor* to bid them stay: himself followed after; and having slain about 3 thousand of them that would not yield, drove the rest before him like to many cattle, without hurting them, and gave the words to kill no more; and halted forward to speedily that scanty 3 thousand horse followed him. But all the companies of the enemy that fled, fell in other hands, that came after him; so that the number of prisoners, was greater than of those that took them: and so far had fear bereft them of their senses, that they never perceived or considered, either how many themselves, or how few their enemies were, [*Id. ibid.*]

Mean while the horses which drew *Darius* his cart, having now to drive them, strayed out of the rode way: and having gone some 4 furlongs, stood still in a certain valley, fainting, what with the heat of the weather, what with the hurts they had received: There was not far off a fountain of water: which one *Polystratus* a Macedonian born, having learnt out by the country people, all tired out with heat and wounds as he was, went to quench his thirst at. And as he was taking up water in his head-peece, he spied the darts which stuck in the bodies of the horses, that were in the cart, [*Id. ibid.*] and coming nearer, he saw *Darius* lying in the cart: grievously wounded, but not quite dead: And *Darius* calling to him for a little water, and having drunk it off, desired him to carry his thanks to *Alexander* for the favour which he had shewed, to his mother; and to his wife and children; craving of him, nothing but an honest burial for himself; and as for revenge, it concerned not him, so much as it did *Alexander* himself, and the common right of Kings; which to neglect, might prove, not only dishonourable, but also dangerous unto him; the one concerning him in point of justice, the other, of profit and safety to his person: in token whereof, he gave him, he said, his right hand, to carry to *Alexander*; and to giving his hand to *Polystratus*, he gave up the ghost, [*Just. l. x. c. 15. with Plut. in Alex.*]

And thus ended *Darius* his dayes, in the year when *Aristophanes*, was *L. Chancellor* in *Athens*, in the month *Hecatombion*: when he had lived about 70 years, [*Arria. lib. 3. pag. 69.*] and had reigned 6 years, in the year from the death of *Cyrus*, who set up the Persian Empire, 200, in the very beginning of the 3 year of the 115 Olympiade: From whence also *Calippus* (a man renowned by *Aristotle*, who was at that time grown famous in his schoole at *Athens*, lib. 1. 2. of his *Metaphisicks*) began his Periodus, or account of 76 years: as we find by divers Astronomical observations of *Ptolemy*, in his great *Syntaxis*, thereunto applied; for though *Scrabo*, [*lib. 6.*] saith, that *Darius* lost his Empire at the battle of *Gaugamela*, fought nine years before, and *Justin*, in his eleventh book, affirms, that then *Alexander* took the Empire of *Asia* out of his hand, yet time it appeareth that *Darius* being murdered by his kinsfolks, lost both life and kingdom all at once, as *Justin* in the end of his 10 book (speakes); we can no longer doubt: but that *Calippus*, in memorial of *Alexanders* Empire, or Monarchy of *Asia*, made this the terme or Epocha of his Periodus, or calculation of years.

Now to this Monarchie of *Alexander*, *Isidore* and *Beda* out of *Eusebius* his Chronicle, allow but five years only: *Jul. Africa*, six, and the Chronologer, which wrote in the time of *Alexander Severus*, seven, [*Tom. 2. Antiquar. Leltio. Hen. Gualter, p. 600.*] *Strabo* in the end of his 15 book: ten or eleven. *Nicephorus* *Constantinopolitanus* in his Chronicle, twelve, and *Clement Alexandrinus*, [*lib. 1. Stromar.*] himself all others from the mark, eighteen: since it is most manifest, that from the month *Hecatombion*, wherein *Darius* died, when *Aristophanes* departed this life, as we shall shew anon, and when *Thargelion*, wherein *Alexander* departed this life, and ten months, in which *Hegelas* was *L. Chancellor* there: there passed only six years, and ten months, in which small space of time, he did such so many, and to great fears of armes in the east, that he may well be said to have shewn, rather than to have marched over all those regions; whence it is, that in *Daniel* [*c. 8. v. 11.*] he is described under the type and figure of a Grate coming from the west, over the face of the whole earth, and never so much as touching the ground, and [*c. 7. v. 6.*] to a winged Pard, a beast, as *Hierome* upon that place no teeth, of all others, the wisest and question, (i. e.) impetuous: for as he there addeth, nothing was so soon dispatched, as that conquest of his, who from the gulph of *Perice*, and the *Arrianus* sea, to the very Indian Ocean, and the river *Ganges*, ran through all, we so much with battle, as with victory: now what he did after the death of *Darius*, is all delivered by *Diodorus*, in the second part of his 17 book: by *Justin*, [*lib. 12.*] by *Curtius*, in the five last books of his History: by *Plutarch* in his life: and by *Arrianus* in his 5 book, and the four following: out of all



all which I have thought good here to insert the order of his gifts, as followeth.

Darius was no sooner dead, but Alexander taking his horse with him, came to the place where he lay, and seeing the dead body of him, wept to see to unworthy a death befallen so high a person; and took his own coat, and call it over him, and forthwith sent him to his mother, to be buried in a royal manner, with the kings of Persia: he took also his brother Oxathres into the number of his friends and nobles; using him with all honour belonging to his high place and parentage; and presently set himself to pursue Belus: but for as much as he was gotten an insinuate way before him into Bactria, seeing he could not for the present reach him, he came back again.

While he remained at Hecatompolis which was a City in Parthene, built in former ages by the Grecians, and had there gotten good store of provisions together; there grew a noise which went thorough all the army, as they lay idle in their quarters, that they should all forthwith return into Greece. Alexander, when he had allayed this rumor, and they all bad him lead them whither he would, and they would follow him; after 3 dayes march thorough the country of Parthene, came into the borders of Hircania, which Nabarzanes had seized on: and there leaving Craterus with such as he commanded, and out of Amyntas his Brigade, six hundred Horle, and as many Archers, to keep Parthene safe from the incursion of the bordering Nations. He commanded Erigysius to look to the carriages, and to follow him thorough the champion country with a considerable company to guard them. Himself, taking with him his Targaters, and the best of the Macedonian Squadron, and some archers, and, having with them marched one hundred furlongs, encamped in a plain near to a small river.

He had now refreshed his army there four dayes, when letters came to him from Nabarzanes, who, together with Bessus, had murdered Darius; by which he rendered himself unto him: from hence Alexander removed 20 furlongs onward, thorough an almost impassable way; yet having no enemy to oppose him, he gat thorough: and having proceeded some 30 furlongs further, Phradapharnes Governour of Hircania, and Parthiabothe, met him, and surrendered to him, himself, and all those, who after Darius his death, had fled unto him; all whom he graciously received, and then came to a Town called Arvas. Here Craterus came unto him, who had taken in all the countries which he had passed thorough by fair means or foul. Erigysius also with the carriages, came to him at the same place. He brought with him to his presence Phradapharnes, Aurophradates, Governour of the country of the Tapurins; and him Alexander restored, and sent him back to his Government again.

When Alexander was now come to the first borders of Hircania, Artabazus the Persian, who was an old guest of Philips, what time he was banished by Ochus, and had ever continued most loyal to Darius, and was now 95 years of age, came unto him with Cophenes, and eight other sons of his, borne all of the same mother, being the sister of Mentor and Memnon; and Alexander received them all most graciously; Ariobazanes also and Arfames, Governours formerly of Darius his appointment, came in and submitted to him.

Alexander invaded now the country of the Mardians, bordering upon Hircania; which possessing themselves of the passages in the mountains, met him there with an army of 8000 men. These set upon, and slew many of them: took more of them prisoners, and made the rest flee into the craggy mountains. Whereupon, at length they sent him home his horse Bucephalus, which they had taken, and craved his pardon, by 50 Ambassadors which they sent unto him. And Alexander, taking hostages of them, made Autophrodates Governour over them, as he had over the Tapurins.

From thence he returned in five dayes to the place from whence he set forth against the Mardians, and thither came to him Andronicus the son of Agerrus, and Artabazus, and by his command, brought with them, 1500 Greeks, who had been in pay with Darius in his life time, and 90 Ambassadors, which had from sundry nations been sent unto Darius. Alexander committed the four Macedonian Ambassadors, and Dropis the Athenian to prison: As for Democrates the other Athenian Ambassador, because he had ever opposed the Macedonian faction, and therefore despised of all pardon from Alexander, he slew himself. The Ambassadors from Suiope, and Hecracides, who were sent from Carthage, and other Ambassadors out of Greece, he set all at liberty: he gave the command of such Grecians as stayed in his service unto Andronicus: But Artabazus, having heaped double the honours upon him, of whatever he held under Darius, he sent away to his own home.

Having thus ordered these things, he marched against the greatest City of all Hircania, called Zeadracarta, at Zadracarta, and there stayed 15 dayes. Here Nabarzanes came unto him, bringing with him infinite presents; among which, one was

Bagoas,

Bagoas, an Eunuch of a rare beauty; who was afterward in great esteem, and could do all in all with Alexander himself.

Here Thalestris, at Minichas, Queen of the Amazons, lying between the two rivers, Phasis and Thermoodon, is said to have come unto him, with 3 hundred Ladies, leaving the rest of her army upon the borders of Hircania, of purpose to be with child by him; and upon that errand, stayed with him 13 dayes. Curtius in this place contrary to the stream of all Geographers, would needs place these Amazons upon the borders of Hircania, [lib. 6, cap. 10.] whereas Justin says, they bordered upon the Albania, [lib. 42, cap. 3.] Clitarchus saith, that Thalestris came from the Calpian Gates, and the river Thermoodon to Alexander: and that she came 25, al. 35, dayes journey to him, thorough 1 know not how many several nations, [lib. 12, cap. 3.] which way could not be of less than 6 thousand furlongs, [Strabo lib. 1.] This coming of hers to Alexander is reported by Polycrates, Onesicritus, Antigenes, Hifter, and sundry others. But Aristobolus Chares, [lib. 1, cap. 10.] the Reporter, Ptolemus Lagi, Anticles, Philo Thebanus, Philippus, [lib. 1, cap. 10.] the Reporter, Hecateus Eretrensis, Philippus Chalcedensis, and Dorus Samius, lay all that it is naught else but a meer fable: to which Alexander himself seems to Agree, who in his Commentaries, writing therein all things exactly to Antigonus saith indeed, that a certain Scythian offered him his daughter to wife; but of an Amazon not a word. It is reported also, that Onesicritus, many years after reading his fourth book, to Lyfimachus then reigning, mentioned, something of an Amazon, that came to Alexander, wherat he smiled; and I pray Sir, said he, where was I the while? [Plut. in Alex. see Strabo, lib. 11, p. 505, and Arrian, lib. 1, pag. 155, & 156.]

Alexander, returning into Parthene, gave over himself there, to all kind of Persian pride and luxury, he commanded also his nobles to take and wear the long Persian robes, of cloth of gold and scarlet, and if any of the common souldiers had a mind to a Persian wench, he suffered him to marry her.

Bessus, wearing now his turbant upright and pointed, and other regal attire, took upon him the title of Artaxerxes, and king of Asia; and gathered into a body all those Persians which were fled into Bactria, and the Bactrians themselves, and his confederates the Scythians, and others inhabiting as far as the bank of the river Tanais, purposing with them to make a war upon Alexander.

Alexander, on the other side, made Amminapes a Partian borne, Governour of Parthia and Hircania under him, for that he with Mazaces, al. Mezaces, had delivered up Egypt formerly into his hands, yet joyued with him, in that charge. Tlepolemus, one of his Nobles, [Arrian, lib. 3, pag. 69,] though Curtius saies, that he made Amminapes (for so he shortly calls Amminapes) governour of Hircania, who, being heretofore banished by Ochus, had fled for refuge to his father Philip, [lib. 6, cap. 8.] Justin says, that, having subdued Parthia, he made a certain Noble man of Persia, called Andragoras, Governour thereof: from whom the kings of Parthia, that afterward were, lineally came, seeing that his name, who was afterward put down by Artaces the latter up, and founder of the Partian kingdom, was also called Andragoras, [Justin, lib. 41, cap. 4.]

Alexander, after this, came to Susia, a city of the Arians, and thither came to him Saubarzanes, governour of the Arians, and to him he restored his government to hold it under him; but joyued Anaxippus, one of his own Nobles to hold it with him, giving him 40 javeliners on horse-back to attend him, to dispose of in places where he thought fit to keep the Arians from being plundered or otherwise wronged by the army, as it passed by.

Alexander, being now ready to march against Bessus, when he saw that his army, laden with the spoile, and furniture of luxury which they had gotten, was scantily able to stir under it, he commanded first his own, then the stuff and carriages, saving only what was merely necessary for their present use, to be set on fire.

Nicanor, the son of Parmenion, Captain of the Argyraspides, (i. e.) of the silver shields, or Targaters, died suddenly, and was much lamented by all, especially by the King himself, who would faine have staid to be present at his funeral: but want of provisions in that place would not suffer him; wherefore leaving there his brother Philotas with 2000 men to perform his obsequies, he went on his journey, in pursuit of Bessus.

Saibarzanes, to whom Alexander had restored his government over the Arians, as was said before, having murdered Anaxippus, with his 40 javeliners on horse-back, gathered all the power he could to the chief city of the Arians, called Chortacana, at Artacona, and from thence hearing that Alexander came on, he purposed to go and joyn himself with Bessus, as in a common war against the Macedons.

Alexander, hearing hereof, brake off his journey into Badra, and having marched 600 furlings in two dayes, came to Artacoana: whereupon Satibarzanes with 2000 Horle (for he could make no more at that present) fled away into Badria to Bessus: the rest left them away all to the mountains. And the King having pursued Satibarzanes a great while, but not able to overtake him, fell upon those who were got into the mountains and took the craggy rocks, whereinto 13 thousand of the Arians, all armed, had retired themselves, and so returned to Artacoana; which was in the mean time besieged by Craterus: and he having prepared all things ready for an assault, stayed onely for the return of Alexander: that the honour thereof as reason was, might be his; as Joab did to David, [2 Sam. 6. 12. v. 27, 28.] But the King, when he came and he saw them ready to implore his mercy, did not onely pardon them, and raise his siege, but also restored to every man his own again: and having within 30 dayes taken in all the places of that country, made Arfaces their Governour, and so departed.

Then came fresh supplies unto him: Zolus brought him 500 Horle out of Greece, Antipater lent him 3 thousand souldiers out of Illyrium; Philip the son of Menelaus, brought him certain mercenary Horle out of Media, with 130 of those Theffalians, who when they were all dismissed from Ecbatane to return into their own country, would not go, but continued still in the Kings pay. Out of Lydia also, came to him 2600 Foot, with 300 Horle, commanded, as Artianus seems to say, by one Andromachus.

Having thus encreased his number, he came to the Drangeans (whom Artianus calls Zarangeans) whose Governour was Barzaentes, one of those, who with Bessus and Nabarzanes, set upon Darius whilst he was in his flight. He, for fear of punishment from Alexanders hand, got him presently away to the Indians on this side the river Indus.

Alexander had now spent 5 dayes in the chief City of the Drangean country, when some of his own people began to conspire his death: One Dimnus, a Macedonian borne, discovered to Nicomachus his barbad, that three dayes hence, Alexander would be murdered, and that he himself was of counsel with sundry noble personages in that action. Nicomachus, though he had sworn secrecy to Dimnus, yet imparted the business to his brother Ceballinus, desiring him to acquaint the King therewith. But Ceballinus, because he could not have access to the King himself, disclosed it to Philotes first; and then, finding him cold in the business, and like enough to be bimbolt of the same plot, went to Metron, a noble young gentleman, and Master of the Artillery, and advised him to acquaint the King with it out of hand. Alexander, hearing thereof, commanded forth with all to be laid hold on. Dimnus, being taken, knew well enough what the matter was, and therefore presently drew his own sword, and fell upon it. Ceballinus, being questioned, protested, that the very hour wherein he heard of it, he disclosed the matter to Philotas, desiring him to acquaint the King with it. Philotas being charged therewith, said 'twas true; but that, not out of any ill meanings, but onely thorough over-sight and heedlessness he committed it: and that it seemed to him but a trifles yet, being afterward had to the wrack, he confessed all, and thereupon with the rest of the conspirators in that action, was put to death.

Then was also called in question before a council of Macedons, one Alexander Lynceffes, for an old conspiracy of his, for which he had already lain in prison 3 years: as Diodorus and Curtius say. This is that Alexander Aneropus, who before the battle at Issus, which was now 4 years past, was committed to prison for practising the Kings death: as appears out of Diodorus, Justin, and Artianus: see before [Ant. mem. 3. 671.] and that he had been tampering about the Kings death, more than twice before, appears by those words of Alexander to his Council of Macedons, in Curtius, [lib. 8. cap. 16.] where he says: *Alexander Lynceffes, saith he, twice arraigned for two several treasons against my life, I have twice taken out of the band of Justice: and being a third time convicted, I reprieved him, and kept him in prison these 3 years (for so it should be according to the true Palatine Manuscript, and not two years, as in the ordinary printed books) and still you now desired, that he might be brought to his deserved punishment.* For indeed, being upon this occasion drawn again into question, before the Judges, and there faulting in his answers, he was without more ado, thrust thorough with launces by those which stood about and heard him at the bar.

The body of Lynceffes being carryed out of the place, the King sitting still in judgement, called Amyntas the son of Andromenus, with Attalus and Symmias his brothers, all most intimate friends of Philotas, to be brought to the bar. For Polemon the youngest of all, when he heard that Philotas was had to the wrack, fled away: but was taken, and brought to judgement too. Yet at last, Alexander acquitted them all, by his own mouth, upon the general intercession of those that then were there present: And then immediately he dispatched away Polydamas, one whom Parmenion loved, no man better, with two Arabians upon Dromedary Camels into Media, that they might

might prevent the newes of Philotas his death in those parts, with letters of credence, to Cleander, Sitalces an I Menidas, commanders in the army under him, to make him away: being then Governor of Media, and of greatest repute and authority, next the king, in the army. And by them was Parmenion, being now 70 years of age, whilst having read Alexanders letters, he was reading a second letter, written to him in the name of his son Philotas, stabbed and done to death: Cleander sent his head to the king, and would hardly suffer the rest of his body to be buried. Strabo tells us, that this feat was gone about and finished in eleven dayes space: which ordinarily taketh up 30 or 40 dayes journey, in the very going. [lib. 15. p. 724.]

Alexander fearing least the glory and lustre of all his actions, might be blemished and obscured with a spot of cruelty in such proceedings, did, as Gao formerly (*Athenus*, 3620, *et sup.*) did, (i. e.) he gave it forth, that he was to send some friends of his into Macedonia; and advised all men that would, to write to their friends in those parts; as one liketo have the like opportunity in haste again, seeing they were going further eastward: every man therefore wrote; and he took order to have all the packets brought to him: whereby finding what every mans opinion of him and his doings was he callt all those, whom he found either weary of the war, or milking of his actions, into one company, which he termed, *ἑταῖροι* *ἡμεῖς*, (i. e.) the unruly company: to be led by Leonidas, formerly an intimate friend of Parmenion, and then dividing his fellow Cavaliers into two Regiments, he assigned the one part to be commanded by Hephaestion, and the other by Clitus.

Having settled matters among the Drangians, he marched toward them, which were called of old, *Agrialpe*, *et* *Arimalpi*, but of later times by Cyns, for a benefit by him received from them, turnamed *Euergete*, (i. e.) Benefactors; and was there lovingly received and entertained by them.

After five dayes stay, made in that country, tidings came to him that Satibarzanes with two thousand horle, sent him by Bessus, had made a fresh inroad upon the Arians, and had drawn them away from his allegiance. Against him therefore, he dispatched away six thousand Grecian foote, and six hundred horle, under the command of Eripius and Caranus, or as Diodorus says, *Stasimors* command, together with Artabazus the Persian, and Andronicas, and Phrataphernes, the Governour of Parthia.

He himself remained among the *Euergete*, and there sacrificed to Apollo, and committed Demetrius, one of the Squires of his body, whom he suspected for a conspirator with Philotas, and purp flame of money, and such lands as they desired to be laid unto them, which was not much: and being in like manner welcomed by the Gedrosians, bordering upon the *Euergete*, he rewarded them also, according to their desires.

Having spent 60 dayes among the *Euergete*, he left Amenedes, who had been sometime Darius his Secretary, to govern them, as Curtius saies; but as Artianus, he left them a free state, and Diodorus reports, that he set over the *Euergete* and Gedrosians both, Teritades, to govern them.

Then removed Alexander from thence, and marched into Badria against Bessus, subduing the Drangi and the Dragai as he went; he subdued also Arachofia: and there he met with that part of his army, which was formerly commanded by Parmenion: they were in all 6 thousand Macedons, and 200 men of Honour among them, and 5 thousand Grecians, with a hundred horle, or rather 600: which was, no doubt, the very pith and marrow of all his army: he set Menon to govern the Arachofians, leaving him foure thousand foote, and six hundred horle, to keep that Country in order.

Then led Alexander his army into the country of the Paropamisadae; which was about the setting of the seven stars, and beginning of winter, as we gather out of Strabo, [lib. 15. p. 724.] All the country was then covered over with snow, and an obscure shade, rather than any light of heaven, and a plain darknes lay upon the earth, so that hardly could a man discern any thing near hand, yet in this vast wilderness, did Alexanders army endure and bear out what misery could possibly befall mankind; want, cold, weariness, and even despair it self; many died for cold, many mens teels rotted off from their legs: at last yet they came into a country of a better temper, and more plenty, and there the army was relieved, and the whole country quickly brought into subjection.

Then went Alexander to the mountain Caucasus, which some call Paropamysus, which mountain he passed in 16 or 17 daies march: and built a city near the foote thereof, at a place where that mountain opens into Media, which after his own name, he called *Alexandria*, he built also sundry other cities, each of them distant one dayes journey from that of Alexandria; in these he planted 7 thousand of the Nations thereabout;

about ; and three thousand of those, which followed the Camp, and of those who were grown unserviceable in the wars, as many as would, and made governour of all that region Proxesa, a Perfian born, and left one of his Nobles Niloxenes, to be an *Enfermes* (i. e.) an overseer, or ruler over them.

(\*) Then the Macedonians and Attians were in fight, Satibarzanes, who commanded the enemy, came forth between the two armies, and pulling off his helmet, told who he was, and challenged any man that durst, to a single fight or duel. Him Erigyus, General of the Macedonian army, undertook, and running his spear through the very body of him, flew him upon the place. The barbarians, who came thither by compulsion, rather than for any will they had thereto, seeing their Captain dead, took Erigyus by his word, and laid down their arms; and submitted themselves unto him.

his word, and laid down their arms; and submitted themselves to him, with him in seizing on the Bessus accompanied with those Persians, who were the Badrians, and some of the Dahs which person of Darius, and about seven thousand men, he forsook the country, bordering upon Caudwell to the East of the river Taxis, and he went to the countries which lay between, Caucasus, to the end, the ravaging, and laying waste, all the countries which lay between, and Alexander, who did not dare come forward, for fear of starving his army by the way, Alexander went on, not without extreme difficulty, by the foot of the mountains, and he found the country, which he found upon the way, yet on he came, snow, and the little victual, which he found upon the way, yet on he came, and he having India on the right hand of him, which

For winter now drawing to an end, and he having India on the right hand of him, and passed over the mountains into Baëtria, a not a tree to be seen all the way, unleſſe here and there a thirū or turpentine, [*Strabo, lib. 15, pag. 724.*] they found alſo by the way ſome quantity of Indian wheat, out of which the common fouliders, ſqueezed a kind of juce, which they uſed for oyl, to chaſe their benumbed joints, Now this juce was ſold for 240 denarios, a pithel full, and as much of wine, at 300 denarios, but of bread corn, little or none at all appeared, for want whereof the common foulider ſuſtained himſelf with catching river fiſh, and ſuch herbs as they could get : but when they came where there was none of that to be had neither; and then they were bid to kill their draught beaſts, and eat them : and by that food they lived, till they came into Baëtria [*Cæſar, lib. 7, cap. 7.*] To which Strabo addeth, that they were ſain to eat it raw, for want of fire to leeth or roſt it with : but to remedy the crudity which might grow thereof in their ſtomachs, they had ſtore of ſilphium, or an herb called Benzoeine ſtand, which helped their diſtention.

Beſus grew affrighted at this ſpeedineſſe of Alexander, and therefore having firſt ſacrificed to his gods after his country faſhion, feaſted his friends and Capains : and over their cups, ſell to talk and conſult of the war in hand, where in loſty terms, as one proud of a kingdom which he had to valiantly gotten, and ſcantly in his right wiſe, he ſaid, that Darius his cowardize, had enhanced the fame and glory of the cummy ; that he was reſolved to march with his army into Sogdiana, there to have the river Oxus, as a wall between him and Alexander, till aids might come in from other parts unto him. And when all the reſt as high flown as himſelf, cryed excellently well ſaid : one Cobares, (as Curtius, or Bagodaras, calls him), a Median born, and a wizard or ſoothſayer by his profeſſion, gave him advice, to looke to himſelf, and in time, to ſubmit to Alexander : whereat Beſus grew to enraged, that he drew hiſ word, and hardly could they hold him, but he would run him through ; and Cobares the mean while got out of his ſight ; and the night following fled away to Alexander.

Upon the fifteenth day after he got out from his new built city, called Alexandria, and his winter quarter, he came to Adrapla, a city of Bactria, as Strabo saies, *lib. 15. pag. 725.* And removing from Drapla, Iath Artianus, after he had there refreshed his army, he marched to Aornos, and Bactra, the two chief cities of all that country of Bactria. And having taken them both at first assault, he put a garrison into the citadell or castle of Aornos, and with them put Archelus, one of his nobles to keep it.

Beſſus had ſeven or eight thouſand Baſtrians in his army, who to long as they ſtood, perſwaded that Alexander out of doubt would never follow them, into that cold climate: but rather go on his way to India, held their obedience well enough toward him: But when they perceived that Alexander came onward fill upon them, every man ſlunk away to his own home, and left beſſus all alone; ſo he with a ſmall retinue man ſlunk away to his own home, and left beſſus all alone; ſo he with a ſmall retinue of his ſervants and tenants, which flux cloſe to him, paſſed the river Oxus by boats; and being called, Nauraca, in the country of Sogdiana, to raiſe new forces in thoſe parts. And Spitamenes and Oxyartes followed him, having ſome certain Sogdian horſe, and ſuch Dahz, as had come to him from the bank of Tanais.

Alexander, making Artabanus governor of Bactria, left there his carriages with a guard to keep them, and with the rest of the army setting out in the night season, came into the desert of Sogdiana; and when he had gone some 4 hundred furlongs, and

and found no water at all by the way, the next day his whole army was forcibly distressed with thirst : and when they came afterward, where water was to be had, many of them died with over drinking, and more indeed by many than ever he lost in any battle.

Toward the evening, he came to the river Oxus, where he took up his quarter for that night in great perplexity, expecting the rest of his army to come up unto him.

But before he passed the river, out of such of his Macedons, as either with age or wounds, were grown unserviceable for fight, and of those Tethians which followed him as volunteers, he chose some 9 hundred, to every of which, if a horseman, he gave two talents, if a footman, three thousand Denarios, or Drachmaes, and willing them to go home and get children, he there dismissed them; thanking the rest, for that they promised to go on with him in the war.

He also sent Stafanor one of his nobles, to the Arians, to seize on Arlaces their governor, because he seemed to intend no good, and appointed Stafanor himself to be governor in his room.

And because the place afforded no timber to make boats of, therefore growing impatient of delay, he caused the hides which covered the souldiers tents, to be taken down, and lethern bags to be stuffed with straw, and to be lowed or tyed together, and so, in five dayes, ferried over his army in these lethern boats.

Spitamenes, whom Bessus most respected and honoured of all the friends he had, soon as he heard that Alexander was past the river Oxus, having communicated the matter to Dataphernes, and Catanes, whom Bessus principally confided in, laid hold on Bessus; taking off his regal diademe from his head, and rending the robe, which he wore, taken off from the body of Darius, in pieces.

he warre, taken of from the body of Darius, in pieces.  
Alexander having pailed the river Oxus, marched presently to the place, where Bessus was. Upon the way a meffage was brought him from Spitameus and Dataphernes, that if he would be pleased to fend any Captain of his with a sufficient guard, they would deliver Bessus into his hands : he therefore dispatcht away Ptolemee the son of Lagus ; attended with three companies of horse, and of the foot, that which was Philotas his regiment, and a thousand of the silver Targeteers, and all the squadron of the Argrians, and one hall of the Archers : with these Ptolemee, having marched ten ordinary stages or dayes journey in four dayes space, came to the place, where Spitameus with his army, had camped the day before.

Mean while, Alexander came to a little Town of the Branchids: these were heretofore taken by Xerxes from Mileum, and planted there, in recompence of their pains taken for his sake, in pulling down the Temple of Apollo Didymus: as I shewed before, An. Mun. 352 6. This town, as a recompence of traitors, was wholly plundered first, and then totally destroyed; and the inhabitants, men, women, and children, put all to the sword: which execution had it been done upon the traitors themselves, might have seemed an act of justice and not of cruelty; but now the children suffered for their forefathers fault, [tho I say, as never I saw Mileum, much less could betray it unto Xerxes.] *[Curt. lib. 7. cap. 12. with Sirabé lib. 11. pag. 1175. 118.]*

As Alexander was upon this march, Bellus was brought unto him; not onely haltered, but stark naked, a fight well pleasing to all sorts of men, both Greeks and Barbarians. All that brought him were rewarded for their pains; and the prisoner himself was committed to the keeping of Oxtrates, Darius's brother, whom Alexander had made one of the treasurers of his body, that he might cause him to be crucified, having his ears and nose cut off; and then lior thorough and thorough with arrows: and that his body should be watcht, that no bird might come to touch it. Then scourging it with whips, he remanded him into Baetra, but deferred his death, to where he executed in the place, where he had murdered Darius.

Alexander, having re-enforced his army, for he had lost many, what in his passage over mount Caucasus, what in his journey to the river Oxus, and his march from thence, went to the river Tanais, not that which dividing Europe from Asia falls into the Lough of Meotis, and the Euxine sea, but another Tanais, called also Jaxartes, which *Plinius* [*lib. 6. cap. 16.*] is by the Scythians termed Syllis, and by the inhabitants thereabout Oxrantes, as Ariftolelus writeth.

Here certain of the Maccabees were taken a fortaging, not so adroitly as they might have been, and were sold by certain Natives, which fell upon them out of the mountains, and slew many of them, but took more. There were to the number of 30, or as Curtius says 20 thousand men. Against whom Alexander speedily drew out, with such companies as he had readiest at hand. In this fight, he was hurt with an arrow in the thigh; and when the shaft was pulled out, the head stuck back in: yet did he not stir, till the arrow was taken out, and the wound healed. He escaped not above 8 thousand, that the hill was taken, and of 30 thousand six thousand were slain. He was slain, but Curtius tells us, that the next day after he was hurt, those Barbarians voluntarily

voluntarily yielded to him, and sent him home the prisoners which they had taken, and made their peace with him.

Then removing his Camp, himself was carried in an ordinary Litter, which every man, horse and foot, were forward to put their shoulders to: from hence in 4 days he came to Maracanda, the principal city of all Sogdiana, whose wall is 90 furlongs about: and there leaving a Garrison to keep it, he went and wasted the towns adjoining and set fire on them. A few days after, came Ambassadors to him from the Scythians called *Abii*; who having lived a free State ever since the death of Cyrus, now rendered themselves to him.

The Barbarians dwelling near the River, took such Macedonian soldiers as were there left in garrison, and slew them, and fell to fortifying their Cities: Many of the Sogdians joined with them, being induced thereto by those who had taken Bessus his part, and they drew some of the Bactrians to them also. The Sultans and Bactrians together, made 7 thousand horse, and these drew on the restand when Spitamenes and Caranus, who had delivered Bessus into his hands, were sent by him to repress them, they proved the principal ring-leaders of all that mischief; giving out, that Alexander had sent for all the Bactrian Horse, of purpose to murder them.

Alexander, hearing thereof, himself set upon the city Gaza, and sent Craterus against Cyropolis: having taken Gaza, he slew all that were of age therein, the women and children, were sold away for slaves, and the city itself destroyed, that others might take example by them. This and four other cities in those parts, within two days thus taken and served, he marched away to Cyropolis: where into 18 thousand men he put themselves, as a place of greatest strength, and surest refuge: In that siege he both lost the forwardest and prime men of his army, and himself also ran a most extreme danger. For he took such a blow in the neck with a stone, that his eyes dazzled therewith, and he fell all along, and lost his senses for the present. But, being of an invincible courage against such casualties as 'tis to dare other men, though his wound was not yet thoroughly cured, he fell to assault it more fiercely than before, anger whetting on his natural inclination that way, and so at the first taking of the city, there were slain of the enemy, to the number of 8 thousand, the rest fled into the Castle, whom when Alexander had besieged but one day, they rendered themselves for want of water.

Cyropolis, being, by his command, laid level with the ground, of 7 Cities which the natives had fortified for themselves, there remained now but one to take; and that he took at the very first assault: or as Ptolemy says, it was given up unto him. But Ariftobolus saith, that it was taken by assault, and all that therein were, put to the sword. Ptolemy saith, that the men therein taken, were distributed in the army, and which kept bound, till Alexander left that country, that none might be left behind, which had a hand in that revolt.

Mean while the Scythians of Asia came with a great army to the bank of the river Tanais; as having heard that the nations on the other side were up in arms against Alexander; purposing, if they were up in any considerable number, then to join with them against him, and to fall upon the Macedons.

But Spitamenes, keeping himself within the walls of Maracanda, besieged the Garrison of Macedons, who were in the Castle there. Against him therefore Alexander sent Menedemus, Andromachus, and Caranus, and with them 60 of his fellow Cavaliers and 800 of his Mercenaries, led by Caranus: and 500 Foot of Mercenaries; or as Curtius, 3 thousand, giving them Pharamaces for an interpreter, because he spake the Barbarians language, and could therefore best serve to treat with them.

Alexander came back to the bank of the river Tanais, and drew a wall round about his Camp, and made a City of it 60 furlongs in compass, which he also called after his own name, Alexandria: a work so speedily dispatched, that within 17 days after the walls were up, it was filled with houses also. Curtius, *lib. 7. cap. 17.* But Justin says, that in 17 days space, he drew a wall about it, six miles round, *lib. 12. cap. 5.* and Arrianus, that in 20 days space, the City was closed round with a wall. That City he assigned to his Mercenary Greeks to inhabit, with such of the natives thereabouts as would, and certain of his Macedons also who were grown unserviceable for the war. He also put some of his captive prisoners to fill up this new built City; paying their several Masters their ransom, and lo made them freemen and citizens of the place; also he removed the inhabitants of three Cities which Cyrus had built, and planted them there.

The King of the Scythians, whose Realm lay beyond the Tanais, conceiving that City to have been built of purpose to lie as a yoke upon his neck, sent his brother Caranis by name, to take and demolish it, and to put off those Macedons from the river side. These rode up and down in Alexander's sight, and let fly both their arrows, and their railing speeches, at him and his Macedons, from the other side of the river after

their

their rude manner. Alexander was not yet well recovered of his hurt; his voice failed him, nor could he stand alone, nor sit on horseback, nor in any fort give order for what he would have done.

Spitamenes, taking with him, besides his own men, some six hundred Dalm, and wild Scythian horse, fell upon a part of the army that was sent by Alexander, to relieve them, who were besieged in the castle at Maracanda, and slew them, Ariftobolus says, that when the Macedons were in fight, there suddenly arose out of the gardens adjoining, such a number of Scythians, that they flew the Macedons down right, so that there elapsed of them scarcely 40 horse, and 300 horse. Curtius mentions only 2000 horse to have been lost in that defeat, yet that Alexander, to cover the greatness of that loss, charged those who returned into his camp, upon pain of death, not to speak a word of it.

Alexander putting his corselets, into such coats as he could make, and causing the rest to swim over upon leathern bags stuffed with straw, as well as they could, passed the river Tanais, with an incredible courage, do the Scythians on the other side what they could to the contrary: and having put them to flight, weak though he was, yet followed he the chase of them 80 furlongs. In this fight there fell of the Macedon horse, to the number of sixty: of the foot, almost one hundred, and a thousand hurt.

Not long after, there came ambassadors to him from the Scythians, to excuse what they had done. That this war was not made upon him by the general consent of the Nation, but by such only, as among them used to live by robbery and spoil, but that the more civil sort of them, would be at his disposal. To these he made a faire answer; and released all such as he had taken prisoners, ransom free; that they being a warlike nation, might see that his contention with them, was out of a desire of honour, not of revenge.

The Saca seeing this, sent their Ambassadors to him, with like tender of their service; and he as graciously dealt with them, and caused Excipinus, a young gentleman, whom he loved very dearly, and was to him, as it were another Hephæstion, to keep them company, and to entertain them.

Alexander taking the one half of his fellow Cavaliers, all his Targateers, Archers, and Agrians, and the readiest of all the Macedonian Squadron; marched to Maracanda, whither he was informed that Spitamenes was returned, to besiege them afresh, which kept the castle there; having therefore marched 500 furlongs in three days space, he came early the next day to the City. Spitamenes, hearing of his approach, raised his siege and fled, and Alexander pursued him with all the speed he could, and in his way came to the place, where the Scythians had slain his Macedons: whose bones he caused to be gathered together and buried; with obsequies, done according to their country manner: and then followed the enemy till he came into the desert.

And by this time Craterus, marching by easy journeys, as he was bidden, came up to him with the greatest part of the army; and therefore now to lay load upon all alike, that had revolted from him; he divided his army into two parts, and gave order not to spare any place from burning, nor any male of age, from killing; and in this manner ran he over all that region which the river called Polytimene runneth thorough: for from thence forwards, and where that river jooleth it self, and runneth under ground, all the country is nothing but a Desert, void of culture and inhabitants.

Having slain of the Sogdians, as Diodorus guesses, *[part 2. lib. 1.]* 120 thousand persons, there were brought unto him, 30 of the most noble of them, all men of excessive strength of body; whose undaunted courage against death, Alexander wondered at, and gave them their lives, upon their promise to be from thence forward true unto him: nor proved they worse than their words; for returning home, they kept every man his people in due subjection to him, some of them he took to be Squires of the body to himself, nor could any Macedon prove more faithful to him, than they were.

Leaving Pencolus there with a Garrison of 3 thousand foot (for there needed no more) he came into Bactria; where calling together all that ever were, he commanded Bessus to be brought forth: and there reproaching him with his vile perfidiousness to Darius, caused his nose, and crops of his ears to be cut off: and so sent him to Echabane, that he might there be put to death in the sight of the Medes and Persians. Pararch says, that by Alexanders command, his four quarters were tied to two trees, bowled down, and so they being let go again, tare him in pieces, as they returned to their natural posture: and Diodorus writeth, that the brother of Darius, and other his kinsfolks, having spent all manner of railing and reproachful speeches on him, cut his whole body into gobbets, and then put them into slings, and scattered them abroad.

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Alexander, having taken in the Rock in Sogdiana, (seeing his enemies up in divers parts, divided his whole army likewise into five brigades, whereof Hephaestion commanded three, Cernus and Ariabizus the fourth: and the fifth he took to himself, and marched three days journey toward Maracanda: the rest ranged here and there, as with him, marched the others, and by the way, if they found any fled to Castles or places of strength, they led them, and by the way, if they found any fled to Castles or places of strength, they led them, and took them by assault, where they yielded, there they took them to mercy. But when all these five Brigades having taken in the great number of all Sogdiana, came together at Maracanda, he then sent Hephaestion, to make

The third day after this dream, fell out to be a holiday to Bacchus wherein Alexander was wont yearly to offer a sacrifice to him. Now some or other had at that time brought him certain apples as far as from out of Greece; and he wondering at the fresh colour and fairneesse of them, sent for Clitus, to shew him them, and to bestow some of them upon him. Clitus left the sacrifice which he was about, and as he was going in all haste to the King, was followed by three sheep which were ready prepared to be offered, having meale and salt upon their heads. The King, hearing thereof,



[illegible]

Alexander, afterward considering with himself, the foulness of this fact, grew as mad against himself, as formerly he had done against Clytus, and resolved to make himself away upon it : and therefore shutting himself up three whole dayes, refrained both meat and drinke, nor took any care at all, what became of him.

When he had now continued fasting to the fourth day, the Squires of his body, brake meat and drink, nor took any care at all, what became of him.

When he saw they were thus negligent, he was grieved; and said unto them, I have been eating away upon it : and ye have not minded me ; so that I am almost dead with hunger. And yet ye care not for me, nor take any heed of me. But ye will say, we are your friends, and will do you good : therefore we eat and drink, and look not upon you as our enemies. But I tell you, ye are my enemies, because ye hate me, who have hated God, which hath sent me to baptize you, and to save you. Therefore ye will kill me, because ye think ye can never die. Ye shall indeed kill the body, but cannot hurt the soul. For the Son of man shall come again, and will reward every one according to his works. Then shall the Son of man sit upon his throne, and ye shall stand before him. Whosoever shall deny me here, I will deny him before my Father which is in heaven. Whosoever shall follow me, he must deny himself, and take up his cross, and follow me. Whosoever shall lose his life, I will save it : but whosoever shall save his life, he will lose it. For the Son of man must be delivered up, and shall be killed, and after three days shall rise again. Who therefore will deny me, and his name, I will deny him before my Father which is in heaven. But whosoever shall confess me, and my name, I will confess him before my Father which is in heaven. And whosoever shall offend one of these little ones, which are of this world, it were better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy right eye offend thee, pluck it out, and cast it from thee : for it is better for thee that one of these little ones should perish, than that thy whole eye should be put into hell. And if thy right hand offend thee, cut it off, and cast it from thee : for it is better for thee that one of these little ones should perish, than that thy whole body should be cast into hell. Wherefore whosoever shall forsake his father and mother, and his kindred, and shall follow me, I will make him an apostle, and he shall preach the Gospel throughout all Israel. And whosoever shall do so, he shall inherit eternal life. And Jesus said unto them, The Spirit and the bride say, Come. And he that heareth, let him come. And he that is thirsty, let him come, and whosoever will, he may take of the water of life freely.

And when Jesus had said these things, he went forth towards Bethsaida. A certain disciple followed him, and said, Lord, where goest thou ? To whom he answered, saying, I have many things to say unto thee, but thou art not ready to hear them now. He saith unto him, Why sayest thou these things, Lord ? I know that thou art Christ, the Son of God. He answered and said unto him, Thou sayest well, O Simon. For thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against her. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven : and whatsoever thou shalt loose on earth, shall be loosed in heaven. And Jesus charged him, saying, Tell no man these things. And he sware unto him, saying, Lord, thou hast said, and I believe. And he answered and said unto him, Blessed art thou, Simon bar-jona : for thou wast not commanded by flesh and blood, but thou hast confessed the true Christ, which is the Son of the living God. And I say unto thee, thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against her. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven : and whatsoever thou shalt loose on earth, shall be loosed in heaven. From that time forth he began to call him Peter.

And when they were alone, he said unto him, Son, how comest thou ? He answered and said, Lord, I was afraid, and stood aloof from thee, for I knew that thou wast holy, and I was afraid, and stood afar off from thee, and I was afraid, and stood afar off from thee. And he answered and said unto him, Son, be not afraid : for I am with thee, and will comfort thee, and will strengthen thee, and will be with thee, and will comfort thee, and will strengthen thee. And he answered and said unto him, Lord, thou knowest that I was a fisherman. And he answered and said unto him, Son, henceforth thou shalt be a fisher of men. And he answered and said unto him, Lord, I will follow thee wherever thou shalt go. And he answered and said unto him, Son, thou shalt not follow me now, for I have much to suffer at present. But follow me after some season, and I will send thee into Galilee, and thou shalt follow me there. And he answered and said unto him, Lord, when wilt thou send me into Galilee ? 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Having spent ten Dayes in quietting his mind hereupon, he then sent Hephæstion with a part of his army into Bactria, there to make, and bring in provision for his winter quarters; and gave the Government of Bactria, to which Cleus was designed, to Agamater, the son of Nicolaus. And leaving there Cræsus, with his own Attalcears by night, and 400 of his fellow Cavaliers, and Darcetes their captain, he commanded all to ans and Sogdians, which were under Amyntas, partly to keep that country in obedience Cæsar, and to spend that winter in Sogdiana: partly to keep that country in order, partly, if it were possible, to lay hold of Spitamenites, if he happened to come for his winter provision, into those parts, [*Idrisi, l. b. 4.*]

[*Syræna*;] which borders upon Scythia, whither

Alexander himself came through to Xenippa: (which borders upon Scythia, whither the Bactrians who had revolted from him, had retired: But so soon as it was known that Alexander was coming, the natives had been gone: whereupon they gathered up a body of 2200 horse: these falling suddenly upon Amyntas, a Commander of Alexanders, had a hot, and a long skirmish with him: but at length having lost 7 hundred of their company, whercof 300 were taken prisoners, they fled: nevertheless in the fight, they had slain 80 Macedons, and wounded 350 more: yet upon submission, they obtained pardon again.

This done, he went with his army to a place called Naura, *al. Nantaea*: Governor thereof was Sifimithes, who had two sons, gotten upon his own mother: for with them it was lawful for children to couple with their parents. This Sifimithes had taken the gates or streets which open through the mountains into his own country, with a strong party, and had well fortified the passage; which was naturally, and of it self well defended by a most swift and violent river, running under it, and had a huge Rock at the back of it, [*Curt. lib. 8. c. 6.*] Arrianus saith, that this Rock, was as Paraceta, being 20 furlongs high, and almost 60 in compass, and calls the name, as well of the rock it self, as of him that kept it, Chorienes. But Strabo, together with Curtius and Plutarch, calls it Sifimithes his Rock, and placeth it in Bactria, giving it 15 furlongs in height, and 80 in compass, with a large plain on the top of it, all good land, and well able to find 500 men; and saies, that in it (not in that other rock in Sogdiana) one Oxyartes, had his daughter Roxane, whom afterward Alexander made his wife, [*Strabo lib. 11. p. 517.*] Alexand-

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Alexander, though he saw this passage to be by nature strong, and well manned be-  
fides, yet bending his Ranks of battery against the works which they had made, quick-  
ly made a breach, and with his archers and flingers, easily drove them out of which de-  
fended the breach, and so it was made; and having gotten within those out-works, he  
presently made an approach to the Rock it self: but at the foot of it there was a wall  
bog, caused by the rain which fell from the Rock, and had no passage out; and how-  
ever to fill it up, upon the sudden he knew not. Meane while, he caused flore of beech,  
which he grew in great plenty thereabouts, to be felled, and of them made long ladders, by  
which his army might at least go down into the bog: And all the day long himself  
was present, and set forward the work; but Perdicas and Leonatus, and Ptolemeus  
Lagi, principal Squires of his body, dividing the rest of the army into 3 parts, took care  
of the work by night; nor could they go on more then 20 cubits in a day, and some-  
what less by night, though all the army incessantly wrought at it: so craggy was the  
rock, so difficult was the work.

There was at that time with Alexander, one Oxyartes a great man of that country, and a Prince of himself, and the father of Roxane, who being demanded by Alexander, what spirit and courage Siftimichres was of, told him, that he was the most cowardly man that breathed: then replied Alexander; *Surely you have said enough to teach me that the body of this rock is possible to be taken, since you tell me that the head of it is so weak.*

And presently he lent the same Oxyartes to him, to command him forthwith to give up himself, his mother, and children, and all that was dear unto him, into his hands: which Sifimithes forthwith did, and then Alexander himself taking with him 5000 horse, and 10000 foot, delivered, went up into the rock to view the situation and strength thereof: and having offered sacrifices to Minerva and Victoria, left Sifimithes Governor of that Fort, and Country thereabout, as he found him: giving him hope of a greater Dominion, if he carried himself well and faithfully in this; and upon the fathers request, took along with him his two sons to serve him in the wars.

thence request, took along with him his two Horses to serve him in the wars. Then leaving his Macedonian Squadron, to take in other places which had revolted from him; himself went forward with his Horses: a steep and a rocky way it was that he went; nor had he gone far, but his Horse all grew foundred and tired with his way, and could no further follow him: and his company grew every day thinner than other. Also the young Gallants which were never wont to be from him, lay behind, all save Philip, the brother of Lysimachus; for he, wearing his corselet and other armour (a thing incredible) yet all on foot as he was, kept company with the King, though he rode, and often changed his horse, by the space of 500 furlongs: and coming into a Wood, where the enemy set upon the Kings person first between, and relucing him out of that danger: and when those Barbarians were routed, and the Wood cleared of them, and they gone; then Philip having over-laboured himself swoned, and falling down between the Kings own hands, there died. Upon the back of this, fell another so fatal dolor, upon the King; Erigyus, was one of his greatest Captains, of whose death he had tidings before he returned into his Camp. He caused both their Funerals to be celebrated, and exequies to be performed, with all the honour that might be.

might be.  
 Spitamenes with a crue of three thousand wyld Scythians that folloved him, came to Gabra, a strong towne of the Sogdians, standing in the myddelt betwene the Sogdians and the country of the Sogdians. And Crenus hearing of his coming, drevy out with his army to meet hym: and upon an encounter, fleyd 800 of them upon the place, and therein lott only 25 of his Horle, and 12 of his Foie; whereupon the Sogdians wylo cloaped, with some Bastrians, left him upon the vway, and came into Crenus.

The Maffagetæan Scythians, seeing things fare so ill, pillaged all the carriages of the Bactrians and Sogdians, and accompanied the Spitanemes into the Delerts of Scythia: But hearing that Alexander came after them with purpose to follow them into those very Delerts, they took off Spitanemes his shield, and sent it to Alexander, hoping hereby to make him desist in his further pursuitance after them. [*Arris*, lib. 4.] But *Curtius*, [*lib. 8*, chap. 8.] writes, that when Alexander was not far off, Spitanemes his own wife, and carried her by her husbands head in her hand; which he seeing, abhorred the sight, and called her to be turned out of the Camp, lest the feciency of such an act, remaining in the Grecians eyes, might happily work some barbarous effect also in their hearts, and defecate their minds more than they were before.

The Dahz, hearing what was become of Spitamenes, took Dataphernes the principal author of that revolt, and delivered him up bound to Alexander, and withal submitted themselves to him; and Cœnus and Craterus, with Phrataphernes, Governor of the Parthians, and Statanor, President of the Arians, having fully executed



what Alexander had set them about, returned to him, where he was at Nautaca.

Alexander reſtuing his army at Nautaca, becauſe it was now in the heart of winter, which Ariſtarchus expreſſeth, by *ἐν καρδίᾳ τοῦ χειμῶνος*, (i. e.) in the ſtrength of winter, let his mind to revenge the ſouldiers wrong, which they had ſuffered through the pride and avarice of their officers, or commanders, and thereupon he gavelin charge to Phratiſthenes to look to Hircania, and the countries of the Mardi and Tapuri, and willed him to find him Phratiſthenes the Governor there (who had been off ſent for upon complaints made of him, but never would come) under a ſufficient guard.

He removed Ariſtarchus from the government of the Drangis, and put Siſtanoſ in his room, Ariſtarchus, as Curtius, Atropates, as Ariſtarchus calls him, was ſent Governor into Media, to take Oxidates from thence, becauſe, as the King thought, he ſtood not well affected to him. The province of Babylon, upon the death of Mazæus, was committed to Deditamenes, or as Ariſtarchus calls him, to Stamenes. But Sopolis and Epicolus and Menetas, were diſpatcht away into Macedonia, to bring him a freſh ſupply of ſouldiers from thence.

Theſe things thus ordered, after three months, he drew into the field, to march into a country called Gabaza. But the third day after, as he was upon the way, there fell ſuch a hideous and dreadful tempeſt upon him, with ſuch an extremity of cold, that his whole army was in danger to have periſhed in it. Curtius in his hiſtory, (*lib. 8. cap. 9.*) deſcribes it to the life, both the drelſineſſe of the tempeſt it ſelf; and withall, the Kings conſtancy, in bearing it in his own perſon, with his wiſdom and humanity, in keeping the army together, and comforting the poor weather-beaten ſouldiers, in that extremity: which notwithstanding he tells us, that what of the poorer fort of ſouldiers, what of the ſcullery and hangers on of the army, there periſhed no leſſe than a thouſand perſons, where he addeth further, that which is remembered alſo by *Valerius Maximus*, (*lib. 5. cap. 1.*) and by *Julius Frontinus*, (*lib. 4. Strateg. cap. 6.*) that whiles Alexander was warming himſelf at a fire, a common ſouldier of the Macedons, half ſtarved with cold, and benumbed in his wits, no leſſe than in his limbs, came thruſting to his fire; Alexander took him and ſet him down in his own chair; telling him that that ſhould be to his good, which in Perſia heretofore would have coſt a man his life; to wit, to have fate down in the Kings chair.

The next day, calling his Nobles and Captains together, he cauſed proclamation to be made, that what ever any man had loſt in that tempeſt, he would make it good again unto him; and he performed it to a hair; for example, Siſimithres had brought along with him many beaſts of burden and draught, and two thouſand Camels, and whole flocks of ſheep and herds of beaſts, which, being diſtributed among the army, both repaired their loſſe ſuffeined, and ſaved them from the famine, which at that inſtant lay upon them, whereupon the King, declaring openly how much he was for that curſe beholding to Siſimithres; bad every ſouldier take eight dayes viſual with him; and then went to take in the Sacæ, who had revolted from him; and having taken all the ſpoile of that country, gave Siſimithres out of the ſpoile, thirty thouſand head of cattle.

Alexander then took to wife Roxane, the daughter of Oxyartes, when it was ſift ſurrendered to him, (*lib. 15.*) and this example of his, moved many of his Macedon Nobles to take them wives alſo out of the more illuſtrious families, of forraign nations, as Diodorus in ſeveral chapters, of his 17 book at large declareth.

And now bending his thoughts wholly to a war upon India, to the end he might leave all ſafe and quiet behind him, he cauſed out of every province ſome to be liſted for his ſervice, ſo many as to make up in all 30 thouſand men, whom he purpoſed to carry with him into India; there to ſerve him both for ſouldiers againſt the enemy, and alſo for pledges of their fidelity whom he left behind him: then moving into Baſtria, he ſent Craterus with 600 of his fellow Cavaliers, and his own foot companies, as alſo the regiments under Polyſperchon, Attalus and Alceſtas, to purſue Ariſtarchus Cananes, who only remained of the Rebels of Parataceæ, between whom and Craterus; there was a great battle fought, wherein Cananes was ſlain, and Attalus taken priſoner, and brought alive to Alexander, and of their men were ſlain 150 horſes, & about 1500 foot: which done, Craterus went into Baſtria, and Polyſperchon reduced the country of Bactacæ to the Kings obedience.

And now began Alexander to act, what he had of long time agitated in his mind, which was, to affirm to himſelf divine honours; and would no longer be called, only, but alſo believed to be, Joves ſon; as if he had the ſoverainie over mens hearts, as well as over their tongues, and therefore reſuſed now to be ſaluted and revered, after the manner of the Macedons, but would be adored with proſtration after the ſaſhion of the Perſian Kings: nor wanted he court flatterers, to ſet this wheel a going; flatterers, I ſay, that peſt of all kings, and by whole tongues, more Kings have periſhed, than by the ſword of their enemies, [*Guer. lib. 8. cap. 12.*] chief of which about him, were Agis

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of Argos, the worſt Verifier that ever was, next to Chariſus, and Cleo of Sicilia, and Anaxarchus, a Sophiſter: and of them, which oppoſed him herein, was Calſiſthenes, a true Philoſopher, and a Scholar of Ariſtotles, which coſt him his life, and that which haſtened it, was this.

Hermolus, a gallant youth, and one of the Kings company of Pages, and inſtrued in the rudiments of Philoſophy, by Calſiſthenes, being upon a time a hunting with the King, ſlew a Boare, which the King himſelf had aimed at; whereupon the King commanded him to be had away and wipt: which he taking to heart, fell into a conſpiracy, firſt with Sopater, the ſon of Amyntas, a youth like himſelf, and of his own rank and quality, and then with Antipater, the ſon of Alcibiadotus, Governour of Syria, and others of the ſame company of Pages, to kill Alexander: which conſpiracy coming to light by the diſcovery of one Epimenes, one of the conſpirators, they were all preſently put to death. Alexander in his letters to Craterus, Alceſtas, and Attalus; written at that inſtant, ſignified, that they had confeſſed that the conſpiracy grew of themſelves alone; without the ſetting on, or privy of any other. But in another letter, written afterward to Calſiſthenes, he charges him as the author of it: yea, and he glanceth, that Ariſtotele himſelf, whole Couſin Germane was mother to Calſiſthenes, in this manner, *ἐν τῷ αἵματι, &c.* (i. e.) The youths indeed, ſaith he, were ſtood to death by the Macedons: but that Sophiſter I my ſelf will puniſh, and thoſe which ſent him, and ſuch alſo as received them: that conſpire againſt me, into their towns.

When he had ſeized upon Calſiſthenes his perſon, he kept him in irons ſeven months, to have him judged and condemned in a Court of Juſtice, when Ariſtotele himſelf ſhould be preſent. Now Chares the Miſitienian tells us, that at what time, Alexander was in the country of the Mallians and Oxydracans in India, and lay there of a wound received in a fight, (between which time, and the conſpiracy of the Pages, there had paſſed upward of 17 months) Calſiſthenes being a ſat man, fell there ſick of the Philiſias, or lowe diſeaſe, and died of it. But Ariſtobolus and Prolomei, ſay and affirm, that the Pages conſpired upon the rack, that Calſiſthenes had put them upon it, by his perſwaſions: and again, the ſame Prolomei ſayes that he was firſt racked, and afterward hanged, but Ariſtobolus, that he was carried about with the army in chains, and ſo dyed: and ſo we ſee that theſe great Authors, and who were themſelves preſent in the army, and attending upon Alexander at the very time when theſe things were acted, yet cannot agree about a matter, whereof there could be no doubt at all, at the time when it was done.

Amyntas being left in Baſtria with 3500 horſe, and 10 thouſand foot, Alexander, toward the middeſt of the ſpring, as Ariſtarchus tells us, removed with his army from thence toward India; to make the Ocean and utmoſt border of the eaſt the boundary of his Empire. And to make his whole army in their very accompliſhments ſuitable to ſo great a deſigne, he made all their targets to be covered over with ſilver plates, and their horſe bridles, to be made all of beaten gold; and their very corſlets, he cauſed to be enrich, ſome with gold, ſome with ſilver, and the number of men, which ſo armed, followed him to this Indian war, amounted to one hundred and twenty thouſand men.

Alexander having paſſed the Caucasus in ten dayes, came to his city of Alexandria, which he had built in Paropamiſus; and put out the Governour there; for his ill behaviour in the place, and then peopled his new city with more inhabitants, out of the neighbouring countries, and ſuch of his own Macedons as were grown unſerviceable for the war, and made Nicanor, one of his Governours of the place, but made Tyriſtopes Commander of the whole region of Paropamiſus, and of all that territory, or Province, as far as the river Cophene.

From thence he went to the city of Nicæa, and there offered ſacrifice to Minerva, and then marched to the river of Cophene, and ſending an herald, commanded Taxiles, and the reſt of the Satrapes or Governours of the countries, lying between Cophene, and the river Indus, which is improperly called India, to come unto him.

Taxiles, and other petty Kings, under his government, came forth and met him, and received his commands, telling him, that he was now the third ſon of Jove, that had come into thoſe parts. That as for father Bacchus and Hercules, they had only heard of them, but that their happineſſe was to ſee him now perſonally preſent among them, they therefore brought him large preſents, promiſing him withall, to ſend him 25 Elephants, and he entertained them very graciously, and bad them attend him, purpoſing to uſe their help in his paſſages thorough the country.

But when he ſaw that the reſt came not, he divided his army, and ſent Hephæſtion and Perdicas, into the country called Pencelotis toward the river Indus; with the armies led by Gorgias, Clitus, and Meleager, and half the company of his fellow Cavaliers, and all the mercenary horſe; commanding them, to take in by ſaſt means, or ſlow,

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fool, all the towns which they found in their way : and that when they came to the bank of the river Indus, they should there fall to building of ships, whereby to passe over, into further countries, and with them was sent Taxiles, and other Commanders of those parts.

After, the Governour of the country of Peucelaitis offering to revolt, lost both himself and the city which he put himself into : for Hephæstion came and besieged it, and after a months time, took and sackt it, and killing him, made one Sangeus Governour of it, who a little before, forsaking Astes, had fled over to Taxiles, which made Alexander the more confiding in him ever after.

Alexander, with his Troup of silver Targateers, and the horse of his fellow Cavaliers, Hephæstion, and the Troup of those who were called *Assæti*, and his Archers, and Agrians, and Lances, marched into the country of the Aprians and Thyrazians and Arasacans ; and going on his way to the river Choes (which way was, for the most part, all mountainous and rocky) and having at last passed that river, he commanded Craterus to come after him fair and softly with the Foot. And himself taking with him the whole body of his horse, and eight hundred Macedons, Targateers on horseback, marcht away a great pace, because he heard, that the people of that country were fled, some to the mountains, other to fenced cities, and all to make head against him.

Those which came fourth to oppose him, he easily routed, and beat back into the Town, upon the way wence they came out ; and the townsmen, which stood all in array before their walls, he easily likewise vanquished, and made them take sanctuary within their walls again. And now was Craterus come up with the Foot : and therefore to strike the greater terror into the minds of a nation, which knew not yet, what manner of men the Macedons were, he gave order, to spare no flesh, setting fire on the out-works which they had made ; yet as he rode about the walls, an arrow came off, and stor him thorough his armor, into the shoulder, but made there no great wound ; Ptolomei also, and Leonatus, were both wounded at the same time : then Alexander, spying a place where the wall was weakest, pitched his Camp just against it, and the next day early in the morning, took the vantage, which was of no great strength, with no great ado ; at the inner wall, the inhabitants made some resistance : But when the Macedons had once scaled the walls and the townsmen felt the arrows showing down about their ears, the soldiers within, brake out of the gates, and ran every man his way to the mountains, which were not far off, and thither many of them elaped, and saved themselves there ; but the Macedons following after, overtook and slew the greater part of them : but the Townsmen that were left behind, were slain every man of them, and the city it self, laid level with the ground.

Then, having subdued another poor base nation, he went forward, and came to the city Nisa, situate at the foot of a hill called Meros, and built in old times, as was said by Bacchus ; but at the entreaty of Acuphis, the chief man of the place, who was sent unto him, with 30 other prime men, he spared the inhabitants of Nisa, and they were only commanded to furnish him with 300 horse : which done, he restored them to their natural freedom, and suffered them to live after their own laws, and made Acuphis himself, taking along with him his son and grandchild for hostages, governour of the city it self, with all the whole province of Nisa ; moreover he sacrificed there to Bacchus by the name of Dionysius, and made merry, and feasted his Nobles, and all his Macedons, and wearing garlands of Ivy on their heads, sang praise to Dionysius, with all his titles and appellations, *Bacchumque vocant*, &c.

*Calling him Bacchus, Bromius, and Lyæus,  
Born of the fire, Twice born, and not like others:  
But the only one that ever had two mothers.*

As Ovid speaks of him, upon the like, though a different occasion, 4 Metamorph. see also Philostratus in Vita Apollonii, lib. 2. cap. 4. to the same purpose.

From whence he went to a country called Dadala, but all the inhabitants were gone and fled to the woods and mountains, wherefore he passed over Acadra, a country deserted by the inhabitants as the other was.

The city Ardacena being taken in upon surrender, he left Craterus there, with other Commanders of the Foot, to force such places, as voluntarily would not submit, and to order matters there, as he saw fittest for the present.

Himself, with his silver Targateers, and his Squadron of Agrians, and Cæus and Aratus their Brigades, and the body of his own Horse, and at most four companies of his fellow Cavaliers, and the one half of his Archers on horseback, went to the river of Euaspla, where the Governour of the Aprians lay, and upon a great journey taken, the second day he came with his army to a city called Arizæum. But the inhabitants

tant, so soon as they heard he was coming, let their city on fire, and fled to the mountains ; but the Macedons followed after, and slew a vast number of them ; and Ptolomei slew the Captain of them, hand to hand, and brought of his armour with him.

And now Alexander was come up with his Foot, which rode on horse-back, and they alighting, set upon the natives, and with much ado, made them at last, flee for refuge to the mountains : and then came Craterus to him with the main body of the army ; having done the errand which he was sent on, to the full : Him Alexander commanded to see Arizæum, which the inhabitants themselves had burnt, repaired : and to repeople it, with the inhabitants, of places near adjoining, such as would, &c. with such Macedons, as were grown unserviceable for his wars. But himself went on, to the place whither he heard the natives were fled, and coming to the foot of a mountain, he there pitched his Camp.

Mean while Ptolomei, who was sent a foraging, went further off, with a small Troup, to discover, and sent back word to Alexander, that there seemed to be more fires in the enemy's Camp, than there were in all his : whereupon Alexander leaving a part of his army in the Camp, went with the rest to take a view of those fires himself : and having considered well of them, he cast the company which he brought with him, into three parts ; one he gave to Leonatus, one of the Squires of his body, giving him the brigade of Aratus and Balacrus to attend him, the second he commanded Ptolomei to take charge of ; and to him assigned a third part, of his own Argyraspides, or silver Targateers ; and the brigade of Philip and Philotas, with two thousand archers, and all the Agrians, and one half of the whole Cavalry. The third part he took to himself, and led them to a place, where he saw the greatest throng of the enemy to be. And they on the other side, confiding in their multitude, &c. supposing the Macedons to be but few in number, left the mountain, and came down into the plain, where after a bloody field fought, the Macedons gat the victory : Ptolomei, who led one of the three Brigades of Macedons, reporteth, that there were taken in that fight, upward of 40 thousand prisoners ; and of cattle, above 230 thousand head, out of which, Alexander was purposed to have called out the principal of all kinds, because they were exceeding fair, and to have sent them into Macedon, to make a breed there, for the tillage of the ground.

From thence Alexander went into the country of the Assaceniens, who were said to have mustered a thousand Horse, 3 thousand Foot, and 30 Elephants, to encounter him. It was said also, that Assacenus, (which as it seems, was the common name which all their Kings went by) being lately dead, his mother Cleophis, commanded all at that present.

Craterus, having finished the city, as he was commanded, brought all his corselets to Alexander, with engines of battery and other instruments for a siege if need should be. Then (for Alexander went forward with the Horse of his fellow Cavaliers, and his Darters on horseback, with Cæus and Polyperchon's companies, with a thousand Agrians, and Archers toward the Assaceniens : marching thorough the country of the Gurgæans, and was much troubled in the passage of the river Gurgæus there. The natives hearing of his coming, durst not abide him in a body, but brake up their army, and dispersed themselves, every one as he could into several cities, purposing there to stand upon their guard.

Alexander went first with his army to Massaga the greatest City of the Assaceniens country, and enclosed with a wall of 35 furlongs in compass : there were 30 thousand men within to defend the walls, of which number there were 7 thousand mercenaries, out of the inner parts of India : These coming to a fight at the foot of a hill distant from the river Gurgæus some seven furlongs ; were slain to flee back into their city, having lost about 2 hundred in their flight. Alexander presently drew up his maine battel of Macedons before the gates thereof, and took a Dart into his thigh from off the wall ; and when it pained him, he cried out, that they told him, he was : Joves son, but that when he was wounded, he felt the pain of it like another man : adding withal, (as Ptoarch in his book of Alexanders fortune writeth) when he saw the blood running down his body : a saying out of Homer in his 5 book of his Iliads, that this was blood indeed, but not

*Such blood as from the blessed gods doth flow.*

By nine dayes end the besieged, seeing his works, the incessant labour and travel of the besiegers, what vast valleys they filled up, what towers they built, and how they made them run upon wheels, they began to consider of it : but when their Captain was shot thorough with a Dart coming out of an engine of battery, from the Works without, their courage failed, and despairing of any longer holding out, retired into their Castle,

Castle, and from thence sent Messengers to crave pardon, and submitted. Cleopis also to the Queen with a great multitude of noble Ladies, all pouring wine into golden basins, came forth unto him : and the Queen laying her young son at his feet, obtained not only his pardon, but also to be restored to her fathers estate, and pristine fortune of his House : for which yet it was thought the was more beholding to her own beauty, than to his bounty : for men commonly said, that all that was but the fee of a nights lodging ; and that she got her kingdom again, by her allurements, which she could not do with all the strength she had : whence it was, that among the Indians, she went afterward by the name of *the Kings whore*. In all which siege yet Alexander lost not above 25 men.

The Indians which were there hired out of the inner parts of Indie, and in the siege, had annoyed Alexander more than all the rest ; being according to the articles suffered to depart with their arms, encamped themselves about 8 hundred furlongs off from thence, whereof Alexander being advertised, grew into an implacable rage against them ; and set upon them, saying, that he indeed suffered them to depart with their arms, but not that they should ever after use them against the Macedons : and they, nothing terrified with the greatness of their danger, lockt themselves close together, and casting themselves into a ring, took their wives and children into the midst of them : And so when the enemy came on they withstood them in very manly wife : and the women themselves, as any of the men were slain, took up their arms, and with them went and served among the men ; yet at last overcome with the numbers of the enemy, they all died in the place ; And Alexander bestowed the women and the rest of the rascality which were left, upon his Troup of Horse ; which act of his, blemished his glory, and stuck as a spot upon all his former noble actions in his wars.

Alexander sent Cæmus to a strong and rich City called Bazira, supposing that the inhabitants there, hearing what passed at Affacens, would have submitted, as the Affacens had done ; which yet they refused to do : but he sent Alcatas, and Antalus, and Demetrius General of the Horse, to the City Ora and willed them to draw a wall round about it, and do no more till he came. The inhabitants made a salley upon Alcatas his quarter : but the Macedons easily put them back, and quickly mured them up on that side. And when as Alexander heard, that Abisarus would purely put in there, more of the natives to defend it, he presently sent word to Cæmus, to build a strong castle upon it, and leaving a good garrison in it, which might be able, to hinder the Tillage of their ground, to returne to him with the residue of the army.

They of Bazira, seeing Cæmus gone with the greatest part of his army, contemning those that were left in the Castle, drew out into the open field : where having lost 500 upon the place, and 70 more taken prisoners, the rest which returned into the city were closer shut up, and frightened than before, and not suffered to peep out of the Gates.

Alexander took the city Ora at the first assault, and took such Elephants as he found therein : which when the inhabitant of Bazira heard, fearing to be taken, they all in the dead of the night, fled out of the gates, and got up into a Rock, called Aornus and the rest of the cities thereabout, did the like, every man with his arms : and Alexander having put Garrisons in Ora and Massaga, built up the walls of Bazira, and seized on the townes, which the Inhabitants had left.

Taxiles being dead, his son Omphis or Mophis, who had persuaded his father to submit to Alexander, sent unto him to know his pleasure, whether he should take the kingdom presently upon him, or live a private man till his coming : and though word was returned him that he should reign, yet he forbore for the present : mean while, when Hephæstion and Perdicas being sent to make a bridge over the river Indus, came that way, he received them with all honour, and furnished them with provisions gratis ; but went not out to meet them upon the way, lest he should seem to depend on any man for favour, but Alexander himself.

Alexander coming to Embolyrna, a city not far distant from the Rock Aornus, left Craterus with a part of the army there, and gave him order to make provision of corn and other necessaries, for a long time, if occasion should beto stay at the siege of Aornus, and in case he should not be able to take it at the first. Himself, taking with him his Agrians and Archers, and Cæmus his brigade, and out of the Macedonian Squadron, such as were of the nimblest sort, and with all best armed, and 200 of his Cavaliers, and archers on horseback too, marched to the Rock.

The same went that Hercules heretofore, when he was in those parts, tried to take that place, but could not, and that he was put off thence by an earthquake, which let Alexander the more on fire to take it, that therein he might be seen to out-do Hercules. The compass of the Rock, was an hundred furlongs, and the height thereof fixteen,

if we believe Diodor. for Attianus says, that the compass of it was a hundred furlongs ; and the height thereof, where it was low, eleven ; at the foot of it toward the South, ran the River Indus, not far from the head where it riseth, as [*Sirabo, lib. 15.*] telleth us, the rest is taken up with vast bogs, and inaccessible crags : in one of which there dwelt a poor old man, with his two sons, in a cave wherein there were three beds, cut out of the Rock. Alexander promised him 80 talents, if he would shew him a way up into the Rock : whereupon he told him there was but one way ; and shewed him way where it was. Alexander finding there was no way but that, manned that place so strongly, that they could not possibly receive any the least relief, from without. And then letting his army to work, he cast up a mount of earth, and rubble to so high, that now he could come at least to fight with them at a small distance, and to assault them, which assault lasted nine whole dayes and nights together, without cessation. Alexander having lost many of his men, what in fighting, what in climbing the rocks (among which were Chares, and one Alexander) though he had no hope to take it, yet he made shew, as if he would not off from the siege, leaving yet the passage which led into the Rock open, for them to flee out there that would : which they perceiving, and being adawed at his constancy and resolution, took the advantage of a darke night, and fled every man of them, by that way out of the rock.

The King, seeing no stirring there the next day, sent Balacrus to see what the matter was ; and he brought word, that the enemy was all gone. Then he taking with him certain Squires of the body, and 700 of his silver Targateers, went himself first up into the rock, and then the rest of the Macedons, lending one another a hand, to climb up, as well as they could ; and then giving the word, to pursue the enemy, they did, and flew many of them in the chafe : many of them also, flying over the Rocks fell and burst themselves in pieces. Alexander having conquered the places rather than the men that dwelt therein : offered yet many sacrifices, and built Altars to Minerva and Victoria, in that Rock : and leaving a Garrison there, made one Sitoscopus, of Silecostus, Governour of that place, and country thereabouts : which Sitoscopus, came formerly out of India to Bessus in Bactria, and when Alexander had subdued it, he came in with his men unto him, and ever after served him faithfully.

Alexander removed from Aornus, and went into the country of the Affacens ; for he was told that the brother of Affacens, the last King, with a number of Elephants, and no small company of the Inhabitants, and bordering Nations, were fled to the mountains in those parts : and when he came to the city *Ditta*, he found no creature there, nor in the country thereabouts.

The next day he sent out Nearchus and Antiochus, each of them commanding a thousand silver Targateers : and to Nearchus he assigned certain light armed Agrians to the other, besides the thousand silver Targateers which he commanded, and added a thousand more of the same sort. These he sent out to scour about, and to see if they could light upon any of the natives, of whom they might enquire among other things, especially concerning the Elephants.

Himself marcht forward to the bank of the River Indus, sending an army before him to mend the wayes, without which it had been impossible for him to have got through them. But when he found, that the freights and narrow passages thereof were taken up by one *Erix*, he left Cæmus to bring after the main body of the army, by ealie journeys ; but himself going forward with his slingers and archers, cleared the Forre, and made a safe way for the army that came after. Diodorus calls this Indian Aphricus, and says, he had with him 20 thousand men, and 15 Elephants ; But the Indians, whether out of a hatred to this Erix or Aphricus, or whether to ingratiate themselves with Alexander, slew him, and brought both his head and armes to Alexander : He pardoned them, but thanked them not, for example sake.

From hence, in sixteen dayes march, he came to the River Indus side ; and took in the city Pencilotes, not far from thence, upon the river side : and leaving there a Garrison of Macedons, he left Philippus to command them. He subdued also a multitude of lesser townes standing upon that River, Cophens, and Affagars, the Governours of that country attending on him from place to place. He understood also by some of the natives, which he had taken prisoners, that the men of that country were all gone, to Baniades, (perhaps Abisarus) and that the Elephants were left a grazing, upon the bank of Indus : whereupon he commanded them to shew him the way to the place where the Elephants were. In catching of them, two fell over the Rocks and perished : the rest were taken, and being handled, and made fit for service, were taken into his army : and having found there a wood of timber-trees, he caused it to be felled, and ships to be built thereof : which being lancht, he went in them to the bridge of Boates, which Hephæstion and Perdicas had built for him. And they, foreseeing that they should have more Rivers than one to passe, made their ships or boats so as they might take them alunder at their pleasure, and carry them in carts, as occasion was, and then put them together

together again, besides which they built two others, of 30 oars a piece, and many more of a lesser sort.

Alexander stayed there 30 days to rest his army, and in that time offered magnificent sacrifices to his gods, and made palstines and shews, both with Horfe and Foot, by the river side; and then made one of his Nobles, Nicanor, Governour of all that region on this side Indus. Afterward he passed the river, by the bridge that was made at Pencolates (as *Strabo* saith, lib. 15.) with his army, and there sacrificed again to his gods, after his own country manner. Now that Alexander came into the Region which lies between the Indus, and the river Hydaspes, in the beginning of the spring, is testified by Aristobolus, who was then with him, vouched by *Strabo* [lib. 15. pag. 691.]

And now, was Alexander 30 furlongs off, when Omphis the son of Taxiles, with an army all in arms, and Elephants disposed by equal distances among the companies, met him, and at first Alexander, not well knowing whether he came as a friend or a foe, prepared for a fight; but Omphis, finding Alexander's error, caused his army to make a stand, set spurs to his horse, and went all alone to Alexander's presence, and rendred both himself and kingdom, (which yet was not much bigger than Egypt) into his hands. And when Alexander asked him, whether he had most labourers or soldiers in his kingdom, he answered, that having a war to maintain against two Kings, he must of necessity keep more soldiers, than labourers in his kingdom. Those enemies of his, were Abifarus and Porus, who reigned on the other side of the river Hydaspes; Omphis, upon Alexander's permission, took upon him the title and habit of a King, and withal, after the manner of his country, the name of Taxiles, for that name goes with the kingdom, whoever gets it.

The city Taxila, from whence the King takes his name, is the greatest of all other, lying between the rivers of Indus and Hydaspes: all the inhabitants whereof, as well as himself, entertained Alexander very joyfully. Upon the fourth day after his arrival there, Omphis let him know what corn he furnished Hephastion with all for his army, and presented both him and all his Nobles, with Crowns of pure gold, and moreover upon Alexander himself, he bestowed 30, as Arrianus, or 56 Elephants, as Curtius saith, and with a multitude of goodly cattle, three thousand Oxen, and upwards of ten thousand sheep. Arrianus adds, that he sent him also seven hundred Indian Horse, and 200 talents of silver, whereas Curtius mentions only 80 talents of silver in fowes.

Alexander was infinitely taken with this entertainment of his, and sent him back his 200 talents of silver again, with a thousand talents more of his own, and many a cupboard of plate for his table besides, both of gold and silver, with a great deal of Persian attire, and 30 Horses which were for his own saddle, and furniture of his own, thereunto belonging: which liberality of his, as it much pleased and obliged Omphis, so it infinitely offended his nobles, among which, Meleager, sitting at supper, and being somewhat high flown with wine, told him, that he was very glad, to see that he found a man here in India, whom he thought worthy of a thousand talents. Alexander remembering what penance he had done for Cleus, forbore revenge, only he said, *That enviers men were none he else but their own tormentors.*

The next day, Abifarus, King of the Indian mountaineers, sent his own brother to him, with other Ambassadors, to present him with mounies, and Elephants, and to submit both him and all that he had to his disposing and pleasure; and Alexander having made a firm league with him, sent them back again unto him, Ambassadors also came to him from Doxareus, a Governour in those parts, with presents from him.

In the country of Taxila, Alexander again offered his usual sacrifices, and made shews and games of exercises both by Horse and Foot, And leaving Philippus the son of Machates, Governour in those parts, and a Garrison in the city and country of Taxila, left there also such other of his army, as through any infirmity were grown unserviceable, and then removed toward the river Hydaspes.

And now supposing that Porus upon the fame of his name might easily be drawn to submit unto him, sent a message to him by Cleochares, to require tribute of him, and to command him to meet him at the border of his kingdom. Porus answered, that the one of these two things he would not faile to do, which was, to meet him at the first entrance of his kingdom, but it should be, in warlike manner.

There was another Porus, King also of a neighboring nation of India, his nephew, who for the hatred which he bare to his Uncle, sent Ambassadors to Alexander, and offered himself and all his kingdom to do him service.

Alexander sent back Cæus to the river Indus, with charge, to take in pieces, the ships that were there made, and to bring them over land in Carts unto him, to the better sort of them, were divided into two parts, and the greater into three, and all to be brought to the river Hydaspes.

There putting them together again, and lanching them, he with his army returned to Taxila, and there having gotten five thousand Indians, which Taxiles and others had brought him, he returned to the bank of Hydaspes. And upon the way, Barzenites, sometimes Governour of the Drangians, and procurer of the revolt of the Arachotians, being taken prisoner, together with 30 Elephants of his, was delivered into his hands. This prize fell pat, for his war against the Indians, who trusted more in their beasts, for the most part, than in their men. Gamaxus also, a petty King in those parts, and a confederate of Barzenites, was taken, and brought bound unto him. Both were committed, and the Elephants taken into his service, and delivered to Taxiles, at Omphis, and then he went forwards, and came to Hydaspes, where he caused Barzenites, for his old treason against his master Darius to be put to death, as we find by *Arrianus* [lib. 3. pag. 72.]

Porus lay encamped on the other side of the river Hydaspes, to stop Alexander's passage, a man of a huge stature, and a mind answerable thereunto, for it is said, that he was five cubits high, and vantage: though *Plutarch* say, that he was but four cubits high: and a hand breadth: but to thick in the bulk, that his coat of armour was twice as big as any other mans. He rode upon an Elephant, higher than all the rest, on which he sat, like an ordinary man on Horse-back. *Curtius* saies, that in the forefront of his battle, he placed 80 huge Elephants: whereas *Diodorus* saies, he had 13, and *Arrianus*, that he had upwards of 300. Chariots he had 300, and 3000 Foot, in his army. *Diodorus* reports, that he had above 1000 Chariots, and 5000 thousand Foot: though *Plutarch* gives him but 2000, or then he allows him 2000 Horse, *Diodorus*, 3000, and *Arrianus* 4000, by him brought into the field. The river Hydaspes ran between the two armies, and Porus with his Elephants, appearing always in the head of his army, lay ready to hinder the passage of Alexander, and Alexander caused noises dayly to be made in his army, to make the like noises, from the Barbarians more usual, and therefore less terrible to his men, and after a while, in a tempestuous dark night, he put over certain of his Foot, and choicest Horse, a great way up the river, into a small Island, whence in the midst of a tempest of rain, and thunder, and lightning, and whirl-winds, though he sawundry of his men strook dead in the place, and others fore hurt there with, yet over he would, and land he hid on the other side. There, swollen with the rain, lounded, and brake down the banks in many places, with the swiftnesse of his course, and the water withall brake in between. Alexander got on land, where he could hardly stand, for the slabbiness of the ground, and gulls, occasioned by the breaking in of the river, between which the Macedons perceiving, they also forced themselves to land, being up to the very arme pits in water.

Having passed the water, he with the Horse, gat some 20 furlongs before the Foot, and there put to flight a thousand of the enemies Horse, and 60 Chariots, which he lighted on: The Chariots he took every one, with 400 of their Horse. Now Porus finding that Alexander was gotten over, tell upon him with all his army, save only such as he left to attend the body of the Macedonian army, where they stood ready to passe. Alexander fearing the multitude of the enemy, and their Elephants, tell himself upon the one wing of them, and commanded the rest to do the like upon the other. And when the natives being hard laid to any where, retired always in a body to the Elephants, as to a place of refuge, the fight grew confused every where, and scantily could he rout and make them turn their backs and fly, till two a clock in the after noon: and this is the relation of this fight made by Alexander in his own letters.

The former of these two fights, wherein he slew 400 horse, and took 60 Chariots, *Aristobolus* saies, was with Porus his son, adding, that he was slain in that encounter. But *Ptolemy* makes the forces which were sent out with Porus his son, to have been twice as many, as Alexander in his letter mentions; for he saies, that he came out at that time, with two thousand Horse, and 120 Chariots, as for the latter, which was fought with Porus himself, and concerning the number slain in both the battles, he thus writeth. There were slain (saith he) of the Indian Foot, little less than twenty thousand, and of their Horse three thousand, all their Chariots were scattered, two of Porus his sons slain. *Spirarches* also, who commanded all that region of India, and all the Captains, both of the Elephants and Chariots, and of his Horse and Foot, died in the battle: and the Elephants, which were not killed in the fight, were all taken of Alexanders foot, which were to the number of 6000, in the first encounter, there were lost but 80 at the most, of the archers on horse-back, which gave the first onset, there were slain 100 of his fellow Cavaliers 20, and of the rest of the horse 200





was a root, which they shewed them to take, if any man happened to be bitten.

From whence Alexander dismissed Porus, to return into his own kingdom, with charge to return, with an army of the choicest and ablest Indians, that he could make, and with such Elephants, as he had; and then passed the defiles, and came with his army, to the river Hyarotis, all Hyadrotes, another river of India, as broad as the Acesines, but not so violent altogether, as that is, leaving garrisons every where, as he went, in convenient places, that for Craterus and Cæsus might safely come unto him, with corn which they were to take up, in all places where they came: and then committing part of his army to Hephæstion, to wit, two Squadrons of Foot, and both his own, and Demetrius his Cornets of Horle, and half his Archers, sent them into the country of that river, to the city of Pataliputra, to wit, to the city of the King Porus; and Alexander, Porus, which was fled away, and bad him assign a river to his friend King Porus; and if he found any other Indian nation, bordering upon the river Hyarotis, which lived as free states, he should lay them all to Porus his kingdom, himself passed the Hyarotis, but with little trouble, than he had done the Acesines.

To this river there was adjoining a grove of shade trees, not usually seen in other parts, and wild Peacocks, flying up and down thence. But the King going still forward, took in sundry other nations, some upon surrender, and some by force; others he was fain to run after, and overtake; and make them yield unto him.

Mean while, Alexander was told, that there were other Indian states, and a people called the Catharans, who intended to bid him battle, if he came into their coats; and they dealt with other free states of India like wise, to confederate with them in this affair: on: as also another nation of those parts called *Oxidracans*, and the *Mallians*, against whom, a little before, Arius and Porus with their joint armies, and many other confederate Indians, went, but could do no good upon them, and so returned: but the place where they purposed to abide his coming, was said to be Sangala, a city of the Catharans, and a great one too, as in these parts; and Polyænus [*lib. 4. firag.*] called Cathari, and by Diodorus, Cathari, who says that it was made a law, by the common consent of all these nations, that if the husband died, the wife should be buried with his Corps; which very thing is observed by Strabo, of the Catharans. [*lib. 15. pag. 699.*]

699.] Alexander, going into these parts, came the second night to a city called Pimprama. That nation of the Indians are called *Andraista*, and by Diodorus *Andrastra*, who

Alexander, refting his foldiery there the next day, on the third day, marched to Sagala, where the Catharians, and their fellows, expecting his army, having instead of a trench, in battle array upon the rifing of a hill before the city, having instead of a trench, placed before them, three rows of Chariots left close together. But their Chariots being quickly d'perfed by Alexander, the chariots, and caft up a double trench round about the city, lay where the bog hindered them. And there he fet Ptolemei, with three thousand of the silver Targeteers, all the Squadron of Agrians, and one company of Archers, to guard that paffage, to hinder them from flying. The inhabitants endeavouring, athwart that paffage, the night, to flee away, fell upon thofe Chariots, and were beaten back by Ptolemei, who flew 500 of them, and made them retreat within their gates again.

Mean while Porus came to him, with the reft of his Elephants, and five thousand Agrians; and now his Engines of battery were fitted, and approached to the wall. The Macedons therefore not having quite battered the inner wall, but only undermined a vaunture made of brick, and reared their ladders round about the city by affault, wherein were flain 17 thousand fouls, and loft in the third day more, three hundred Chariots, five hundred Horses, Alexander took in this fiege, not paffing 1000 men, but there were hurt, fome 1500 more, among which was Lyfimachus, one of the Joues of the body.

Alexander, burying his dead after the Macedonian manner, sent Perdiccas with a sufficient company to ravage and plunder all the country thereabout, but sent Eumenes the secretary, (to wit, that Eumenes, secretary sometime to King Philip, and whole life, Plurarch and Probus have both written) with 300 Horse, to two cities, which had confederated with those of Sangala; that, offering them pardon, he should receive them to mercy; but the townsmen, hearing what was done at Sangala, were fled all out of the town, before he came: whereupon as many as were noble, thorough infirmity, to follow the rest, were by him taken and slain, to the number of five hundred, but Alexander despairing to overtake the rest, returned to Sangala, and utterly destroyed it.

Then

Then went he to besiege another strong town, into which a multitude of people out of other weaker places were gathered : but when they within, craved his mercy, and opened him their gates, he pardoned them ; and taking hostages of them, he marched away to the next town, which was a very great one, and full of people. There he caused the hostages which he received to be presented before the walls ; which when they within knew, (as being neighbours children, they could not but know them) they desired to speak with them ; and the hostages telling them what a merciful man Alexander was, and how dreadful withal to his enemies, easily persuaded them to yield unto him : and now the report that was cast abroad of Alexander, that he went about, more like a robber, than a Conqueror, was altered ; and the rest of the cities, gave up themselves, without holding up either sword or buckler against him [ *Curr. lib. v. cap. 2. Polyæ. Strateg. lib. 4. in Alexan. sect. 30.* ]

him, *Cant. lib. 9. cap. 2. Ptole. Strabo. uo. 4. in Esdras. lib. 1. c. 1.*  
 From hence he went into the kingdom of Sophites, who was of a goodly feature, above all the men of those parts; for he was more than 4 cubits high, and coming out of his chief City, with his two lions, both of full age, he delivered up into Alexander's hand, his golden rod, all for to be with B-rills: and refiged to him, himself, his children, and all his kingdom. And having received his kingdom again from his hand, a few days after he feasted Alexander and all his army in a tumultuous manner. And having preferred Alex inder himself with many great and costly gifts; he gave him also 150 Indian dogs, which were, as was said, of a mixt kind, between dogs and tigers, and of a wonderful strength and courage: for proof whereof, there were four of them presently fer up on an exceeding great Lion, [*Strabo, lib. 13. pag. 700. Elia. Hifor. Animal. lib. 8. cap. 1.*]

Mean while Hephæstion, returned to him, with such companies as he carried out; having subdued countries of the Indians far and near where ever he came: and Alexander thereupon spared not to honour him with all deserved praises, before the army.

Leaving Sophites in his kingdom as he found him, Alexander went forward still to the next nation, where Phegeus was King, and when all the inhabitants there welcomed the Macedons, and Phegeus himself, went out to meet Alexander with gifts and presents; submitting himself wholly to his pleasure: Alexander re-established him in his kingdom, and being royally entertained with all his army, stayed there two whole days.

Upon the third day he departed from thence, and came to the River Hyphasis, <sup>1</sup> Hypanis, which is 7 furlongs over, and 6 fathom deep: and being besides very rocky under water, was very difficult to passe; and being informed by Ptheug: of such things as he desired, he found that on the other side the River, there was a vast Desert of 11 or 12 dayes journey: and at the end thereof, the River Ganges, the greatest of all India: that beyond that there dwelt sundry nations: The Gaugaridæ, all Gogardizæ, and Prasiænæ, all Præsidianæ, all Prasiansæ, all Pharrasiansæ, all Tabrædiansæ, for by all these different names they goe. That the King was called Aggramme, (Diodor. calls him Xagranes,) that his army was 20000 Horse, and 20000 Foot, and 2000 Chariots, and 3 or (as Diodorus saith) 4000 Elephants, all trained up and fitted for the war,

When these things seemed incredible to Alexander, he had further speech with Porus about it: Porus told him, that the force and power of that King and kingdom was indeed very great, and no less than was spoken of: But that the King that now there was, was a base-born thing, and no better than a poor barber (so hated and scorned by his subjects, *Androbalus Autocorus*, who was then but a youth and had not only seen Alexander, but also for a certain fauzy prank played vwith him, was commanded to be put to death, and had died for it, he had not took himself to his heels, as *Julfian*, [2. 4. 1. 4.] tells us, was wont afterward to say, That Alexander misd-but a litle of getting all that country into his hands, for that the King there at that time, was fawnished, to hate, to hate, and to much scorned of his people.

to wickered, to bales, to hared, and to much (sorted) of his people,  
 There Alexander began to confider vnto himself, that his soldiery were all tired out  
 and spent with the length of the warre; and that nowy every man began to look for  
 an end of these dangers, with a reward and fruit of all their labours: for they had  
 now bene eight whole years (for so long it was since he came first to be King) in a con-  
 tinual perillous and laborious warre. And it then fell out wicthall, that for 70 dayes toge-  
 ther, there poured down from heaven, nothing but fearful stormes of rain, with light-  
 nings and thunders upon them; as we read in Diodorus: whereupon, as the same  
 Diodorus saith, to pacifie the soldierys mindes, he gave them leave to plunder a most  
 rich and plentiful country of the enemies, and to take all to themselves. And whiles  
 they were busie at this work, he called together their wives and children, and made  
 there an ordinance, that the wives should receive their monthely allowance in corn,  
 and their children the same wages, that their fathers did.

When

When



When the souldiers were returned home laden with wealth and riches, the King cald them all together, unto whom he made almost a full speech, to request them to accompany him cheerfully to the conquest of the Gangaride, unto whom Cæmus the son of Polienocrates, made an answer in the name of the whole army, and concluded, that they all desired an end of the war. And when the Macedons would in no wise listen to his desires, yet as Ptolomei reports, he went on, and offered sacrifice for a passage over: and when the entrailes portended all direfull things, if he proceeded, he then called together his friends, and such as were the ancientest, and of greatest familiarity with him, and told them first, and afterward declared to all, the army that since all things seemed to be adverse to his proceeding any farther, he was now content and resolved to return.

Yet Pliny, very improbably, will needs have it, that notwithstanding all this, he passed the river Hypanis, and erected altars on the other side thereof, [*lib. 6. c. 17.*] for that which follows in the same place; to wit, *that the Kings own letters do confirme as much*, I conceive that those words refer not to his passing over the river Hypanis or Hypafis, but to that which went before, concerning the order and distance of his removals and journeys from place to place, described and set down by Diogenes and Bæton, his two principal Harbengers, and Camp-masters: For who can believe that Alexander alone, without his army, and without any purpose of going any farther, would offer to passe such a dangerous river as that was, or if he would that the enemy which attended him on the other side, would not have let upon him, and hindred him in his work, especially, seeing that Strabo, [*lib. 15. pag. 700.*] notes that he went no further Eastward, to wit, because he was forbidden to passe the river Hypanis or Hypafis, and Plutarch also tells us, that in his time, the Kings of the Præfians or Pratiens, passing the river westward, worshipped those Altars, which Alexander then set up, and did Sacrifice upon them, after the Grecian manner.

Wherefore manifest it is, that Alexander, dividing his army into several companies, caused 3 altars to be built all of square stone on the further side of the river Hypanis, and not on the further; each of which alters was 50 cubits high, and like to 10 many great towers, and of a greater bulk than towers lie to be of, upon which, having offered sacrifices after the Grecian mode to his gods, he presented them also with games of allsorts, wrestling, and dancing, and sports on horseback: Then made he his Camp three times greater in every respect than it was ever wont to be: his trenches 50 foot broad and 10 foot deep, and of the earth cast up out of the ditch, drew a reasonable wall also, round about the trench: He commanded his foot also, that in their several tents they should set up two bedsteads, each of them 5 cubits high: and the horsemen, that they, besides such beds, should also in their tents make mangers for their horses, as bigge again as at other times; with armies, and horse bits, and other furniture belonging to them, after the same proportion, and to hang them up, and leave them behind them, to abuse posterity, with an imaginary belief of his greatness: concerning the inscriptions and titles of his altars, we may see more in [*Philostratus, his life of Apollonius.*]

These things thus done, he returned by the same way he came to the river Hydartes: which having passed, he came back to Acænes.

There found he this City ready built, by Hephestion, whom he left to do it, and thither he drew such of the neighbouring places as would, and of his mercenary souldiers, as many as were grown unfit for the war, to store it with inhabitants.

Araces, who ruled all in the province bordering upon the kingdom of Abifarus, and the brother of Abifarus, and his associates came to Alexander; and brought him presents, such as were of greatest esteeme in those parts, and 30 Elephants sent from Abifarus; telling him Abifarus would have come to him, had it not been for a sickness which then held him: and when such messengers as Alexander sent to him, at their returne affirmed as much, and that he was sick indeed, he was easily persuaded of the truth of his excuses; and thereupon made Abifarus Governour under himself of that province, and made Araces subject unto him: and appointing what tributes they should pay, offered sacrifice again at the river Acænes.

Having passed the Acænes, he came to Hydapes, where he repaired, by the help of his souldiers, what ever the overflow of that unruly river had demolished in his two Cities lately there built, Nicæa, and Bucephalis: for because that from the time that he went from thence, till his now return thither again, it had done nothing else but raine, especially the Etetian or yearly winds at that season blowing, as Antiochus saith, cited by Strabo, [*lib. 15. pag. 691.*] And so it fell out, that together with that rain, which continued for 70 dayes space, there fell also horrible tempests of thunders and lightnings, as I shewed before out of Diodorus.

Alexander.

Alexander, when he had caused a multitude of ships; what of two, what of three stages high, to be built, and rigged, upon the Hydapes, besides others, for the passage of his Horse and Foot over the river, he resolved to fall down from thence, into the southern Ocean; and for that purpose gathered all the Phænicians, Cypriots, Carians, and Egyptians which followed his Camp together, and put them aboard his ships.

At the same time died Coenus, one of his best, and bolom friends, whose death he much lamented, and caused him to be enterr'd with all honour and sumptuousness, which that time and place afforded, yet not forgetting the speech which he made in the armies behalf, for a return, gave him this biting raunt. That had he known how short a time he had to live, he would never have made so long an oration to that purpose.

Then came to him new supplies out of Greece, as well auxiliaries, as mercenary souldiers, under their severall Commanders, to wit, 30 thousand Foot, and six thousand Horse: bringing with them besides, rich arms, for 25 thousand Foot, and 100 talents in Apothecary stuff for medicines, as Diodorus notes; and Curtius [*lib. 5. cap. 5.*] Memnon also brought him out of Thracia, six thousand Horse, besides those which came from Harpalus, and seven thousand Foot, and 25 thousand arms, in-laid with silver and gold, which he caused to be distributed in the army, and the old ones to be burnt.

Now that Harpalus, which Curtius tells us, sent a supply unto him, was none other, but he, whom Alexander had trusted with the keeping of his tributes and treasure in the city and province of Babylon, and whome he had left, in *trust*, (*his*) his overseer, and Procurator, or L. Steward of all that country, as *Plutarch in Alexander*, writeth, yet left he the rule and government of it to Mazæus, who had delivered it up into his hand; and when he died, Dittamenes succeeded him in that charge. Though Diodorus calls this Harpalus, the President of that province, in his History of [*year 2. 113. Olympiade*] upon which now we are: where he further tells us, that he, hoping that Alexander would never return alive out of India, gave himself over to all kind of intemperance and luxury, (sparing for no cost. And first, saith he, he fell to committing of all manner of whordom and luxury with the women kind of that country, and then laying it on, upon all other sorts of uncleanly and unfeatable delights and pleasures: he made havock of the Kings monies, committed to his charge; and took order for sundry sort of filth to be brought unto him, from as far off as the red sea, and was so lavish in his feasting, and usual diet, that every man cried shame of him, for it, and sent for a noted trumpeter, Pythonice by name, from as far as Athens, and when he died, for another from the same place, called Glycera: whereof Theopompus complained in a letter of his to Alexander, telling him, he spent above 200 talents, in making two tombs for Polynice, when she died, one at Athens, and another at Babylon it self, and that he dedicated a Grove, and an Alter, and a Temple to Pythonice, by the name and title of Venus Pythonica, and that he set up Glyceras statue in brass, at Tarsus in Syria, and gave her leave to have her habitation in the Kings own palace, commanded the people to call her by the title of, and reverence her as a Queen, [*Atheniens lib. 13. cap. 23.*]

The like did Cleander, Sitacles, and Heracon, in Media, all hoping that Alexander would never return alive out of India, and in assurance thereof, fell to plundering of private mens estates, and pulling down of Temples, ravishing the young virgins, of the noblest families, with many other kinds of vilenies upon the goods and persons of the subject; in sum, that the very name of a Macedon grew odious to all nations, for their avarice and luxury in all kinds. But above all, Cleander, who having first ravished a noble Virgin himself, gave her afterward to his slave for his whore, [*Curt. lib. 10. cap. 1. Arria, lib. 6. pag. 147.*]

Alexander, preparing for his voyage into the Ocean, and seeing old grudges kindling afresh between Porus and Taxiles, made them friends again, and linked them together by bonds of affinity, which he procured to be made between them before he went, and then sent them away each to his own kingdom. And for Porus, he not only made him king of all the countries lying between Hydapes and Acænes, as before, but also, of all the free states, which he had subdued between the rivers of Acænes, and Hypanis, which were several nations, and in them, cities above two thousand, as in *Arria*, [*lib. 6. pag. 124.*] others reckon in that space 15 severall nations, and in them, great cities, to the number of 5000, besides towne and villages with them belonging, as *Plutarch in Alexander*. And the truth is, that the region lying between Hydapes and Hypanis, containeth now more than nine nations, but there were therein 5000 cities, every one of them as big as Coos, in Meropis, as Strabo, out of Apollodorus, who wrote of the affairs of Parthia, reports, [*lib. 15. pag. 686.*] who yet in his own opinion thinks, that in this reckoning, he did overfall; saying, *quæ in* (*i. e.*) *it seems, that this number is put a little Hypothetically*, and therefore Pliny draws this number to the citie; which

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he subdued in all India, [*lib. 6, cap. 17.*] in these words. *These who were with Alexander in his voyage report, that in that tract of India which he subdued, there were 9 thousand towns and cities, every one of them as big as Coos, in the compass of 9 nations.* Philippos, one of his company of Nobles attending him, and who was by him made Lord and Governor of a Country beyond the River Indus.

The Horse of the City Nilæa, were sent back : Craterus and Hephæstion, were commanded to march before him into the capital City of Sopithes his kingdom, and thence to attend the coming of the Fleet : Craterus held on, upon the right hand of the Hydaspes with a part of the Horse and Foot, and Hephæstion on the left, with the remainder and far greater part of the whole army, and a hundred Elephants. The whole army at this time consisted of one hundred and twenty thousand men, with those which he brought from the sea coast. And now they returned to him also, whom he sent to levy fresh companies, bringing with them men of divers nations, and diversely armed, [*Arrian, lib. 6, and in his Indica, pag. 181.*] and Plutarch says that at this time he had 120 thousand Foot, and 5 thousand Horse.

Curtius says, that this Navy was one thousand ships, of which Diodorus says, 200 were open, the rest were of the nature of Row-barges, as Diodorus saith. Arrianus, in his Indica, saith he had but 8 hundred in all, some for carriage of horses, the rest of loading of corn and other provisions, but of all sorts, amounting to little less than two thousand.

Ammital of this fleet, was Nearchus, born in Crete, and Euagoras of Corinth Purser to it; but of Alexander's own ship wherein he went, was Master or Secretmaster, one Onicifernus, an Asiatick; and Arrianus in his Indica, sets down the Master of every particular Ship.

This done, Alexander sacrificed to his country gods, and (such other as the Priests advised him to) and among the rest, to Neptune, and to Amphitrite, and to the Nereides or sea Nymphs; and above also the Ocean it self, and to the River Hydaspes from whence he set forth; as also to the River Acesines, into which the Hydaspes falls, and to the River Indus, which receives them both. Also he proclaimed several sorts of Games, of Muffick, and Wrestling, and the like, with Prizes, for such as would put in for them; distributing beasts, for every company to sacrifice by themselves.

In the morning, the army went aboard, to wit, the silver Targateers, and Archers, and such of the Horsemen as were called his nobles or friends, amounting to the number of 8 thousand, not many days before the setting of the Pleiades, as [*Strabo, lib. 15.*] out of Aristobolus sheweth; which falleth much about the end of our Octob. Alexander himself coming aboard, poured out a golden vial of wine from the prow of the ship into the River, calling upon Acesines, Hydaspes, and Indus, all at once. Afterward when he offered to his Progenitor Hercules, and to Ammon, and the rest of the gods, according to his accustomed manner, the trumpet sounded, at his command, to draw down the ships into the water, and to be going, whereupon every man did accordingly; for order was given, how far every barge, how far every horse-lighter, how far every ship of war should steer off from each other, for fear least any should perchance fall foul of any other in their course, and that one should not strive to out sail, or row out another; but keep every one in his rank and order wherein he set forth.

Alexander, going on in this order, came on the third day to the place where he appointed Craterus and Hephæstion to attend him: there he stayed two days, that Philip might there overtake him, with the rest of the army; for he had sent him to the River Acesines, commanding him to march down by the bank thereof; and sent away Craterus and Hephæstion again with directions, what course to hold in their march by land.

He, holding on his course upon the River Hydaspes, which was every where 20 furlongs over at the least, landed his souldiers and went to Sibarus, or country of the Sôbians. Thence, they say, were of the posterity of them, who with Hercules heretofore besieged the Rock of Aornus; and when they could not take it, were left here by him when they were not able to march with him any further: their cloths were nothing but skins of wild beasts, and their weapons nothing but clubs; and although the Grecian manners and fashions were worn out, yet might a man easily perceive some traces and marks of their original among them; But when Alexander pitched his Camp near unto the chiefest City of their country, the principal men of them came forth unto him, and being admitted to his presence, they put him in mind of their first origin, and what reverence they had to the nation of the Greeks, and offered him their service, in what ever his pleasure was, as became men of the same blood with him and his Grecians, testifying as much, by the no ordinary presents which they gave unto him. Alexander received them very graciously, and made them a free State, to live according to their own laws.

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From thence he made a rode further into the country some 250 furlongs, and having walled all the field, came and besieged the chief City of that country.

The Agalastians opposed him, with 4000 Foot, and 3000 Horse, upon the bank of a River: but he passing the River, quickly disfiled and routed them, and having slain the most part, made the rest run into the towns, which having taken, he slew them that were of age, and sold the rest for slaves.

Other inhabitants there were which would needs take up arms too, and were gathered together into one city, to the number of 20 thousand: Into this city also, he brake by pure force; but when they barricaded their streets, and fought upon them from the bartlements of their houses, he was forced to get out again, and left many of his Macedons dead behind him, wherefore in a rage he set fire on the houses, and burnt both it, and most of the people therein, with fire. Three thousand there were which got into the castle; they sued for pardon and had it.

And then returning a shipboard with his nobles, he went with all speed into the countries of the Mallians and Oxydracans: because he was informed of them, that they were two very populous and warlike Nations, and that having carried their wives and children into fenced places, they purposed to abide him in the field, and he made the more haste, to the end he might fall upon them, whilst they were but in their preparatives, and not fully yet provided for him.

Upon the 5 day, falling still down the river, he came to the confluence of the two rivers, Acesines and Hydaspes: where they both meet and make one river, but in a very narrow Channel: and by that means, runs with a most violent and rapid current, and maketh strange whirlpools of water; whereupon many of their ships were bigged, and two of the greatest of them falling foul of each other, split in sunder, and perished with those who were therein. Alexander's own ship, falling into one of these whirlpools, was in extreme danger to have been lost, and he in her. But having gotten a little lower, where the Channel openeth somewhat wider, the stream grew calmer; and the ships coming to the bank on the right hand, found a safe harbour to ride in, under a bank which running out into the river, brake the violence of it, and so had they leisure to draw their ships on land.

The King set up altars upon the banks side, and sacrificed to his gods for escaping so grand a danger: and then marched 30 furlongs further, into the country, and falling upon the natives, that would not submit unto him, he charged them once, not to help the Mallians, and so returned to his ships again; and there found Craterus, Hephæstion, and Philippos came with their several Armies, and ready to attend him.

The countries of the Oxydracans and Mallians lie between the place where the Hydaspes falls into the Acesines, and that where they both together fall into the river Indus, as Arrianus in his Indica teacheth us [*pag. 171.*] They were wont to be always in war, each against other; but now Alexander, a common enemy to both, coming on, made them friends: for a further confirmation whereof, they gave ten thousand virgins each to other to be cross-married; their foot were in all 80 thousand; their horse, 10 thousand; besides 7 hundred chariots; Curtius saith 9 hundred, [*Justin, lib. 12, cap. 9.*] and Orosius [*lib. 3, cap. 19.*] give unto these Mandri or Ambri, and Sabracans, and Subagrans, and Sugambrians, for by all these names, the Malli and Oxydracans (who in Diodorus are also corruptly written Syracusians) in divers editions go, 60 thousand horse.

The Macedons, who thought they had been past all dangers, and looked for no more fighting business, when they now saw themselves engaged in a new war, with more fierce and warlike Nations, than any they had hitherto met withal in any part of India struck (as they were) with a sudden fear, began a fresh to murmur and mutiny against Alexander; but he by a faire Oration which he made unto them, pacified them, and made all well again.

Commander in chief of all this army of the Natives, was a man of approved valour, chosen out of the Oxydracans: and he pitched his camp at the foot of a hill, making store of fires that he might make his army thereby seeme the greater, and making alwayes great shouts and noises, after their country manner to terrifie the Macedons, if it might have been. But the next morning Alexander, full of hope, and all assurance of victory, encouraged his souldiers, and took the field against them: when upon the sudden, the enemies, whether for fear, or whether upon some falling out among themselves, ran all away, left the field, and betook themselves to the mountains and woods, which because the Macedons could not overtake, they therefore fell to the rifling of their Camp.

Alexander having rigged his Navie, sent Nearchus with it, down the river into the country of the Mallians, charging him to be there 3 daies before the army, and passing the Hydaspes, commanded Craterus, who was on the right hand of the Hydaspes, to take

take charge of the Elephants, and of Polyperchon's Brigade, and his Archers on horseback, and of Philips Regiment. He willed also Hephæstion to go 5 days march before him; and Ptolemy, to come 3 days journey behind him: that whosoever escaped Hephæstion, might be sure to fall into the hands of one of them two. But commanded them that went foremost, when they came to the confluence of Acefines and Hydræotes, which was the utmost bound of the Mallians, as the confluence of Acefines and Hydaspes was of the Oxydracæ, there to stay and attend his coming, and till Cræterus and Ptolemy's armies were come in and joyned to him.

Himself taking with him his Regiment of silver Targeteers, and his Squadron of Agrians, and Python's brigade, and all his Archers on Horseback, and one half of his fellow Cavaliers, went through a sandy thirly country into the Region of the Mallians, to set upon them, before either the Oxydracæ could come to help them, or they the Oxydracæ.

Now the first day he encamped near a little river, distant from the Acefines, some 100 furlongs, where, having rested himself a while, and his army, he commanded every man to fill what bottles he had, with water, and then put on again; and in the remainder of that day, and the night following, marched 400 furlongs, and in the morning, lighted upon a great many of the Mallians, who, because they conceived, that surely he would never come over that dry and thirly wilderness, were walking abroad idly with out the city. The most of them he slew, the rest ran into the gates, and there lockt them up; then caused he his Horse to surround the walls, instead of a trench, till his foot came up.

But so soon as they were come, he presently dispatched away Perdicas, with his own, and Citus his Horse, and with the Agrians, to besiege another town of the Mallians, where he understood, that many of the Indians were gathered together, willing them to keep them in; but not to make any assault, till he came openly to take care that none gat out, to carry news into other parts, that he was come into the country, and then began he to make his approaches, and to assault the city, which he say be-fore.

Having slain many of them in the assault, the rest left the walls, and fled to the Castle, and that being also taken, he slew therein two thousand men.

Perdicas, coming to the city, which he was commanded to besiege, found all the birds flown; and because he found that they were but newly gone, he followed after them, with all the speed he could make: all he overtook he slew: the rest escaped into the bogs, and fenrick places, and there saved themselves.

Alexander, having rested and refreshed both himself and his army, a while, removed in the first watch of the night: and having made a long march that night, at break of day came to the river Hydræotes, where he found that many of the Mallians were already passed over; the rest he set upon, as they were passing, and slew them every man: then himself passed the river with his army, and overtook such as were gone before; and of them he slew many, and took other prisoners: Nevertheless, most of them got away into a city, very strongly situate, and well fenced with works.

But when his foot came up, Alexander sent Python against them, with his own, and two other Regiments of Horse, who at first onset, scared them into the Town, and took it; and made all that had fled thither, and were not slain in the taking of it, slaves: which done, Python returned to the Camp.

Then led Alexander his army against a City of the Brachmanni, whither he understood that the Mallians were fled: and as soon as he came, besieged it round with his Squadrons very thick. The souldiers forthwith left the walls, and fled to the Castles, which taken, the inhabitants, some set their own houses on fire, and threw themselves into it: others would sell their skins, as dear as they could, and died fighting: there died in all five thousand of them, few came alive into the enemies hand.

Alexander stayed there one day, to give his souldiers breath, and the next day he marched against other Towns of the Mallians: all which he found, to have left their cities, and fled to the woods and mountains: there also he spent one day.

The next day he sent Python, and Demetrius, Captain of a Regiment of Horse, back to the river side, to whom he joyned also, certain other Troups, and Companies, requisite for the service he employed them in, willing them, if by the way, they chanced to light upon any of those, who were fled to the woods, if they submitted not, to kill them; whereupon they slew a very great many, as they passed.

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Himself marcht against the Capital City of the Mallians, to which, as he understood, many others had retired themselves. But even this great city also, hearing of his coming, abandoned the place, and fled, sc flying over the river Hydræotes, there put themselves in battle array, upon the high cliffs of that river, as if they would there stop his passage. Alexander followed them instantly with his Horse, commanding his Foot to come after; but when he was in the midst of the river, the Indians forsook the place, and though in good array, yet ran away: whereas yet they were not fewer in number than 50 thousand, and Alexander seeing them in a strong compacted body, yet having no Foot come up to him, offered here and there, and every where to charge upon them; but thought it no discretion to engage in a fight against them.

But so soon as the Agrians, and other well-ordered Squadrons, and the Archers came, and the main battel of the Foot, were now in sight, the Indians took them to their heels, and ran away all to the next fenced City. Them Alexander pursued, and slew a many of them; and when they were there, Alexander presently surrounded the City with his Horse before the Foot came up.

Demophon a Southlayer, having speech with Alexander, told him, by certain signs and prodigies by him observed, that there was some great danger towards him; and withal desired him to forbear, at least to defer the siege thereof. The King reviling him with threatened words, for disheartning the souldiers while they were in action; and dividing his army in two parts, took one to himself, and gave the other to Perdicas, and both together went to scale the wall: which burnt the Indians not enduring, left their stations on the wall, and fled all to the Castle. Alexander with those about him, brake open the first gate himself, and got into the City, and began to set ladders against the Castle wall: And when he saw his Macedons not come on so roundly, as he wished, he took a ladder himself and set against the wall, and gat upon the top of it. Penteles, bearing the target, which he borrowed out of the Temple of Minerva in Troy, and which in all encounters he ever caused to be born before him, followed, and after him Leonatus, one of the Squires of his body, upon the same ladder, and Abreas (one of the *Διπολίται* or Dupliarians: i. e. of that order of Knights or Esquiers, who had double pay or allowance) upon another. And then the silver Targeteer, hearing of the danger the King was in, strove to set up the ladders so thick, that they brake, and so all came tumbling to the ground, and thereby both lost themselves, and hindered others from getting up that would. [See *Appianus* toward the end, lib. 2, *Bell. Civil.*]

Alexander, who was shot at on every hand, from the towres, adjoining, (for no man durst come to handy-blows with him upon the wall) leapt off the wall down into the Castle yard, and letting his back to a wall there, slew sundry that came to assault him, with his own hand; and among the rest, the Captain himself of the Indians, which came boldly on upon him: so that afterward none other durst come near him; but all set themselves to shoot him a far off.

Mean while Penteles, Leonatus, and Abreas, leapt down the wall into the yard after him, and came to his rescue; of which Abreas, shot thorough the face into the head, died upon the place. And Alexander himself (as Ptolemy reporteth) received to great a wound in the breast, that his very breath came forth at it together with his blood. Penteles, who interposed, with Minerva's buckler in his hand, and Leonatus, who took in his own body the blows which were meant to him, were likewise fore wounded: and little wanted it, but that Alexander himself, had there poured forth his soul, together with his blood. And all agree, that Penteles defended him with his Palladian buckler: whence *Pliny* call him, [lib. 34, cap. 8.] the preserver of Alexander the Great. Concerning Leonatus, and Abreas, the Dupliarian; all do not agree: but that Ptolemy the son of Lagus, was at the rescue of him, Chitarchus and Timogenes, and Pausanias in his *Attica*, do affirm: which yet himself denies, and says, he was not; and that all that while he was in fight with the enemy all elsewhere: So great saith *Cicero*, was the carelessness of those old Historians in writing, or which is as bad, call-nesse in believing.

The Macedons at last breaking into the Castle, put every man therein to the sword, not sparing man or woman, old or young, and brought the King out upon their targets, living or dead, they knew not well whither. The cure of his wounds was more grievous, than the wounds themselves: but enduring the paine, he came at last to have hope of life again: which yet the army could hardly be brought to believe, it having been once bruited abroad that he was dead of his wounds. Wherefore so soon as possibly he could, he caused himself to be carried to the River side, from thence to fall down in a Barge to the place where his army lay, which was at the confluence of the Hydræotes with the Acefines, where Hephæstion was, commanding the army, and Nearchus the Navy; so soon as he came on land, he admitted the souldiery to kiss his hand,

hand, and refusing his litter, gar upon his Horse, to be seen of all, and then alighted and went a foot to his pavilion.

The King having his wounds cured in seven days space, though not yet healed, hearing that the Indians were perwaded of his death, caused two Barges to be joyned together, and upon them his Tent Royal to be spread; open on every side, to be seen of all thereby, to stay the report, that went among his enemies, that he was dead; and from thence went down the river, giving order, that none should come near the barge, he was in, for fear of thogging his weak body, with the beating of the Oares: and so on the fourth day, came to a country, deserted indeed, by the inhabitants, but plentifully stored, with all manner of provisions, both corn and cattle, wherefore that place pleased him well, to stay at, and refresh both himself and his army in.

Nearchus the Ammiral, reporteth, that his Nobles blamed him, for doing the office of a souldier, rather than a King or Captain in the army, and when he grew angry thereat, and shewed his dislike by his looks; a certain old Bactrian pleaded him again, by reciting an old Iambick verse, to this purpose, *That he who would do any great thing reason was, he should suffer something too.* And indeed, *Curius* [lib. 9. cap. 12.] mentions an oration uttered to him by Craterus, in the name of his Nobles, to the same purpose, with his answer therunto: wherein, shewing that a man can never want matter to win glory by: *After the ninth year, (saith he) of my reign, and twentieth of my ages, do ye think it possible for me to be wanting, to my self in advancing my glory, which I have ever addicted and devoted my self unto?* for so Craterus brings him in speaking, whereas yet in true point of Chronology, this was the tenth year of his reign (which agreeth well enough with this saying) though the 30 of his age.

While the King stayed here many days; all which he spent in the full curing of his wounds, and in encreasing the number of his ships; the Grecian souldiers which he had planted in certain Cities of Bactria, and Sogdiana, which himself had there built, to the number of about 3000 men, partly because they took courage, upon the news of Alexander's death, fell off from the Macedon government; and having killed some of the chief of their own country men, began to take arms: and seizing on the Castle of the City Bactra, which was not so carefully kept, as it should have been, drew the inhabitants to joyn with them in this revolt; chief in this conspiracy, was one Athenodorus, who also assumed to himself the Title of a King, not so much out of a desire of any sovereignty, as out of a purpose he had, to draw men thereby to follow him in his return to Greece. But there was one Biton or Bicon, a Grecian likewise, who out of a grudge and envy, which he bare him hereupon, invited him to a banquet, and there, by the hand of one Boxus, slew him. The next day this Biton called a company together, and there perwaded some, that Athenodorus would have killed him: others there were, who thought it was nought else but a meer rogery of Bitons, and they quickly drew others to their belief: whereupon they all took up arms, ready to have slain him, if they could; but the chief among them perwaded the rest, and so all grew quiet again.

Biton, having got out of these bryers, fell to practise the destruction of those who had saved his life; which they perceiving, laid hold on him, and Boxus both. But Boxus they put instantly to death: Biton they purposed to have first to the Rack; and now they were ready to fall to work with him: when upon the sudden, the Grecians, like men out of their wits, rose all in arms, no man knew why; whereupon they forbore Biton, for fear of a rescue by the multitude; and he all naked as he was, fled to the Grecians: and they seeing what case he was in, and ready to be racked, changed their minds, and rescued him from the danger he was in.

Mean while, the Mallians, that were left, sent their messengers to Alexander, to yield up all the nation to his mercy; and in like manner from the Oxydracans, came the Captains themselves, and chief men of every City; and with them, one hundred and fifty of the principall of the whole nation, giving up the whole Country into his hands, Alexander willed them to send him one thousand of their principall men. *Curius* saith, 2500 horse, which he might keep by him, either as hostages, or as souldiers to serve him, till he had ended his war with the Indians.

Then invited he all the principall men, and petty Kings of these nations, to a feast, where he caused one hundred golden Beds to be set, at a reasonable distance each from other: every of those beds was enclosed with Curtains wrought of scarlet and gold: in which feast was set out to be seen, what ever the old luxury of the Persians, or new flagellations of the Macedons, both jumbled together, could afford.

Dioxippus the Athenian was at this feast; of whom *Pliny*, [lib. 35. cap. 11. *Athena*, lib. 6. cap. 6. *Elian*, lib. 10. cap. 22. and lib. 12. cap. 58. and *Plut.* in his book of *Curiosities*] make mention: Dioxippus, I say, a famous Champion, and one whom the King, for

for his great strength of body, and courage of spirit, made very much of: and one Choraugus Macedon, a man of mighty strength likewise, and who had, in many a fight, given great testimony of his worth. This Choraugus being in drink, would needs challenge Dioxippus to a single fight. And the next day Dioxippus stark naked, and all over anointed with oyl, came into the list, having nothing but a truncheon, and a cloak for his armes, and there clofed with the Macedons, who came in armed, with sword and buckler, and pike, and javelin, and laid him at his foot.

The Macedons, and Alexander himself, took this for a fowle flur and disgrace, put upon the Macedons nation, in the sight of these Barbarians, and repined at it: and shortly after, at another feast, there was a golden cup missing, and the suspicion of stealth thereof laid upon Dioxippus; the indignity whereof, wrought to far upon him, that returning to his lodging, he there wrote, and left a letter for Alexander, and then flew himself.

Alexander shipped his horses, and of his fellow Cavaliers some 1700, and of others, as many, and 20 thousand foot, and went not far upon the Hydracots, before he came to the confluence of it, and the Acesines: and then falling down upon the Acesines, came at length to the confluence of the Acesines with the river Indus, and there he stayed with his Navie, till Perdicas came to him with the body of the army: having by the wayes he came, subdued the Abasteniens, who were a free state among those Indians.

While he there stayed, there came to him, other ships of 30 Oares a piece, and certain ships of burthen, which had been newly built in the country of the Xathri, another free state in those parts: and Embassadors also, from the Osiadians, a free state likewise, all submitting to him.

Likewise the messengers of the Oxydracans and Mallians, returned to him with presents, among which, besides some small quantity of linnen cloth, there were 1000 Indian targets, and 100 talents of Steele, and Lions of a vast bignesse, and Tigers, all brought to hand, and tame: As also the skins of huge Lizards, and Tortoise shells: There were also 300 Chariots, and 1030 horses to draw them: four for every Chariot, as we read in *Curius*, [4. 9. c. 15.] *Arrianus* saith also, that they sent him 3 thousand men for hostages; the bravest and goodliest men they could find among them; with 500 chariots, and men in them to fight, over and above what Alexander had required at their hands; adding, that Alexander accepted their Chariots, and returned their hostages home again.

Alexander commanded them to pay him such tribute as they formerly paid to the Arachosians, and let Philip to be their Sattapa or Governor, his government to extend to the confluence of the rivers, Indus and Acesines, and no further: so that we can hardly believe *Plutarch*, where he saith that the extent of this Philip's government was thrice as bigg as *Porus* his kingdom, especially if it were so bigg, as he himself delivers it to have been. But Alexander left unto him, for a guard of that Province, all the Thracian horse, and such companies of foot as he thought fit and requisite for that purpose. Moreover he caused a City to be built at the confluence of those two rivers; supposing it would quickly grow very populous, and of great renown, and therefore caused Docks, for the building of Ships, to be there made, in great number.

At that time came to him Oxyartes, father unto Roxane, whom Alexander had married, and was by him acquitted from all suspicion of having any hand in the revolt of the Grecians that were in Bactria.

Afterward Polyperchon was sent to Babylon with an army, as in *Justin*, [lib. 12. cap. 10.] and Craterus was commanded with a great part of the army that was left, and the Elephants, to march down on the left hand of the bank of the river Indus, because that seemed the easier way for the Corileeters to go, and the bordering Nations were no surer to him, than need was; and then himself, with some choice companies, took ship, and set forward toward his so long intended journey to the Ocean: and it is said that he went never a day lesse than 600 furlongs: and yet was full five months in going with some odd dayes over and above, [*Plin.* l. 6. c. 17.]

In this voiage of his down the river, he first came to the country of the Sabracans, or Sambellans: This was a Nation; inferior to none of all India, both for number, and warlike sense of men: and was governed by a popular State, throughout all their Cities. These, hearing of the coming of the Macedons, presently armed 60 thousand foot, and six, or (as *Curius* saith) eight thousand horse, with five hundred Chariots; and let over them, to command, three most expert Captains. But the Navy coming upon them (of which more is to be seen, besides *Curius*, [lib. 9. cap. 15.] in *Pliny*, [lib. 19. cap. 1.] they took a fright at the strangeness of the sight, and calling withal in their minds, the same and invincible glory of the Macedons, took advice of the old men among them, who for the avoiding of so imminent a danger, advised them to submit where-

whereupon they sent messengers; and gave themselves up wholly into his hands: whom he graciously received: and they again bestowed on him, besides other gifts, honours also bestowing a demy God.

Four days after he came to a Nation, which lay on both sides the River, which were called, Sodrans (or Sogdians, as in Arianius,) and Massians: and received them likewise to grace and favour as he had done the former. And here, upon the bank of the River Indus, he built another Alexandria: and chose out a thousand men to people it, and made havens for Merchants, and docks for shipping; and there he cured such of his ships as had any wayes been bruised: And made Oxyartes, his father in law, and Pithon, Governours of all the country from the confluence of the Acelines and Indus to the sea: adding thereto also, all the sea coast. But himself falling still down the River, came so speedily into the country of King Muficanus, that he was there, before Muficanus ever heard that he was coming: Wherefore not knowing what else to do, he forthwith went out to meet him, presenting him with the choicest gifts that India did afford, and in special, with all his Elephants; and gave up himself and all his whole kingdom into his hands, craving pardon for that he had done it no sooner. Alexander pardoned him that offence; and wondering both at the country it self, and the city there: of which we may see more in Strabo, lib. 15. pag. 694. and pag. 701. which he collected out of Aristobolus, and Onesimarus, restored him to his kingdom, as he was before.

Here he heard the complaints brought against Tiriole, *al.* Tirysse, whom he had made Governour over the Parapamida, with his accusations face to face: and finding him guilty of many acts of cruelty and avarice committed by him, he put him there to death, and gave that Government to his father in law, Oxyartes.

He commanded Craterus to build a Citadel or Fort, upon the City of Muficanus: which was dispatched before he went from thence, because he saw that plat fit to serve for a bridle in the mouths of the neighbouring nations, to keep them in order with.

From thence, with his Archers and Agrians, and all the Horse, which he had a ship-board, he came to another Nation of the Indians, called Praestans, and marched against their King Poricanus, *al.* Oxyanus, because he neither came himself, nor sent Ambassadors unto him: and took two of the greatest Cities that he had in his Dominions: Poricanus himself was in one of them, which Alexander took the third day of his siege thereof. But Poricanus flying into the Castle, sent Ambassadors to treat of conditions: but ere ever they came to his presence, two great panes of the wall fell flat down to the ground; by the breaches whereof the Macedons flew into the Castle, and when Poricanus with those few which were with him stood still upon their guard, they were all presently put to the sword: The Castle was pulled down; all in the town were sold away for slaves: the spoils thereof given to the souldier, only the Elephants Alexander took, and carried away for himself.

Diodorus says, that Alexander first gave those Cities to be spoiled by his souldiers, and then let fire on them; and after that went and took in all the rest of his Cities and Towns and destroyed them: and thereby struck a terror into all the neighbouring Nations; and that the rest of the countries hearing of his approach onely, presently sent, and yielded themselves unto him, without the least resistance, as Arianius writeth.

After this, he entered the country of the Brachmanes, where Sambus, *al.* Sabus, or Samus, as Curtius, *al.* Sabbas, as Plutarch, *al.* Ambigerus, as Justin, *al.* Ambiras, as Orofius calleth him, was King: of whom Alexander had been told that he was fled away: but when he came near his chief City, called Sindomana, *al.* Sindonalia, he found the gates set wide open to him, and Sambo his servants came forth to meet him with money and Elephants to present unto him, telling him vvaithal, that Sambus was fled indeed; not out of hostility to him, but for fear of Muficanus, whom Alexander had let go and pardoned, and for that there was mortal enmity between them two.

Alexander having taken in, this and many other places, went and by force took another City which had fallen off and revolted from him: and put to death many of the Brachmanes who had been the occasion and authors of it. For by their instigation it was that Sambus, who had but lately submitted to him, and the Cities of his subjection, had revolted from him. Curtius says, that Alexander took the City, by undermining the wall; and that the natives stood amazed to see men rise out of the ground in the midst of their City.

Clitarchus, cited by Curtius, saith, that there were eight, or rather (as Diodorus with others have it) 80000 men slain in that country: and a multitude of others sold away for slaves. These plagues therefore the Brachmanes suffered: the rest, which simply submitted to him, and craved his pardon, had no harme: And King Sambus,

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getting away as farre off as he could, with thirty Elephants, saved himself.

Alexander got into his hand, to the number of ten, of those which were called Gym-nopolitae, who had principally persecuted Sambus to flee away: and had caused much trouble to him and his Macedons; to these he propounded certain hard and obscure questions, threatening to hang them every man if they did not resolve him; those questions of his, with their answers upon them, Plutarch sets down in the life of Alexander, where he also tells us, that having heard them, he dismissed them, with many honours beaped upon them for their pains.

Muficanus in this interim revolted, and Pithon with an army, was sent against him: who setting upon the cities of his subjection, destroyed some, others he put Garrison in, and built citadels or Castles, for a yoke upon them. And having taken Muficanus, and brought him alive to Alexander, he caused him forthwith to be crucified in his own kingdom, and as many of the Brachmanes as had put him on to that revolt.

Alexander, coming back to the river Indus, where he had commanded his Navy to attend him, fell down the river again, and came to a City called Harmatelia, belonging to Sambus and the Brachmanes: And when the inhabitants (trusting in their own strength, and situation of their city) shut gates against him, Alexander commanded 500 of his Agrians, to go clove under the walls, with their arms; and if the townsmen sallied out upon them, to retreat: Three thousand fell out upon the 500, who according to direction, fled back, as if they had been afraid, and the enemies pursuing them, tell unawares upon other companies, which were laid of purpose for them; and where Alexander himself in person was: there were they forced to fall to a new fight, where in there were 6 hundred of them slain upon the place, and 1000 taken, the rest fled, and kept them clove within the walls: But of the Kings side there were many grievously wounded, and in danger of death therewith: for the Indians had poisoned the heads of their weapons, with a deadly poyson; and whereas among other, Ptolomei the son of Lagos, was in like manner wounded, and was ready instantly to die thereof, it is said that Alexander in his sleep saw an herbe, which was a present remedy for that kind of poyson, and that herbe squeezed into drink and taken, presently recured him: whereupon others also made use of that medicinale herbe, and recovered. It is most likely; that some or other, who knew the virtue of the herbe, acquainted Alexander with it; and then flattery made up the rest of the fable, for his honours sake, saith Strabo, [lib. 15. pag. 723.] who yet relates this as done among the Oris, at whom we shall speak anon.

When as therefore, Alexander now let himself to besiege Harmatelia, being a strong and well fenced city, the inhabitants came all forth to him and humbly begged his pardon, submitting themselves and their city, and all to his mercy, whereupon he pardoned them.

Morris King of Pattalena, the next bordering countrey therunto, coming to Alexander, put himself and kingdom wholly into his hands: whereupon Alexander had freely restored to his state again, he gave order withal to have all things necessary provided for his army.

Alexander commanded Craterus to take with him the Regiments of Attalus, and Meleager, and Antigens, and some of his Archers, and some also of his allies, and Macedons, which were grown unserviceable, and to carry them into Macedon, by the way of Caramania, through the countreys of the Aracoti, and Zarangi, or Drangi: the rest of the army, some were led by Hephastion on the one side of the river Indus and the darters on horseback, and the Agrians, by Pithon on the other: who had also in charge, to provide inhabitants, for the cities which he had built, and that if any new commotions were raised in those parts, he should settle matters there, and that done, should come and joyne with the rest of the army at Pattala.

And when Alexander had now sailed down the river three dayes journey, word was brought him, that Morris, and a great company of the Patalenians with him, had left the city, and were fled to the mountains and woods: whereupon he made all the haste thither, that possibly he could.

Strabo, [lib. 15. pag. 691.] tells us out of Aristobolus, that Alexander came into Pattalene, about the rising of the dog-star; having then spent full ten months, in his navigation, for that he set forth but very few dayes before the rising of the seven stars: so that Alexander arrived in Pattala, about the end of our July, having been in this navigation, ever since the beginning of the tenth month before, hereby it appears, that going still down the water, along the Hydaspes, Acelines and Indus, he had spent full nine months, as appeareth in this point was not very exact, where he tells us, that *ἡ δὲ πλοὺς αὐτοῦ τὴν ἑβδόμητον ἡμέραν, κατὰ τὴν ἑβδόμη ἀνέστη* (i. e.) His passing down the Rivers to the sea took him up seven months time.

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Alexander coming to Patala, found the city and country thereabout void of all inhabitants, though he there found great store of flocks and herds of cattle, and corn in great abundance left. But he presently did patch away the nimble soldiers which he had to overtake those, who were fled away; and ever as they took any, they lent them away to overtake the rest, and to plunder them to return; promising them all security, and fruition of their estates in manner as before, both in City and Country.

Then commanded he Hephæstion to build a fort or citadel upon Patara: others he sent into a Region of theirs which was altogether destitute of water, to dig wells, thereby to make it more habitable: but some of the natives fell upon them, and slew many of them; yet having lost many of their own also in the fight, the rest fled all away to the Woods and Mountains: and Alexander, hearing of what had befallen his men, sent more to join with the former, and so to go thorough with the work begun.

Alexander dealt with Nearchus, his Ammirato, to come along for fear of the sea, to let out from the mouth of the River Indus, and to come forth till he came to the Persian gulf, and to the mouth of the river Euphrates and Tigris: as Arianius in his *Indica*, reports out of Nearchus his own writings, [pag. 182.] *Making, saith Plutarch, Nearchus Ammirato of the Fleet, and Oniscritus chief Pilot of it.* Whence it is that Arianius writes, *That he was Pilot, and Oniscritus his Pilot, and that he was Nearchus: (i. e.) Pilot, as Oniscritus lib. 6. pag. 124.* relates him, and *Fleet lib. 6. cap. 22.* renders him, *Præfectum classis: (i. e.) Commander of the Fleet* [But Strabo, lib. 15. pag. 781.] more rightly terms him *Ἀρχιπλοῦτος: (i. e.) chief Pilot:* See [Arria, lib. 7. pag. 162. and in his *Indica*, pag. 191.]

At Patala the River Indus parts it self into two great arms ; both which keep the name of Indus till they fall into the Sea : making between them an Island of a three-square figure, or a  $\Delta$ , which from the city is called Paalene, bigger than Delta in Egypt. Onesticus tells us, that every side of this  $\Delta$  or triangular Island, is 2 thousand furlongs in length. But Aristobolus says, that the basis it is (i. e.) the side next the sea, and where both the Rivers fall into it, and make a marshallland, either side of this Island, is not above 1000 furlongs: But Nearchus, and after him Arianus, faith, 1800, and Pliney faith, that it is 220 miles in length, [Sirrabo, lib. 15. pag. 701. Plin. lib. 6. cap. 21. Arria, lib. 5. pag. 103. and lib. 6. pag. 135. 137.]

Alexander, purposing to fall down to the sea, by the right hand channel, made choice of the twelfth ships he had, all of two decks high; and all his galleies of 30 oares a piece, and some nimble bargues, and such guides as best knew the River, and so set forward; willling Leonatus with a thousand Horse, and some 8 thousand Foot, to keep along with him; by the bank of the River.

The morrow after that he let forth, there arose a mighty tempest, and the wind and tide coming cross'e each to other, raised a huge billow upon the River, so that his ships fell foul each of other; whereby most of them were bilged, and many of the 30 or thereabouts a piece were quite split therewith, before ever they could get to an Island, which lieth in the middle of the channel.

There was Alexander forced to stay a long while, both to build him new vessels instead of them that were lost, as also for that those which were taken in, as guides upon the River, were all cut off. And when he sent to get others, he could find none and so they were forced to go and do as well as they could without them. And now they had gone a hundred furlongs, when the Pilots all agreed, and told Alexander that they were weary of the sea; and that therefore certainly the Ocean could not be far off. He thereupon sent some to a land, and to take up some of the country people; out of whom he thought something might be learned. They searched their cretes and cottages for long, that at last they found some people in them; whom they asked, how far they were from the sea: and they answered, that they knew not what the sea was, nor ever had heard of any such thing; but, that, if they went on, in three days journey they should come to salt water, which, marred the fresh.

ney they should come to halt watef, which tharred use thar  
Arrianus tells us, that certain Macedons, being for a land, lighted upon some Indi-  
ans whom Alexander from thence forward used for his guides upon the River. But  
when they came where the river opened to the breadth of 200 furlongs, (which is the  
greatest breadth thereof) and the wind blew very strong off the sea, they were fain a-  
gain to thrust into a creek, and harbour, which his guides directed him to. But Cur-  
rius faves, that when upon the third day he came, as he was foretold he should to brackish  
water; he there found an other Island in the River, where they observed that the ships  
went not to fall, as they were wont to do, because the tide met them, and turned back  
the River upon them.

Whiles they lay there at anchor, and some went a forraging, they fell into a new danger, for there came in upon them a mighty tide (which to this day is usual in Cam-  
bay, where this river of Indus emptieth it self into the sea) and overflowed all the Coun-  
try thereabouts, only the top of some Hillocks, like so many little Isles, appearing above  
water:

water : to which, leaving their Boats, they for safe-guard betook themselves ; and when the fea was gone, up again, and the land lye dry, as it was before, then their ships, as they found one longed fell forward upon their noses, others fide-long, from the fide of a bank, where they stuck; and when the next tide came in, those ships which stood upright upon their keels, in the mu-<sup>lti</sup>, floated presently, with the rising of the water, and had no hurt; but such as lighting on hard ground, when the fea was gone out, were fallen all along; those, upon the returne of the tide, were there right driven one against the other, on beaten and broken all together upon the shore.

All which being repaired, as the time and place would permit, Alexander sent away two Barques down the river to view the Island, which the guides had told him, he must conquer, if he would sail out into the Ocean; That Island the natives called *Cut-ta*. Alexander himself, Scillusin, and others; Philutcin. And when they brought him back word, that the Island was large, and had in it, very commodious ports, and store of fresh water, he commanded the whole navy, to make for that Island; himself with some choice vessels, went further to discover whether at the mouth of the river, there were no bar, but a safe passage out into the open Ocean ; and having now gone some two hundred furlongs, he espied yet another Island, lying further out in the open Ocean.

Then returned he to the former Island lying in the mouth of the River, and coming on shore, at a certain foreland thereof, he there offered sacrifices, to certain gods, such as, Jove, Juno, Jupiter Ammon commanded me to sacrifice unto. And the next day he sailed to another Island, lying out in the fame Ocean, and there offered other sacrifices, and to other gods, and in another form and fashion, than formerly he had done; laying still, that what he did, was by the direction and command of Jupiter Ammon, and so sailed quite and quite out of the mouth of the river Indus, into the vast Ocean, and there having sacrificed certain Oxen, on shipboard to Neptune, threw them over board into the sea: whereunto he addeth also, a drink offering, and having powdered that first into the sea, he threw a golden vial, and sundry golden goblets after it, with thanksgiving, into the Ocean; and praying that, whereas he had a purpose to send Nearchus into the gulf of Persia, he might safely there arrive, [Artianus lib. 6. pag. 136.]

<sup>130.</sup> *Justin* [lib. 12, cap. 10.] reports, that having returned with a faire tide, to the mouth of the River Indus, he there, in memory thereof, built a new City called Barce; and erected certain Altars upon the place, and *Curtius* [lib. 9, cap. 16.] saith, that at midnight, he put forth with a small company of ships, with the first of the Eb, and went quite out of the mouth of the River Indus, four hundred furlongs into the open Ocean; and so having done there what he intended, and sacrificed to the gods of those seas, and land adjoining, returned to the rest of his Navy: and Diodorus Siculus, that he went with some of his familiar friends, out into the main Ocean; and lighting up in two little fires, offered there a magnificent sacrifice to the gods: and that withall, he cast a multitude of golden cups, and of a great price, with drink offerings into the sea: and in the end, having there erected certain altars, in honour of Tethys, and Oceanus, supposing that now he had finished his intended voyage into the East, returned with his navy up the River, and that in his returne, he came to a goodly and famous City, called Hyala, whose government was much alike to, or rather, all one, with that of Lacedæmon.

For there were in it, two Kings of two several families, succeeding always in a line, and had the administration of the wars, but the chief ordering of civil affairs, was in the Senate, and supreme council of state.

Alexander returning to the Patala against the stream, found there the Castle, or Citadel, ready built, according to his directions given; and Pitbon returned with his army, having done all that he went about: and whereas he purposed to leave a part of his navy, at Patala, (which city retains the fame name, among the Indians of Cambais, to this very day) where the River Indus severs it self into two channels, he gave Hephæstion, the charge of making there the ports, and docks fit to receive it.

Mean while he made another journey to the Ocean, by the channel on the left hand of the fame River, to try which of the two channels was the best, and easiest to pass in a small Boat; and so when he had again seen both, he returned back to the City. And near by, or so much farther from the City as he pleased, he caused to be built a very outlet of this second Channell, he found a certain lough in it, which is made either by this River diffusing it self, into a larger space, or by waters which fall in there, from other parts, and make the River more spacious there, than in other parts; and to look like an arm of the sea: there he left Leonatus with most of his army, and with all his lesser sort of ships; and himself went forward, with his ships of 30 oares a piece, and of two tite of oares: and having gotten quite out of the River on that side alio, failed again out into the vast Ocean, and found by experience, that that was the more common



dious channel of the two, to drive a trade by, to Parala. And then going a shoar with certain Horle, he made three dayes journey along the sea coast, and having considered of the coast all along, where he had sailed, he caused wells to be digged in sundry places, for fresh water for his Navy, it need should be, [ *Arria, lib. 6 pag. 137* ]

The next day after his return out of the Ocean, Curtius takes, that he came up the River, to a certain lough of salt water : which purfundry of them, to a great inconvenience, whiles they went into it, not knowing the nature of it; for it drew a scab upon them, and the fame infectious also unto others ; yet they quickly found an oyl, which cured it : which if it were the fame lough, which I mentioned before out of Arrian, then is all this History to be referred to Alexanders latter return from the Ocean, which no author mentions, save only Arrianus.

which no author mentions, save only Arrianus.

Alexander at his second return to Patala, sent a part of his army to dig thofe wells by the sea fide: charging them withal, as soon as they had done, to return to Patala; and heailing again into the lough, made there new Ports, and other Docks for his shipping: and leaving a Garrison there, laid up likewise provision of corn for four months, and other necessaries for the use of navigation, (*Arrian. ubi sup.*) Now it seems that at this lake it was that he built the City called Potana's to the end he might have a fir Port for his shipping, in that part of the Ocean: as we gather out of Diodorus, (*l. b. 3. pag. 181.*) in the Greek and Latin edition, compared with Agatharchides, his Experiences in Phocæus. (*Cod. 25. cap. 51.*) and with this place in Arrianus.

cerptions in Photius: [*Cod. 350. cap. 51.*] and With this pact he  
*Cirrus* lib. 9. cap. 16. p. 171. writes, that Alexander sent his army, layed in the  
 Island of Pataraea, expecting the coming on the 15th of Winter quarter drawing now to an end,  
 time, he built many cities there, and, as the winter was now over, he marched away by land :  
 he left five on his ships which were now grown unseizable, and marched away by land :  
 and *Sirabdo* lib. 13. p. 721. signifies, that towards the Summer season, (which al-  
 ter their usual voyage, ever with the Spring) he left India : where I conceive, he  
 would have laid, had he better considered, of what he himself a little after affirm-  
 eth out of Nearchus, who was Ammiral in it, concerning this voyage : where he saith,  
 That when the King was now upon his way, he himself began his voyage in Autumn when the  
 Pleiades or Seven Stars began to appear in the evening.

Wherefore plain it is, that Alexander in September, having sent Leonatus before him, to cause wells to be digged in convenient place, for the use of the army in their march onward, thorough a dry and thirly counry, and let fire on his ships, which were leaky; removed from Patala, and came with all his army, to the bank of the River *Arbu* or *Arabius*: which River parts the Arabes, or the Arabites, (whom Diodorus Periegetes, calls Aribes, and others call Abrites,) and with them India it self, between the Oites. For the Arabites inhabit along the sea shoar of India, which lieth between the River Indus, and the River Aribes, by the space of a thousand furlongs in length, as Nearchus saith, [in *Strabo*, lib. 15, pag. 750, and *Arrianus in his India*, pag. 185, si. fi.] and there are the utmost people of the Indians wellward, as appears out of [ *Arrianus in his India*, pag. 184, ] and out of [ *Plin. lib. 7, cap. 21*, ] and next to the Oites, as saith [ *Pliny*, lib. 6, cap. 23, ] and *Arrianus in his India*, pag. 185, ] and which speak in a language of their own; and not that of the Indians.

These Arabes or Arabians, being a free State, or people, living under their own laws, neither strong enough to withstand Alexander, nor willing to submit unto him, (so soon as they heard of his coming, fled away to the Woods, and Wildernesses,

Alexander, delivering the rest of his army into the Hephthalions' hands, took with him one half of his silver Targateers, and a part of his archers, and some certain Regiments of those who were called *Asseteri*, and a Troup of his fellow Cavaleers; and out of every Regiment of Horse one Troup, and all his archers on horseback, and turned his course on the left hand toward the Ocean; and commanded a multitude of wells to be digged along the sea side, to relieve his Navy with fresh water, as they passed by, on their way to the Gulf of Persia.

No sooner had Alexander his back turned, but the Pataleians, taking freck courage, and desirous of liberty, set upon Nearchus, with the army that was left with him, and sent him packing with his Fleet, when he had yet no wind to carry him: as *Strabo* reports out of Nearchus himself, [*lib. 15. pag. 721.*] for before the beginning of Winter, which began, together with the setting of the Pleiades in the month of our November, in those parts, was no time fit for Navigation, [*Arria. lib. 6. pag. 137.*]

So soon, therefore, as the Cretian, or trade winds, (which blowing all summer long from the sea to landward, put a stop upon all navigation in that coast) were ended; Nearchus having sacrificed to Jove the deliverer, and having performed certain Gymic games, let sail from thence, in the eleventh year of Alexander's reign, when Cephalodorus was L. Chancellor of Athens, the 20 day of the month Boedromion, or the first of October, according to the Julian Calendar, as I have already shewed in my discourse

of the Solar year among the Macedonians, [cap. 2.] out of Arrianus his *Indica*. Now we meet with the name of this Cephilodorus, not only 40 years before this, viz. year 3. of the 103 Olympiade, but also 3 years after this, to wit, year 2. of the 114 Olympiade, which was the next year after Alexander's death as we find in the *Rowls* or *Tables*, of the Chancelors of Athens: so that if this name be rightly ascribed by Arrianus in this place, and there be no scruple to be made of two Cephilodorus by reason of the vicinity of the times, then there will fall out in the 4 years of 113 Olympiade, this difference ensuing in the ordering of the Chancelors of Athens, between Diodor, Sic. Dionysii. Halic. and Arrianus, as followeth.

Olympiade 113.	<i>Diodor.</i>	<i>Dionys.</i>	<i>Arrianus.</i>
An. 1.	Euthycritus:	Euthycritus.	Hegemon.
1.	Chremes.	Hegemon.	Chremes.
2.	Anticles.	Chremes.	Cephifodorus.
3.	Soficles.	Anticles.	Anticles.
4.			

Pliny tells us, that Alexander built a City, at the place; from whence Nearchus and Onesticus set forth upon their intended voyage; and that is the fame which we find called, Xulinopolis [*lib. 6. cap. 23.*] of which yet it is a wonder, that in the same place he should add, *That no man can tell, where, or upon what River it was built*: For where should it be, but in the file of Patalene, where they were led by Alexander, to attend the season fit to begin their voyage: or upon what River, but upon the *Indus*, where the Navy rode, and along which that fleet passed, when it fell down into the Ocean, as Arrianus teacheth us, out of Nearchus himself, in *his Indica*, pag. 181.

The first day after they set forth from the port of Xulinopolis, to go down the River Indus, they came to a wonderful deep channel, called Sura, distant from the port, one hundred furlongs; and there lay at anchor, two days.

The third day, they removed; and came to another channel, 30 furlongs lower; where they found the water a little brackish, for the tide coming up so far, and there mingling with the fresh water, leaves a taste of salt in the place, even at low water: and when the tide is gone out, and that place was called *Cau-mand*.

From thence they parted, and came to a place lower upon the river, 20 furlongs, called Coreatis. . . . they had not gone far but they kenned a Rock, just at the

And then weighing again, they had not gone far, but they kenne'd a Rock, just at the place where the Indus opens and falls into the sea, and bears upon the shoate, which was of it self very rocky : but where it began to be soft ground, and better bedding for ships, there they put in with the tide, and drew a ditch of five furlongs long, before them.

And falling down again, 150 furlongs farther, they came to a sandy Island called *Crocala*, and stayed there one other day, near to which, upon the main land inhabited, an Indian nation, called the Arabii, from the River Arabius, which divides them, as was said before, from the Orians.

Their journey forward, is at large described by Arrianus out of Nearchus himself, as he witnesseth, (*lib. 6. cap. 1. 43.*) and after him by Jo. Ramusius, in his Navigations, (*vol. 1. fol. 169.*) a brief of which voyage, is also delivered by Pliny (*lib. 6. cap. 32.*) gathered out of Onesicritus by King Juba: as those words in him thus right well, wherein he saith, *It is fit it should here set down, what Onesicritus delivereth, of this navigation; wherein himself was by the command of Alexander, out of India; into the very mediterranean parts, of Persia, and out of him as also related by King Juba: out of which we may also gather the meaning of those other words of Pliny next following, (i. e.) That voyagers of Nearchus and Onesicritus, both neither names of place, where they touched by the way, nor distances from one place to another; to witt, as it is described by Juba, or Onesicritus himself, for that both were delivered by Nearchus, appears by Arrianus, who out of him, hath delivered both the one and the other, particularly,*

But then we may return to Alexander's having put over the river *Arctis* bridge, having the very night following marched through a great part of the sandy country, came the next morning into places well inhabited and cultured. Then he leaving the foot to follow in good array, took the Horie with himself, cast into several Troops, and Squadrons, in very good order, but so wide spread, that they might take up and drive all the Country before them, and so to let upon the Orpiani, of which a great part, which took up arms, were slain, and many were taken prisoners, and then coming to a small river side, he there encamped, and then coming

Then dividing his company into three brigades, he gave one to Prolomei, to lead along by the coast; the second to Leonatus, to pass through the middle of the country, and champion part thereof; and the third he took to himself; and with it marched into the hill country of that region, and mountainous parts thereof, with the places adjoining, and spoiled and wasted all that came in his way, whence the soldiers enriched themselves, and slew many a ten thousand of men withal.

But when Hephæstion, who had the greater part of the whole army under his command, was come up unto him; Alexander went forward to Rambacia, which was the principal division of all that country, where, when he found a place by the sea side safe from all wind and weather, he presently gave order to Hephæstion, to build a city there, which being finished, and called by the name of Alexandria, he made there a plantation of the Arachosians, to dwell therein.

And then again, taking with him one half of his silver Targateers and Agrians, and a squadron of horse, and Archers on horseback, marched away to the borders of the Oritans and Gedrosians, where he was told there was a narrow passage, which parted the two countries: and that both nations with their several armies were encamped there, to keep that passage against him: But no looner came the news unto them of his approach, but the most part of them abandoned the place and fled: whereupon the chief of the Oritans, went unto him, and submitted themselves and their whole country to him: and the only charge which he laid upon them was, to call home their country men, every one to his own place, assuring them, that in so doing, all should be well with them; and they receive no harm.

Then made he Apollonphanes Governor of the Oritans, joyning Leonatus, a Squire of the body with him: with whom he left all his Agrians, and some of his Archers, and Horse, and other companies of his foot, and mercenaries out of Greece, in the country of the Oritans, giving them in charge to attend the coming of the fleet into those parts; and in the mean time to go in hand with the building of a new city, and to order all matters there for the benefit of the people.

Then let he forward with a great part of his army (for now was Hephæstion again come up unto him) and march into the country of the Gedrosians, which was for the most part abandoned by the Inhabitants. In which desert, as Aristobolus saies, the Phenicians which followed the army, to buy what was there to be sold, loaded their camels with mirrh, and Spikenard, for of such spicery and Apothecary ware, there was infinite store growing in those parts: so as the whole army used it for coverings, and beds to lie upon: and of the Spikenard which they trode under their feet, a most sweet smell diffused it self far off. [*Arrian, lib. 6, pag. 138, and Strabo, lib. 15, pag. 731.*]

He sent Craterus before him with a part of the army, into the mid-land countreys, both to subdue Arimania (under which name, all the Regions to the west of India, properly so called, even as far as Carmania, go) and so to go from thence forward into those places, which himself purposed to come unto: But Craterus marching through the countreys of the Aracotti, and the Drangæ, subdued by force the country of Chorina, which refused to submit themselves, [*Strabo, ut supra, pag. 731.*] And whereas Ozines (whom Arianus calls Ordones) and Tarsipæ two noble men of Persia, had encouraged a revolt in Persia, he subdued them by force, and laid them in irons, [*Curt. l. 9, cap. 18.*]

Himself with another part of the army, going through the country of Gedrosia, some 500 furlongs distant from the sea, and yet sometimes quartering near to the sea it self, marched through a barren, craggy, dry, and desolate country: for his desire was to visit the sea coast, all along, that he might discover, what places there were in those parts fit to make ports of; and there to make provision for his fleet, which was to come that way by his appointment, and for that purpose, to cause wells to be digged, and markets to be kept, and ports to be made, fit to receive them when they came, [*Strabo, ut supra, pag. 731, and Arrian, l. 6, p. 139.*]

To this purpose, he sent before him one Thioates, with a competent company of Horse, to scout about the sea coast; and to see whether there were any place for landing there, or fresh water near the shore; or other fitting provisions for them: who returning brought him word, that he found there certain poor fishermen; and that they had to dwell in, a kind of little cottages, built up and covered over with shells of fishes, and the back-bones of them serving for rafters; and that the men used little water, and that it self, such as they digged out of the sand; and that not very sweet neither.

Alexander, coming at length into a country of the Gedrosians, where was store of corn, he seized it all into his own hand, and sealing up the sacks, wherein it was, with his own finger, and laying it upon carriages, sent it all away to the sea side. But whilst he went to the next ports, the soldiers, for all the seals, brake up the sacks, and took

out the corn, and spent it, for very hunger; in which action, they were the foremost, who were principally trusted with the keeping of it: and Alexander, understanding that what was done, was for pure hunger, winked at it. And sent about all the country over to take up more corn, and sent that away by one Crethus, to the sea side, to relieve the Fleet, with the army in it, which at that very time came to land in those parts: commanding also the natives, to go farther up into the country, & from thence to bring as much corn ready ground, and dates; and cattle, as possibly they could; and carry it to be sold at the sea side, to the army; and withal, dispatch away Telephus one of his Nobles, to make further provision of corn ready ground, whereof he found some quantity, though not much; and carried it to another Port, according to directions.

Mean while some of the Oritans, dwelling in the mountains set upon Leonatus his Brigade, and slew a great number of them, and then retired into their fastness again: as *Diadorus* saith: and then the whole nation of the Oritans, joyning with other neighbouring countreys, made a body of some 8000 Foot, and 400 Horse, and made a general revolt. But Leonatus meeting with them, cut off 6 thousand of their Foot, and all their Leaders: and lost of his own men, but 15 Horse and some few Foot; but withal, there died in that fight, Apollonphanes, Governor, as was said before, appointed by Alexander, of that whole country, [*Curt. lib. 9, cap. 18, Arrian, lib. 7, pag. 149, and in his India, pag. 184.*]

Nearchus coming a shoar at this place with his Fleet, took in provision of corn, provided by Alexander, to serve his army aboard for ten days: repaired his ships, that were any wayes leaky, and left such of his Mariners as he found not fit for sea, with Leonatus to serve at land, and took others in their room, out of his companies, [*Arrian, in his India, pag. 185.*]

Philippus, whom Alexander had made Governour over the Oxydracans and Malians, was set upon by his own mercenary companies, and by them murdered; and the murderers presently were set upon by the Macedons which were of his guard; and either then present, or immediately after, taken and hewed in pieces for their pains.

It is said, that Alexander endured many a hard brunt, and suffered more losses, in the country of the Gedrosians, than in all Asia besides: so that of all that army, which he carried with him into India, he brought scanty a fourth part out of Gedrosia; what with greivous diseases, ill diet, burning heats, deep lands, want of water, and famine, which he suffered in those parts. But Nearchus saies, that Alexander, though he were not ignorant of the incommunities of this way, yet out of a fellwill'd ambition, which reigned, or rather raged in him, he would needs force his way thorough it forsooth; because some had told him that Semiramis, and Cyrus both, had gone that way into India; and therefore he would needs return the same way out of it: though it was told him withal, that she was fain to save her self by flight from thence, with 20 men only in her company; and Cyrus with seven, thinking it would prove a great glory for him, if, when they suffered so much there, he should be able to come off with his army safe and sound: wherefore partly out of this ambition, partly to favour and relieve his Navy, which he had appointed to meet him in those parts, it was, that Nearchus saies, he would needs return homeward thorough that country. When his guides, mistaking their way thorough those vast lands, by reason the wind had confounded and covered all the tracks, which lead thorough them; Alexander guessing out of his own mother wit, that the way must needs lie on the left hand, took a small company of Horse with him, and went to see whether he could recover the sea shore or no: but their horses being all spent to five, with the length and torridness of the way, lay behind, and he with those five only in his company, came at length to the sea side, where digging a while, and finding fresh water to drink, he presently sent back for his whole army to come thither to him: and when they were come, he marched forward seven dayes journey, along the sea coast, and found plenty of fresh water all the way; and then his guides having found the way again, led him up into the midland countreys, as he desired, [*Strabo, ibid. pag. 732, Arrian, pag. 142.*]

At two months end therefore, after he parted from the country of the Oritans afore-said, he came to the chief city of the Gedrosians, called Pura, and there he rested his army; and refreshed them with feedings, as was very fitting, and high time for him to do, [*Strabo, ut supra, pag. 733, Arrian, pag. 140, and 142, and Plut. in Alexan.*]

From thence he dispatched away the swiftest couriers that possible he could finde, to Phracesphenes, whom he had left Governour of Parthia, and to the two Presidents of the Provinces of Drangia and Aria, lying at the foot of the mount Taurus, with commands to them, that they should forthwith get together as many Camels, Dromedaries, and others, with all sorts of beasts of draught or carriage, as possibly they could, and load them all with victuals, of all sorts, and send them in all haste to meet him at his

his first entry into the country of Carmania; These letters speedily carried, and duly executed on all hands, caused, that when he came into Carmania, he found there all kind of provisions necessary, ready to receive him and his army, at the place appointed.

Menon, the Governor of the Arachotians, being lately dead, Alexander made one Sisyritus, Governor of Arachotia and Gedrosia, both.

As Alexander was upon his march towards Carmania, news was brought him of the death of Philippos, Governor of the Oxycdracans and Mallians: whereupon he presently wrote away to Eudemus and Taxilas, and by his letters, commended the charge and care of those two Provinces unto them, until he should send a Governor to succeed in Philips room.

So soon as he set foot in Carmania, *Atapes* the Satrapie of that province, met him, of whom there was a suspicion that he would have revolted from him, whiles he was in India. Alexander concealing the grudge which thereupon he bare him, received him very graciously, and used him according to his rank and quality, whiles in the mean time, he sought by all means possible to find out whether the suspicion that was raised of him were true or false.

Here Craterus came unto him, with the rest of the army, and the Elephants, and bringing with him *Ordones*, *Al*, *Ozines*, and *Zariaspes*, whom he had taken into custody, for having endeavoured a revolt in Persia. And thither came also *Stafanor*, Governor of the Provinces of Parthia and Hircania; and with them, the Captains and Commanders of all those forces which he had formerly left with Parmenion, in the Province of Media, to wit, *Cleander* and *Sitalces*, and *Heracon* and *Agetho*, which brought him 5 thousand foot, with a thousand horse.

Now the several Governors and Presidents in the parts of India, sent him in here, an infinite number of horses and other beasts of draught and carriage, some for pack saddles, and some for panniers, out of every country of his dominions in India, some, *Stafanor* also, and *Phrataphernes*, brought him a huge number of drought Horses, and Camels. And Alexander presently distributed them all among those that wanted them to carry their goods upon, some he bestowed upon particular Captains, the rest he distributed among the soldiers, by troops and companies, as he saw cause; He also new armed his soldiers with as much bravery as ever: for why? they now drew near unto Persia, a country full, not onely of peace, but also of all manner of plenty and wealth.

Here Alexander (as *Arrianus* reports out of *Aristobolus*) offered a sacrifice of thanksgiving to his gods for his victory over the Indians, and for the safe coming of his army out of Gedrosia: and withal, entertained his armies with sports of musick and wrestling, and such like: and moreover took Pencestes, who covered him with his target in the country of the Mallians, to be the chief Squire of his body, an honour, which at that time, seven only men had borne; *Leonatus*, *Hephestion*, *Lysimachus*, *Aritonius* (all born in Pella) *Perdiccas* of the country of Macedonia; *Ptolomeus* the son of *Lagus*, and *Pithon*, and the 8 was Pencestes, for his brave behaviour in saving the King from the Mallians. Others, and among them, *Diodore*, and *Curtius*, and *Plutarch*, say, that Alexander, whether in imitation or emulation of Bacchus, but in a drunken manner, spent seven days with his army, in his passage through Carmania, [*Diodore*, and *Plutarch* in the life of Alexander, and in the book of his good fortune; and *Curtius*, lib. 9. c. 18, lib. 3. ib. c. 24, & lib. 8. c. 19.] which *Arrianus* therefore holds for very improbable, because that neither *Ptolomeus*, *Aristobolus*, nor any other credible Author in this kind, make any mention of it.

As passes the Governour of Carmania, was put to death, and *Tlepolemus* made Governor in his room, [*Curt. lib. 9. cap. ult. Arria. lib. 6. pag. 142. and again in his Indica, pag. 193.*]

*Cleander* and *Sitalces*, who slew *Parmenion*, by Alexanders command, were accused to him for many villanies (which I mentioned before) by them committed both by the Provincials, and also by the army itself: nor could that slaughter by them committed, how acceptable soever it was to the King, expiate in his mind such a multitude of villanies and grosse misbehaviours, as were laid to their charge: wherefore he put them forthwith in chains, to be done to death when he thought fit: but seven hundred private soldiers, whom they had used as executioners of their villanies, he caused there presently to be executed, and at the same time also was execution done upon *Ozines* and *Zariaspes*, whom *Craterus* had brought prisoners, for endeavouring a rebellion in Persia as was laid before.

Mean while *Nearchus*, having sailed along the coast of the *Arabii*, the *Oritans*, the *Gedrosians*, and the *Ichthyophagians* (so called because they lived onely upon fish) arrived in the Gulf of Persia, and came to *Harmozia*, *Al*, *Armusia* (which is now called *Ormus*, or *Ormusa*) and there drew up his ships, and went over land with a small retinue

tinued to Alexander, who as he heard by a Grecian, which came from the army, was not above five dayes journey off, and found him in a certain (sa *Towm*), called *Salmutres*, busie in making stage-places there, and sitting himself on the open theatre.

Alexander also offered sacrifice there, to *Jupiter*, by the name of a deliverer, and to *Hercules* and *Apollo*, by the name of *Apollo Amelvanus*, (i. e.) the deliverer from evil, and *Neptune* for bringing his army safe out of the Ocean. He also made sports and games of Musick, and other Gymnick exercises; and made a pageant, which was led in by *Nearchus*, all the army setting themselves on work, to get flowers and garlands to strow upon him.

Alexander, having fully heard the relation which he made of his whole voyage, sent him back to the fleet, with a small army to convoy him, because the whole country, which he was to passe, was, as he thought, friend, and wished him to saile up as far as the very mouths of the *Euphrates*, and to be in a readinesse from thence to row up to *Babylon*, when order should be given.

*Tlepolemus* was scanty warm in his Satrapie or Government of Carmania, when the natives all rose, and possessed themselves of the principal and strongest places, of that country: these also set upon *Nearchus* in his return, in sundry places, so that he was often put to it, and forced to fight twice or thrice in a day: yet with much ado, he came at length safe to the sea side, where he sacrificed to *Jupiter* his deliverer, and made games of dancing, running, wrestling, and the like: then looting from *Ormulie*, he kept along by the shore of the *Persian* gulf, and by such stages, as *Arrianus* in his *India*, out of *Nearchus* himself delivereth, came to the mouth of the River *Euphrates*.

Alexander, understanding by letters from *Porus* and *Taxiles*, that *Abilarus* was dead, gave his kingdom to his son. He sent away also *Eudemus*, an *Eudemus*, who was commander of the *Thracians*, to succeed *Philip*, slain, as a forelaid, in the government of the *Oxycdracans* and *Mallians*.

He sent *Hephestion* with the greater part of the army, and with the carriages and Elephants, to go out of Carmania into Persia by sea for that the Persian sea in the winter season is always calm, and there was great store of provision in those parts.

*Stafanor* being sent back to his Government, Alexander himself, with the choicest of his Foot, and with the Horse of his confederates, and a part of his Archers, marched to *Pargagadas* in Persia, where he gave money among the women, as the fashion of the Persian Kings was, when ever they came into Persia, to give unto every woman there, a piece of gold.

At his very entrance into Persia *Ostanes*, *Al*, *Ostanes* met him: He it was, who after the death of *Phraortes* the Governour there, (Alexander, being then a far off in India) by his authority kept the Persians in their due subjection and allegiance to him, till he gave order for another Governour to succeed in the deceaseds room. He was descended from one of the seven Princes of Persia, and deduced his pedigree from *Cyrus* himself, and now came, and met Alexander, and presented not him alone, but all his nobles also, with rich gifts, only he gave nothing to *Bagoas* the Eunuch, and the Kings *barbarichy*: which proved afterward the cause of his destruction, [*Curtius lib. 4. cap. 27. and lib. 10. cap. 3. Arrianus lib. 6.*]

Whiles he was at *Pargagadas* there came unto him *Atropates*, the Governour of Media, bringing with him prisoner *Baryaxes* a Median, who had worn his Turban upright, and called himself king of Medes and Persians; him therefore he brought prisoner to the King, and all those, who had been partakers with him in that action. All which Alexander caused forthwith to be put to death.

But he was most of all offended at that villany committed upon *Cyrus*, his monument, which he found all broken down and spoiled, and the precious things which he had formerly seen there, all save a pitcher, and a golden urn, wherein his body was put, spoiled, and that also was broken, and the covering of the urne taken off, and his very body tumbled out of it by those sacrilegious thieves, and they had also gone about to heave in pieces, and batter the urne or coffin it self, the better to carry it away, by pieces, if it might have been, which because they could not, therefore they left it behind them. But Alexander presently gave order to *Aristobolus*, to rebuild his sepulchre in such form as it was before, and for those parts of his body which were left, to put them into the urne again, and to make a new cover for it; and to reform what was defaced, and to embellish it in all points, as formerly it was; and moreover, to mure up the dore, which led into the Chappell, where the body lay, with lime and stone, and to put the impression of the Kings seal upon it. All this *Straabo* reports, out of *Aristobolus* himself, lib. 5. pag. 273.] And *Arrianus*, at the end of his 6 book.

After this, Alexander commanded the Magi or Priests, which had the keeping of the Sepulchre, to be taken and had to the rack, to make them confesse the authors of this sacrilege; who yet could never be drawn to confesse any thing, either against themselves, or any other person; and therupon were discharged: yet Plutarch saies, that Polymachus, though no mean person, and a Pellean borne, was put to death by Alexander, onely for opening and looking into the Sepulchre.

From Palargada, Alexander marcht to Persepolis, the Royal Seat of the Kings of Persia, which he himself had set on fire, and burnt to the very ground; but now at his return thither, he blamed himself for so doing. Here were many foul matters laid to Orxnes his charge: as, That he had spoiled and robbed the Kings houses, and sepulchres of the dead, and done many of the Nobility of Persia to death. But in particular, Bigas the Eunuch put it to the Kings head, that perhaps it was he, that had robbed the sepulchre of Cyrus too: whereinsaid he, I have heard Darius saie, there were 3000 talents layed up; and wrought for far with the King, that he forthwith caused the Noblest person of all the Persian Nation, and to him a most affectionate servant, to be crucified.

At the same time also, Phradates, who had formerly been Governour of the Hir-canians, and Mardians, being now drawn into suspicion of making himself a King, was put to death, [Curt. lib. 8. cap. 8. and lib. 10. cap. 4.]

Alexander now made Pencestes, (of whose worth in all kinds he had had so good proof, especially in that danger of his among the Mallians) Governour of Persia. And he presently, and onely of all the Macedons, put himself into the Median attire, and fell a learning of the Persian tongue: and began withal to order matters all after the Persian garb; for which Alexander much commended him, and the Persians were glad at heart, to see him use the Persian, rather than the Macedon attire.

And now a royl took Alexander again in the head; and he would needs fall down the Euphrates, and Tigris, and go see the Persian sea, and how those Rivers fell into the Ocean there, as formerly he had done, at the River Indus, and the sea which that falls into. Also, he had a purpose to sail round the coast of Arabia first, and then of all Africa; and so to return into the Mediterranean Sea, and to Macedon by the way of Hercules his pillars, [Arria, lib. 7.] And being in this mood, he gave order to the Governours of Melopotamia, to sell timber in Lebanon, and to carry it to Thaplaus a City in Syria, and to make keeles for huge ships to be built thereon: not all of seven tree high, as Curtius hath it; but some of one size, some of another, as we shall see anon out of Aristobulus, and all to be brought overland to Babylon: and order was given to the Kings of Cyprus to provide, brasse, and towes, and sailes for this Fleet, [Curt. lib. 10. cap. 2.]

Nearchus, and Onesicritus, coming with the Fleet to the mouth of the Euphrates, anchored at Diridosis, which is the chief Mart Town of the whole Province of Babylon; and where the Merchants of Arabia, with their frankincense and spicery, use to discharge; And there hearing that Alexander would go to Sufa, they fell back; and went to the mouth of the River Pasitigris; and rowing up that River, they came to a country well inhabited, and plentifully stored with all provisions; and having rowed 150 furlongs, they there came to an anchor again; attending the return of them whom Nearchus had sent to bring him word where the King was. Mean while Nearchus there again sacrificed to the gods his deliverers, and made Games; so that the whole Sea-army, gave themselves wholly to pastime and merriment, [Arria, in his Indica,].

Calanus an Indian borne, and a Gymnosophist, or of the sect of Philosophers, which went naked in those parts; having now attained the 73 year of his age, and had never in all that time felt ach in his bones, or other sicknesse or distemper in his body; happened now to fall into his first sicknesse at Palargadas; wherefore finding some feeblenesse in his parts, and then to grow weaker every day more than other, when he came to the borders of the territory of Sufa, (for there it was that this fell out, as Diodorus saith; and not in a suburb of the City of Babylon, as Elian, lib. 5. Varia. Histor. cap. 6. will have it) he petitioned Alexander, that he would cause a great pile of wood to be made, and that when he was got up upon it, he would cause some of his servants to put fire to it. The King at first endeavoured to dissuade him from his purpose; but when he could not, and the man told him, that if not that, he would die by one other way: Alexander commanded a pile of wood to be dressed as he desired, and bad Proemei the son of Lagus, to take care for it, [Diodor. lib. 17. Strabo, lib. 15. pag. 686. & 717. & Arria, lib. 7.] But as he was going to the Pile of wood, he saluted and kissed the hands, and bad farewell to all the rest of his friends: but Alexanders hand he would not kisse; saying, that he should meet with him time enough at Babylon, to kisse it there; meaning, that he should die there, [Arria, lib. 7. pag. 160. Plut. in Alex. Cic. lib. 1. De divinat. Valer. Max. lib. 1. cap. 8.]

Now

Now Nearchus tells us, that so soon as the fire was put to the pile of wood, the trumpets sounded, for so Alexander had appointed; and the whole army there present, gave a shout, as if they had been ready to join in a battle: the Elephants also at the same time made a noise, such as they use when they enter a fight in the field; as if all had conspired to honour the funeral of Calanus, [Arrianus,].

Chares of Mitylene, addeth further, that Alexander, to honour his funeral, caused a prize of Musicians and Wrestlers to be proclaimed: and that, desirous herein to gratifie the Indian Nation, he made one match of drinking, a thing usual among them; and that he appointed a talent for him that could drink most, and 30 pounds for the second, and ten for the third: and when he had called many of his Nobles and Captains to that kall, he that drank most, was one Promachus, who drank off lower gallons and one pottle, and having received his talent for his prize, lived three days after, and then died of the rest, 35 finding a sharke chinelline coming on them by the surfeit which they took instantly, and six others of them, shortly after, were found dead in their tents, [Arrianus, lib. 10. cap. 12. Plutarch in Alexander. Elian, Varia. Histor. lib. 2. cap. 42.]

Nearchus, and Onesicritus, with their Navale army; continuing their course up the River Pasitigris came to a bridge newly made, over which Alexander with his army was to passe, to come to Sufa; and there they anchored, [Arria, in his Indica, pag. 197. Plut. lib. 6. cap. 23.] saith, they found him at Sufa, keeping holiday seven months after he left them at Patala, and in the 3 month after they set sail from thence: or rather in the sixth month seeing we have already made it appear that they set out from Patalene, the very next month after he parted from them at the City Patala.

Now when both armies both of land and sea, were come together, Alexander offered sacrifice yet again, for his Navy and Army both, to preserve, and made playes and games for it: and whereever Nearchus went through the spaces of the camp, every man throwed flowers, and cast garlands on him, [Arria, in sup.].

Alexander, having sent away Atropates to his Government, marcht to sufa: where when Abulites, who had made no provision at all for his entertainment, onely presented him with 3 thousand talents of silver, he bade him lay it before his horses, and when they would none of it; for what purpose then said he, is this money? Plutarch saith that Alexander laid Abulites in irons, and struck his son Oxathres at Oxysartes through with his javelin: Arrianus saith, that he put both the father and son to death, for their ill behaviour, in their government at Sufa.

Many of the Nations, which he had conquered, came in and complained of their Governours who little dreaming of Alexanders ever returning out of India, committed many and monstrous outrages, both upon the temples of their gods, and upon the sepulchres of the dead, and also upon the persons and fortunes of the subject: all which Alexander commanded to be executed in the view of those who came to complain against them, without all respect of nobility, favour, or service, which otherwise they might have done; and now also Cleander and Sitaces, whom he had condemned whilst he was yet in Carmania, he caused to be executed for company, as guilty of the like disorders. Heracon also, who hitherto had escaped scot free, but was now accused by the men of Sufa, for robbing and ransacking their temple, and thereof convicted, suffered according to his delerts. And now Alexander grew ready to hearken to every slight accusation, upon triviall matters, and to punish with death and torment, every small offence, concerning with himself, that they who acted small matters, intended greater in their minds.

And when the fame of such his severity against his officers in their several places flew abroad, many considering what themselves had done, began to fear what might come thereof: some of which picking up what moneys they had gotten, fled away into unknown parts, others who commanded over mercenary companies, openly revolted from him: whereupon letters were presently dispatched away to all the Governours and Presidents of countreys throughout all Asia, to disband and send away all mercenary companies, [Diodor. per 2. Olymp. 113.]

No sooner then, was this order put in execution; but forthwith many strangers, finding themselves calbried, went straggling over all Asia, and for want of pay, lived upon the spoile of the countrey, till at length they all came into one body, at Tenarus in Laconia: and so likewise all the Commanders and Governours of the Persians which were left, gathering together what men and moneys they could make, came to Tenarus, and there joyned their forces together, [Id. year 3. Olymp. 113. and year 2. Olymp. 114.]

Alexander now took to wife, Statira, the eldest daughter of Darius, and besides her another, as Aristobulus tells us, called Parysatis, the youngest daughter of Ochus; and gave Drypates the youngest daughter of Darius, and his own wives sister in marriage

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to Hephæstion, To Craterus, he gave Amestris, the daughter of Oxyarta, *al.* Oxyathra, a daughter of Oxathres the brother of Darius. Perdicas married the daughter of Atropates the governor of Media. Nearchus had given him to wife the daughter of Spitamenes the Bactrian; to Ptolemæus the son of Lagos, the squire of his body, and to Eumenes, were given the two daughters of Artabazus, and sisters unto Barina, by whom, though not in lawful wedlock: Alexander himself had a son, called Hercules. Ptolemæus his wife, was called Arracama, *al.* Apama; but the whom Eumenes married, Artonis: where we must note by the way, that the name of Barine in Arrianus, [*lib. 7. pag. 148.*] is put for Statira: But in Plutarch, in the beginning of the *Life of Eumenes*, where he nameth his wife, it is, I know not how, crept in for Artonis.

Upon all the rest of his Nobles likewise, Alexander bestowed wives, of the most illustrious families that were of the Medes and Persians, in all to the number of 80, as Arrianus, or 90, as Elian, 92 as Chares, 100 as Plutarch, in his discourse of the Fortune of Alexander affirmeth. Now these marriages of Alexander and his Nobles were all made and solemnized, at one and the self same time, the King bestowing a dowry with every one of them; and for five days together, celebrated these marriages, with that pomp and magnificence of feasting, and Mascarades, as is set down by Elian, [*lib. 8. cap. 7. Var. Hist. and by Athenæus, Deipnosoph. lib. 12. cap. 18. out of Chares of Mytilene, lib. 20. of his History of Alexander.*] To every one of the guests, who amounted in all to the number of nine thousand; it is said, that he gave a golden vial to sacrifice a drink offering withall. To the rest of the Macedons, who had formerly married wives out of Asia, which amounted to above ten thousand men, he gave them every man wedding gifts.

Moreover, he thought it fitting at this time, to pay every one of the souldiers debts out of his own store: and when he had given order that every one should give in a ticket of what he owed, that thereupon they might receive every man his money, at the first very few gave in their tickets, fearing that this was but a device of the Kings to find out who they were, that could not live of their pay, by reason of their riotous expences. But among those, who did give in their names, there was one Antigènes, with one eye, and who had lost the other under Philip, at the siege of Perinthus, with the hurt of a dart from the wall. He feigning himself to be more in debt than indeed he was, brought one to the pay-master; who affirmed to him, that he had lent the said Antigènes so much money: whereupon Antigènes received it. But the King being afterward informed of this abuse of his, grew wroth thereat, and forbade him ever after to come within his court, and took from him an office, which he had; which brand of ignominy, he took to heart, that he thought thereupon to kill himself; which Alexander perceiving, remitted his displeasure, and suffered him to enjoy his money.

But when he heard that many, who were truly in debt, would not yet give in their names, but would keep their own counsel, and would not be know what they ought, he then openly blamed them for being so distrustful of him, saying, that a King should be no other than true to his subjects, nor the subjects have other opinion of their King, but that he would be in all things true unto them. And then he caused tables to be let out in sundry places of the Camp, with monies on them; and whoever brought in his ticket of what he owed, received presently his money, without being asked so much as what his name was, and then they began to believe that Alexander was Alexander, and a man of his word, indeed.

That largesse of his among his souldiers, amounted, as Justin and Arrianus report, to upward of 20 thousand talents, whereas Diodorus more probably saith, that it came to little less than ten thousand, for Curtius and Plutarch say, that of 10 thousand talents brought forth, there were, 13000000 paid, with this lennoy over and above of Curtius: So that, saith he, *that army, conqueror of so many nations, brought yet more honour and glory, then spoil and riches out of Asia.*

Sundry other gifts did Alexander at that time bestow upon several men in the army, either according to degree and quality, or in regard of some memorable services which they had done, and upon those which excelled in this kind, he bestowed over and above Crowns of gold to wear: as first, upon Penteetes, who covered him with his Target against the Mallians, and next him upon Leonatus, who at the same time also fought most manfully in his defence, and had upon sundry occasions behaved himself bravely in the country of the Orians; and thirdly upon Nearchus, who had brought his Navy and army therein safe out of India thorough the Ocean into those parts: and in the fourth place Onesicritus, the Pilot of the Kings ships, and then Hephæstion, and other squires of his body.

Mean while, there came unto him the Governours of sundry Cities, which he had built, and divers Provinces, by him subdued, bringing with them to Sufa 30 thousand souldiers out of Persia and other Nations (of which I spake formerly in the year of the World 3676.) all young men, and of an age, goodly persons all, to look on, and of great

great performance. These being thus selected by the Kings command, and trained and martialled after the Macedonian manner and discipline in feates of armes, and all gloriously armed, encamped before the walls of Sufa; where when they had given a proof of their readinesse and good address in Marthal Discipline before the King, the King highly rewarded them every man, and gave them the name of *Epiçoni*; that is, of an after brood, growing up in their room, who in feates of Chivalry, and Conquering the World, had gone before them.

Alexander, having delivered over the greater part of his land army to Hephæstion, to be led to the coast of the Persian Gulf, and given order to his Navy to come to the country of Sufa; took shipping there with his silver Targateers and his Phalanx or Main Squadron, and part of his fellow Cavalleers, and fell down by the River Ulay, into the Gulf of Persia. But before he came at it, left many of his ships, which were any ways bilged and leaky, and with the rest went forward and came about from the mouth of that River by sea, to the River Tigris: the rest he sent up the channel or cut, by which the Tigris is drawn into the Ulay, and so they also came into the River it self of Tigris.

Alexander, compassing about all the shoar of the Persian Gulf, which lieth between the two mouths, that of the River Ulay, and that other of Tigris, came to his Camp; where Hephæstion with the army attended his coming. Then returned he again to Opis, a City seated upon the bank of the Tigris; and as he went on, caused all the dams, locks, and sluices, which the Persians had made upon that River, to hinder the access of any enemy by sea to Babylon, to be taken away; saying, That they were but shifts and devices of those, who were of little worth in themselves, [*Arrian, lib. 7. with Strabo, lib. 16. pag. 740.*]

But so soon as he came to Opis, he called all his army together, and declared to them that his purpose was, to discharge all such, as thorough age, or otherwise, found themselves grown unserviceable for the war, and to give them free leave to return every man to his own home: but for such as were able and would stay, he promised to make their condition such, and to bestow such largesse upon them, as should make their eyes ake, that lay idling at home; and should encourage the rest of the Macedons to come and share with them in their fortunes.

This he did with a purpose to gratifie the Macedons: But they took it, as if thereby he went about to disgrace them, and held them for no better than a company of uselesse men for his wars; and champing upon this bit, called to mind all other grievances, and occasions of discontent by him formerly given them in any kind: as that he went attired in a Median Robe; and that all those goodly marriages that he made, were all solemnized forsooth, after the Persian fashion: that Penteetes his Governor of Persia, was turned altogether Persian, both in attire and language, and that Alexander himself delighted, but too much, in these new fangles, and outlandish fashions. That the Bactrians, Sogdians, Aracholians, Zarangians, Arians, Parthians, and those Persian Horfe, which were called *Enace*, were mixed with and reckoned among his fellow Cavalleers. That now there was a fifth Brigade of Horfe set up; nor altogether indeed consisting of foreign nations; but yet that increasing the number of his Horfe, there were taken into them, Cophes the son of Artabazus, Hydaspes, and Artoboles, the two sons of Mazæus, Itanes the son of Oxyartes, and brother to Roxane, Alexanders wife, Agobares, and his brother Microthæus; and that he had made Hydaspes a Bactrian by birth, Commander over that Regiment: and that instead of the Macedonian Spear, they used a Javelin, after the manner of foreign nations. That he had created a new company of young foreigners, calling them *Epiçoni*, and armed them after the Macedonian manner. And lastly, that in all things they despised and scorned the Macedonian Discipline and Customs, and the Macedons themselves: wherefore one and all cryed out, and desired to be discharged, and to serve no longer in the wars: bidding him and his father Hammon, go fight hereafter if they would, seeing he grew weary of, and cared no more for his own souldiers, who had hitherto fought for him.

In this combustion, Alexander enraged as he was, leapt off the place, where he stood speaking to them, and with such Captains as were about him, and flew in among them, and took thirteen of the principal murmurers, and which stirred up this sedition among the rest; and delivered them to the Sergeants, to be bound hand and foot and thrown into the Tigris: so great was either the dread of the King upon them in making them take their death so patiently as they did, or the resolution of the King himself, in doing them to death, according to Marthal Discipline: and then attended onely with his Nobles and Squires of his body, he went to his lodging; and there neither eat nor slept, nor suffered any man to have access to his presence all that day, no nor yet the next.

Upon the third day, he called his foreign souldiers together, commanding the Mac-



Macedons, not to bugle out of their Tents; and when they came, he spake to them by an interpreter, and commanded their perpetual loyalty to himself, and to their former Kings, and withal reckoned up, and put them in mind of the many favours and honours, which he had conferred upon them, how he had never used them as conquered persons, but as fellow soldiers and partakers, of all his conquests, and had mingled the conquered with the conquerors, by mutual affinities & enermarryings, the one with the other: *wherefore, saith he, reckon not your selves, as made, but born, my soldiers: The kingdoms of Asia and Europe are become all one; what was newly before, is now grown natural by long use and custom, and you are no less my country men, then you are my soldiers.* And presently he chose out of them a thousand tall young men, and appointed them for a guard of his person, the chief commands of the army, he bestowed among the Persians, and called the several Troops and Companies, by Macedonian names, and these he also called his Cousins and Nobles, and gave them only the privilege, to be admitted to kisse his hand, [see Polyanus Strateg. 4. in Alexander m. 7.]

When the Macedons saw the King come abroad guarded onely with Persians, and that out of them, all Serjeants, and other attendants were taken, and they promoted to all places of dignity and honour, about his person, and themselves cast off, with scorn and infamy; their courage abated, and conferring a while among themselves, ran all together to the Kings lodging, and casting off all their cloths to their very wait-coats, threw down their armes at the Court gates; and standing themselves without, lift up a pitifull cry, and desired to be admitted, offering to give up every author of that mutiny, and desired the King to satiate himself with their deaths, rather than their disgraces. But he, though his choler were down, yet would not admit them: and they on the contrary would not away, but continued their crying and howling two whole dayes and nights; and calling upon him, by the name of their Lord and master, protesting never to leave his gate, untill he had mercy on them: wherefore upon the third day he came forth unto them, and seeing their humiliation, and dejection before him, with their pitifull sorrow, and hearing their pitifull complaint and lamentation which they made, was moved to compassion of them; and wept a long time over them: and when he stood a good while, as if he would speak unto them, but could not; and they continued all that time upon their knees before him.

Then one Callines by name, a man venerable for his age, and of no mean esteem in the regiment of his fellow Cavaleers, spake thus unto him, *This is that, saith he, O King, which grieves thy Macedons, that now thou hast made some of the Persians, thy Cousins, and these thou hast received to kisse thy hand, and hast deprived thy Macedons of this honour, and when he would have proceeded, Alexander interrupted him, and said, I now make you all my Cousins, and from henceforward, will call you by that name.* This said, Callines slept out, and went and kissed his hand, and so did a many else, as had a mind to it, and then taking every man up his arms again, they all returned with joy and triumph into the Camp.

Then went the King and sacrificed to the gods, as he was wont to do, and made a general feast for all the army; sitting down himself, first with his Macedons, and then the Persians, and after them, the rest, according to their several ranks and qualities in the Army. Then took Alexander a bolt, and drank, and so went round among the Macedons. The Grecian Prophets, and Persian Priests; pouring forth their prayers, and among all other prophecies, and favours from their gods, desired of them, to grant a concord and unity of Empire between the Macedons and Persians, and both Kingdoms. It is said, that there were nine thousand guests, which late at this feast, and that they all pledged this health, and sang the same Pæana, or Song of joy and gladness unto Apollo, as they used to do, when they returned from a victory into their Camp.

Alexander, passing over the Tigris, encamped in a country, called Cares, and then having passed the region called Sitacean in four dayes march, he came to Sambana; where he camped seven dayes: and then after three dayes journey, he arrived at Celova, where Xerxes heretofore had made a plantation, of those, which he brought out of Bactria, and then turning a little out of the right way, leading to Babylon, he went to see Baphisines, a country, abounding with fruit, and all other commodities, belonging either to the pleasure or profit of mans life.

Mean while, Harpalus a Macedon born, chief Baron and Treasurer, of all the Kings monies in Babylon, and revenues of that whole province, being privy to himself of his wastefulness, and other ill behaviour there, and knowing what Alexander had done, to many other Governors, upon complaints made of them, by the provincials, got together five thousand talents of silver, and fix thousand hired soldiers, and fled quite out of all Asia, and coming with them to Tannarus in Laconia, left them there: (Whither, others also, which could not well stay in Asia, had already retired themselves, as I said

(said before) and came himself to Athens, in suppliant wife: But when Antipater and Olympias demanded him out of their hands, he dealt with the people of Athens, by seeing Demosthenes, and other Orators there, that he escaped, and returned safe to his company at Ténarus. [Diodor. year 2. Olymp. 113. Pausanias in his *Antica*, Plutarch in the *Lives of Demosthenes and Phocion*.] In Arrianus there is a blank left, [lib. 7. pag. 15.] in which place this flight of Harpalus from Babylon, should have been joynted to that journey of Alexanders thitherward, [as appears by Phocion in his *Bibliotheca*, cap. 91.] and that there was an action brought against this Harpalus, *mei dicitur*, (i. e.) of bribes received by him, Dionysius Halicarnassius, in the end of his Epistle to Ammeus concerning Demosthenes, when Aricles was L. Chancellor at Athens, which was, as I said before, in this 4 year of the 113 Olympiade, according to his account, plainly sheweth.

A contention falling between Hephæstion and Eumenes, concerning a certain gift, whatever it was, and wherein many foul words passed between them, Alexander composed the difference and made them friends, much against Hephæstions will, and not without some threatening speeches used by Alexander to him; but much to the content of Eumenes, [Plut. in Eumenes. Arrian. 7. p. 155.]

Alexander from hence came into a country, where great herds of the kings of Persias horses fed, for in this place, called the *Mæcan* Countrey, there were wont to be kept 150 or 160 thousand horses of the kings, though Alexander at his coming thither found not, as Arrianus saith, above fifty thousand, and at most fixty, as Diodorus hath it.

When Alexander had encamped here 30 dayes, he set forward again, and upon the 7 day after, came to Ecbatane, the chief city of all Media: the circumference whereof was said to be 350 furlongs, where, as his manner was, after any good success, he offered sacrifices, and made games of musick, and gymnastic sports, and exercises in honour of his gods; and feasted himself with his nobles; and then having ordered all matters in that kind, he returned again to see his stage-players, and Anticks at their parts, and moreover, instituted certain set feasts and clubbings, because there were newly come unto him out of Greece; 3 thousand Cooks, and other ministers, and artificers of that kind.

Apollodorus of Amphipolis, a noble man about Alexander, and whom he had made General of that army, which he had left with Mazæus, when he made him Governour of the City and province of Babylon, hearing what course he took with such Governors or chief officers as he had set over the several regions of his dominions, took a fright, as his fellow Harpalus had done before him, and having a brother called Pythagora, who was a kind of a toothfayer, consulted him by his letters, to know what was like to become of him: And Pythagoras by his letters bad again to him: desired to know for fear of whom it was that he would have his fortune told? and he answered, it was for fear of Alexander and Hephæstion: and when he found that the liver of it had no flits, he wrote back again to his brother from Babylon to Ecbatane, and bade him never fear Hephæstion, for that he should shortly depart this life himself: which letter, Aristobolus reports, was written the very day before Hephæstion died. [Arrian. l. 7. with Apollon. toward the end of his second book De Bell. Civ.]

For Hephæstion being overmuch given to wine, fell thereby into a fever: and being a young man and a soldier, would keep no diet, which was prescribed him, but whiles his Philition Glaucias, *al. Glaucias*, was a little away, fell to his dinner as at other times, and eating of a roasted dunghill cock, & taking a huge draught of frigidated wine after it, fell himself presently not well, and upon the seventh day after, died of it.

Upon the same day there were certain game games, exercised before the King, by the boys, or pages of the Court, from which he suddenly arose, and went to see Hephæstion, but when he came, found him dead, whereupon he restrained all eating for 3 dayes space; nor took any care of himself; but lay all that while, either fully silent, or impatiently lamenting the losse of his Hephæstion: Afterward he changed his attire, and caused not only himself and his soldiers, but even very horses and mules, to be all shorn: and caused the pinnacles of Ecbatane, and all other cities and towns thereabouts, to be taken down from their walls, to the end that they looking in a worse, and more deformed fashion than they did before, might seem in a sort, to lament and bewail his death; and withal crucified his poor Pythion that could not resist: commanded there should no sound of pipe or flute be heard in all the camp, gave order for a general mourning among all Nations to be made for him, [Diodorus, year 3. Olymp. 113. Plut. in his *Alex.* and *Pelopidas*. Arrian. l. 7. and upon Epistemon, l. c. 22. Elian Var. Hist. l. 7. c. 8.]

He gave his body to Perdicas, to be carried to Babylon; for that there he intended to bestow



bestow on him a most magnificent funeral, and had often preach with the principal architects about him, of making a most sumptuous monument for him, especially, with Statuaries, who made profusion of new and rare inventions, in devising and erecting vast and excessive buildings.

Now Eumenes, fearing lest Alexander might conceive that he was glad of Hephæstions death, put him on the more upon this project, and suggested to him new devices, as perceiving much to the honour of Hephæstion, devoting both himself and his armies to Hephæstion, and sundry other of the Nobles, following Eumenes his example, did the like. [*Plutarch in the Life of Eumenes, and Arrianus lib. 7.*]

And moreover, whereas Hephæstion was Colonel of the Regiment of the Kings fellow Cavaliers, he put none to succeed him in that place, lest happily the name of Hephæstion should be forgotten among them, but caused that Regiment to go by the name of Hephæstions Regiment. And the Cornet which he gave to be born still before them, when ever they went to fight.

At last, to put himself out of this melancholly fit, he would needs go and make a need-  
less war, and parting his army with Ptolemy, went a hunting of men, and to drive the country as he would drive a forest for wild beasts; and fell upon the Cossians, a people bordering upon the Uxians, and inhabiting the mountainous parts of Media: which all the Persian Monarchie could never bring under their subjection; nor were in all these wars ever daunted in courage, or thought the Macedons such bugbears, as to be afraid of them. But he first took the passages leading thorough the mountains into their country, and wasted their borders: and going further on, routed them in sundry conflicts, and destroyed them wherever he came without mercy, and called that, Hephæstions funeral feast. Now as well Nearchus, as Arrianus, tells us, that he thus let upon these Cossians in the depth of Winter, when they little dreamt of any enemy to come upon them, [*Sirabo, lib. 11. pag. 524. Arrian, lib. 7. pag. 157. and in his Indica, pag. 196. See also Polyænus, Strateg. lib. 4. in Alexan. un. 31.*]

The Cossians, seeing they had ever the worst of it, and grieved to see what multitudes of them were taken prisoners, were fain at length to redeem their fellows lives, with their own slavery; and giving themselves up wholly to Alexanders will and pleasure, had peace granted them, upon these terms. That they should be obedient in all things, to the King, and do whatever he commanded. So Alexander having subdued all that nation within 40 days space, and built sundry Cities upon the most difficult passages of the country, returned with his army.

Alexander sent one Heraclides, with certain Shipwrights into Hircania, to sell timber there, for the building of ships, all men of War, some with decks (some without, after the Grecian manner; for he had a great desire to be acquainted also with the Caspian sea, and to know to whom it belonged.

When he had passed with his army over the Tigris, then marched he strait forward to Babylon; yet so as he made divers encampings by the way, and rested his army in sundry places to refresh them; and when he removed at any time, made easy marches. And now he was come within 300 furlongs of Babylon, when the Chaldean Priests, and Prophets, sent unto him, by one of their own company, called Bel-lephantes, advising him by no means to come to Babylon; for that if he did, it would prove fatal to him.

Alexander, when he had understood by Nearchus, (for himself, durst not have speech with Bel-lephantes) what these Chaldeans errand was, he sent many of his Nobles thither; but himself turned aside from it, and would not go into it, but encamped some 200 furlongs off from it, at a place called Bursia, which perhaps is the same which Ptolemy calls Bersia, a City long since destroyed and there stayed.

There was he persuaded by Anaxarchus, and other Grecians, and their philosophical reasons, not to regard those predictions of the Priests and Magicians, but rather to reject and despise them, as vain and false. Whereupon he brake out with that lambick Verse of Euripides,

Μόρην δ' ἀγίεθ' ἱερὸν δὲ μὴ λαῶν: (i. e.)  
Who best can guess, he best Propher is.

Then the Chaldeans desired him, that if he would needs enter that City, yet at least he would not enter with his face toward the West: but take the pains to go about, and come into it, looking toward the East. And Aristobolus tells us, that he was content to hearken to them in that point; and therefore the first day he marched as far as to the River Euphrates: but the next day, having the River on his right hand, he marched along the bank thereof, as desirous to pass by that part of the City which looked toward the West; that so he might come in looking toward the East: but when

when he found that way slabby, and full of flowers and fens, and cumbersome for his army to pass, he neglected that very point of their counsel also, and entered it, with his face toward the West, [*See Appian, toward the end of his second book, De Bello Civi, and Strabo, Snafor. 4.*]

When he came to the walls of the City, he lookt and beheld a flock of Crows fighting and killing one another: whereof some fell down dead hard by him. And when Apollodorus told him, that he had a brother in that City called Pythagoras, who was versed in the skill of soothsaying, by looking into the bowels of beasts offered in sacrifice, and that he had already consulted the gods that way concerning him; he forthwith sent for him, and asked him what he found concerning him: Sir, said he, I found the liver of the beast without strings or files: without strings? (quoth Alexander) what means that? The meaning, Sir, is, quoth Pythagoras, that some great mischief hangs over your head: or as Appian, that you shall shortly die; for which so far was it off, that Alexander, grew offended with him, that from thence forward, he made the more of him; because of his free and clear dealing with him in the way of his profession: And thus much Aristobolus relates, that he learnt from Pythagoras himself.

When the Babylonians had entertained his army in all courteous manner, as at his former being there, they did, all betook themselves to ease and luxury, for that there was no want of anything that the heart of man could wish in that place, [*Diodor.*]

While Alexander resided at Babylon, there came in Ambassadors to him from all the parts and nations of the world; for besides those that came out of Asia, from Cities, and Princes and Countries there, there came also sundry others, out of Europe and Affric: out of Affric, from the Ethiopians dwelling about the Temple of Hammon, and from the Carthaginians, and other Ponick nations, bordering all along the sea coast, as far as Hercules his pillars, and the western sea, out of Europe, from the several Cities of Greece, and out of Macedon it self; as also from the Thracians, Illyrians, Scythians, and out of Italy, from the Brutians, Lucanians, and Hetrurians, with the Islands of Sicily, and Sardinia, and from Spain and France, whose very names and habits, the Macedons never knew nor had heard of before.

Alexander, calling for a list of them, appointed, which of them should have audience first, and to forward, till he should have heard them all; and he resolved to give audience first of all to such as came about any matter concerning religion: and in the second place, to such as came to him with presents, in the third, to them, who came about differences, or wars, which they had with their neighbouring nations. In the fourth, to them which came about their particular and private interests. And in the last place, those, who came to shew cause, why they did not restore any Grecians, whom they had banished out of their cities or countries, to their homes and estates again; for the hearing of all which, he caused a throne of gold to be set up in the garden there, and seats for his nobles, all born up with feet or frames of silver; whereon taking his place with his Nobles, he purposed to give them audience, as *Athenæus* [*lib. 12. cap. 18.*] reports out of one Ephippus Olympius: wherein his chief purpose and care was, upon hearing of the cause, to give such answers, as might give all content, and send every man away satisfied and well pleased therewith.

The first which he gave audience to, were they, which came from the City Elis: then to those, which came from the Temple and City of Ammon, from Delphos, from Corinth, Epidaurus and others: hearing of every of them in order, according to the dignity and fame of the Temples, rather than of the cities from whence they came.

When he had heard the Ambassadors from Epidaurus, and granted their suit, he sent moreover a present and oblation by them to their God Esculapius; but with these words added, *That Esculapius had dealt but ungenerally with him, in taking lately away from him, a friend, whom he loved as his own life:* and then look what Statues, Images of illustrious persons, or Images of the gods, or any other consecrated thing Xerxes had heretofore taken and brought out of Greece, and set them up, or otherwise bestowed them in Babylon, Susa, Pafargada, or elsewhere in all Asia, those he gave order to the Ambassadors of Greece, to take and carry them home again with them, and among the rest, he now caused the brazen statues of Harmodius and Aristogiton, to be returned to Athens, with the Image of Diana Cereæ.

But as concerning the restitution of the banditoes of Greece, he sent this short Epistle, by Nicanor, a native of the City Sagyra, to be read and proclaimed, at the next Olympian games to be held in this wise. *Beasts are banished, and men, &c.* (i. e.) King Alexander, to the banditoes of Greece, sendeth greeting. *We were not in fault that you were banished, but we will take care, to see you restored to your former estates, all save such as are banished for outrageous crimes, of which things we have written to Antipater, requiring him to proceed by*  
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way of force, against all such as shall oppose your restitution, [Diod. lib. 17. year 2, Olymp. 113. and lib. 18. year 2, Olymp. 114.]

Having dispatched this matter of Embassies, he let himself to take care of Hephæstion's funeral, commanding the Cities thereabout to contribute what they possibly could, to the adornment thereof. And moreover sent an expresse command to all the Cities and nations of Asia to put out the fire, which among the Persians, is called *Holy fire*, till the exequies of this Funeral were fully finished, as was wont to be done, in the Funerals of the Kings of Persia: which was taken for an ill bode to the king himself, and as a portender of his death.

Whereupon all his chief Commanders and Nobles, set themselves, for the Kings pleasure, to make Medailes, or Portraitsures of Hephæstion, graven in Ivory, or cast in gold, or other costly metal: Himself called together the most exquisite workmen, that were to be had, and a great number of them, and brake down the wall of Babylon, ten furlongs long; and took the brick of it, and first levelled the place, built thereon a four square pile, each square taking up a furlong in length, and 130 cubits high, whereon the body was to be burnt. This work of his Diodorus describeth at large, summing up the particulars, of the cost of this sumptuous Funeral; because the Mourners, the Souldiers, Ambassadors, and Natives of the Country, strove a vie, who should give most toward the charge thereof, amounting in all to above 12 thousand talents: which very summe, Justin also hath, [lib. 12. cap. 12.] Though Plutarch and Arrianus, have but 10 thousand.

Alexander, throwing his armes first into the fire, threw in also gold and silver to be burned with him; with a Robe, of a great value and esteem among the Persians, [Eliæ Var. Histor. lib. 7. cap. 8.] and besides he made Gymnick Games, and of musicke, far beyond all that ever he had made before; both for number of the Prizes, and value of the Prizes themselves, to those, which won them; for it is said, that there were no lesse than three thousand, which put in for the Prizes in all kinds, [Arrian. lib. 7.]

And then also it is told, that Philip, one of the Kings Nobles, returned to him from the Temple of Hammon, whither he had been sent, and brought word from the Oracle there, that Hephæstion might well be sacrificed to, as to a demy god: whereat Alexander was infinitely glad; and first of all offered to him upon that title: and then sacrificing to the number of 10 thousand beasts of all kinds, he made a Magnificent Feast to all the multitude, [Diod. year 1. Olymp. 114. compared with Arrian. lib. 7. pag. 157. 164.] He gave in charge also to Cleomenes the Governour of Egypt (as we have noted formerly in the year of the World 3671. 4.) a Jewd man, to erect Temples to his name; and generally no contract in writing to be good or valid, if Hephæstion's name were not subscribed to it: adding this also in the letter which he wrote unto him about this matter: *ἡ γὰρ ναὶ ἀνδρῶν ὅν τινα, &c. (i.e.) For if I shall find, that thou shalt have duly erected Temples to Hephæstion in Egypt as to a demy god, I will not only pardon thee all thy past offences which in thy government thou hast committed; but whatever thou shalt hereafter commit in any kind, shall never be laid to thy charge by me.* Whereupon many Cities presently fell in hand with building of Temples and Chapels; to Hephæstion, erecting altars, offering sacrifices, and enjoying Holidayers to be kept in his name: and the most religious oath that a man could make, was if he swore by Hephæstion, it is true or false: And death it was for any man to fault or faile in his devotion unto him: many dreames were said to have been of him, and that his ghost appeared to many; and of words which his ghost should utter, and answers which it made.

To conclude, sacrifices were offered to him, as to a tutelar god, and a Revenger of all evil. Wherefore Alexander at the very first was wonderfully pleased with such phancies in other men; but after a while, he began to believe them himself; and feared not to brag and boast, that he was not onely himself Joves son, but also that he could make gods of other men. At which time also, one Agathocles a Samian borne, and one of Alexanders prime Captains, was in extreme danger of his life, for being accused, that passing by Hephæstion's Tombe, he was seen to weep; and had undoubtedly died for it, had not Perdicas holpen him out by a lie of his own making, &c. (swore it too by Hephæstion himself, that Hephæstion appeared to him as he was a hunting, and told him, that Agathocles, did weep for him indeed, but not as for one that was dead, and now vainly called upon, and worshipped as a god; but wept onely in a due remembrance of the former intimacy and familiarity that was between them two: but for which tale, Agathocles a great Souldier, and ever well deserving of the King, had without peradventure lost his life, for being to kind to his deceased friend, [Lucian, in his book *ἡνὶ δακρυῖ; (i.e.) of false weeping.*]

The 114. Olympiade was celebrated at Elis, in which year all agree, that Alexander died: as [Josephus *ayer*, lib. 1. *cont. Apio*.] when Hegesias, *al*. Hegesias, was L. Chancellor at Athens: as [Diodor. lib. 17. *ayer*.] and Arrianus in [his 7 book.] of the Gifts

Gifts of Alexander, confirms, to wit, toward the end of his year of Chance/skip: and in this very Olympic year, as that chitooes appear by the mouth water, he dyed.

In that general assembly of all Greece, at the Olympic games, was that letter of Alexander, for the restoring of all band/toes, or on lawer persons, to their homes and cities again, read openly by him whose office it was to proclaim him that had won the prize in any kind of those games: nevertheless, the Athenians and Eleans protested against it, [Diodorus, year 2. Olymp. 113. *Justin*, lib. 13. c. 5.]

Whiles he was at Babylon, he received, as Antiochulus reported, his fleet, which partly went out of the Euphrates, into the Persian sea, under the command of Nearchus; and partly had been built in Phœnicia and Cyprus: of the Phœnician ships, there were two, each of them of five tire of Oares, and three, of four tire, of three tie high, twelve: and 30 vessels, of 30 Oares a peece, all which had been taken in pieces, and carried overland to the city Thaplaçur, and there put together again, and came by the Euphrates unto Babylon, Alexander caused certain ships also to be built at Babylon, of those Cypresse trees which he found in their gardens there, for as for other timber fit for shipping, there was none to be found in those parts. And moreover there was brought unto him, lying at Babylon, all other provisions for shipping, out of Phœnicia, and other cities, lying along the sea coasts in Asia, and wrights and mariners of all sorts, [Strabo, lib. 16. pag. 741. Arrian, lib. 7. pag. 161. out of *Aristobulus*.]

Moreover Alexander caused a Port to be made among the Babilonians, big enough to receive a thousand saile of ships of war, adding galleries and docks thereto, and sent Miculus a Clazomenian borne, with 500 talents into Phœnicia and Syria, to perswade or hire as many camen as possibly he could, to come and serve him: for he had a purpose to make several pantacons upon the Persian gulf, assuring them that those, would be as rich to dwell in, as any places in Phœnicia were, [Arrianus, *ibid*.]

All which preparation by sea, was to set upon the Arabians, under this colour, that among all other nations, they onely had never sent any Embassadors unto him; nor showed any duty or respect unto him: whereas indeed, it was out of an immoderate desire he had to be loved again over all alike, and whereas he had heard that they worshipped two gods onely, Jove or Heavens and Bacchus, he thought himself not unworthy to be worshipped as a third God among them; if he could overcome them, and restore to them, as he had done to the Indians, their primitive liberty, [Strabo and Arrian, *ut sup*.]

And whereas he had heard say that Arabia lying upon the sea coast, was of as large an extent as all India, and had many Islands lying upon their coast, he sent Archias, and Androthènes, to wit, that Androthènes of Thalus, (of whom Strabo, lib. 16. pag. 766, and Theophrastus, lib. 2. of Plants, cap. 7. *maketh mention*.) and Hieron of Solos, with three ships of 30 Oares apiece from Babylon, with charge, that failing round about that Cherlonie, or the chinula of Arabia, they should discover and inform themselves of the ports of all that region: of these, Archias brought him word, that there were two Islands which lay out in the sea, at the mouth of the river Euphrates, the one a lesser, consecrated to Diana, one hundred and twenty furlongs off from the land (which Alexander, as Antiochulus saith, caused to be called Icarus:) the other a greater one, a day and a nights sail off from the shore, in the same latitude, called Tylos: But Hieron, went further than any of the rest, brought him word, that the Cherlonie was of a vast extent, and had a foreland which ran far out into the Ocean: which they also who came with Nearchus by sea, out of India, desired to be not far off, before they stood in for the mouth of the Euphrates, [Arrianus, lib. 7. and in the end also of his *Indica*.]

Whiles his ships of war were in building, and the haven a digging in Babylon, Alexander himself fell down the Euphrates to the mouth of the river Pallacopa: distant from Babylon, some 800 furlongs, where rowing up and down, and as Antiochulus saith, steering sometimes his own boat himself, he espied some certain ditches, which he caused to be scoured by such as were in his company; damming up the mouths of some, and opening others of them: And clysing one dike among the reeds, in the Arabian side, toward the fenny and moory places thereof, having an outler, hard to be stooped up, by reason of the rottenness of the soile, and hard ground, and forced the water off from the other, in somewhat a more firme and hard ground, and forced the water court that way: He saw there also many monuments of old Assyrian Kings and Princes, which lay buried in that fenny Country, and midst of those loughs, [Strabo, lib. 16. p. 741. Arrian, 1. 7.]

And failing through those loughs into the body of Arabia, he there built a city, and a wall about it, planning there a colony of mercenary Greeks, and volunteers, and such as through age or otherwise, were grown unserviceable for the wars, [Arrian, 1. 7.]

And now he began to laugh and scoff at the Chaldeans, and their predictions, for that he had both entered Babylon, and was come safe out of it, with his fleet; and therefore failed the more bodily through those laughs of Arabia, having Babylon still on his left hand; [ *Id. ibid. Appian. toward the end, lib. 2. de Bell. Civil.* ]

And when at last, a part of his army wandered up and down in those parts, they knew not whither, for want of a Pilot, he sent them one, which brought them into the right channel again: then there arose a mighty wind, which levered the ship wherein himself was, from the rest of the fleet, and hurled the Kings hood or bounet off from his head into the water; but his Turbant or Diademe, which was fastened to it, was rent from it, and driven by the wind upon a great reef, which grew up close to a sepulchre, of one of the Kings, which there lay buried, as I said before; which one of the mariners spying, swam unto it, and took it up, and in his return for fear of wetting it, clapt it upon his own head, Aristobolus saith that the mariner which did it, was a Phenician born, and that he was well scourged for presuming to put the Kings Diademe or Turbant upon his head: yet Alexander upon this accident, consulted a wizard about it, and was by him advised to offer a magnificent sacrifice to the gods, and to be very diligent and devout therein; [ *Diodor. see Appian, in his Syriacæ, pag. 124. in the Greek and Latin edition.* ]

When it was told Alexander, that the Athenians and Eolians would not obey his edict, concerning the restoring of their banditoes, he presently gave order for a thousand tall men of war to be built, with which he purposed to make a war in the west, and to begin it with the destruction of Athens it self, which yet never took effect; [ *Justin lib. 13. cap. 5. see Curtius lib. 10. cap. 4.* ]

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Alexander returning to Babylon, there gave himself over to ease and company keeping; so addicted to gluttony and drunkenness, that in the Diaries kept by Eumenes Cardianus, and Diodorus Erythraeus, it is often found, such and such a day or night, Alexander was carried drunk to bed, *Athen. lib. 10. cap. 12. with Phyllinus in Plut. lib. 1. Sympo. cap. 6.* [one example whereof, *Elian. lib. 3. Var. Hist. lib. 23.*] reciteth out of the said Eumenes, which I thought good here to insert, to the end it may appear, that some use may be made of my treatise of the Macedonian year, comparing therewith, the dayes of our Julian Calendar, mending first that place in *Elian*, where it is written *Δις*, without all sense, and making it *mensis Δις nomine*, (i. e.) of the month called Dios, as thus: *On the fifth of the month Dios* (our Septemb. 28.) *he drank drunk, at Eumene his house; nor did any thing all that day, but rise and give order to his Captains, whether they should march to morrow, and telling, he would be going very early. And upon the seventh day* (our Septemb. 30.) *he dined with Perdicas, and there he fell to drinking again: and on the eighth*, (our Octob. 1.) *he slept all day, and upon the 15 of the same month* (our Octob. 8.) *he fell a drinking again, and the day following* (our Octob. 9.) *he slept it out all day according to his wonted fashion.* Upon the 24. (our Octob. 17.) *he supped at Bagoas his lodging, which was 10. furlongs off from the Kings palace, and then upon the third* (or rather the fifth) *he slept it out again.*

Alexander leaving Babylon to excell, both in greatness, and all other things, purposed to embellish it all that might be, and to make it the place of his residence, for ever after; [ *Strab. lib. 15. pag. 731.* ] and resolved to rebuild the Temple of Belus, and raise it out of its old dust; and as some say, to make it more magnificent than ever it was before: and when in his absence the Babylonians went on more slowly in the work than he would have had them, he intended to fet himself and all his army to work about it. But because the work, would take up a great deal of labour and much time, therefore he was not able to go thorough with it, as he desired, for he was taken short by death; [ *Id. lib. 6. pag. 738. with Arrianus lib. 6. pag. 159.* ]

Alexander dreams, that Cassander killed him, whereas he had never seen the man in all his life; and shortly after, when he happened to see him, he called to mind his dream, with a great deal of horror at the first: but then again understanding that he was a son of Antipater, he cast off all such fear of any hurt from him, especially of poison, which yet was at that time ready prepared for him, merely uttering certain Greek words, purporting, that so many dreams, so many lies, or to that effect.

When Cassander saw the outlandish people prostrating themselves, when they came unto him, having never seen the like done before, he fell a whickering; whereat Alexander grew into such a cholour, that wrapping both his hands in his long hair, he beat his head against the wall, [ *Plut. in Alexander.* ]

As there went a report that Antipater had sent a poison by Cassander to deliver it to his brother Iolla Cup-bearer to the King, and by him infused into the last draught that he ever took, so was it said also, that at the same time, Alexander had sent Craterus with a company of old soldiers to make away Antipater, [ *Curt. lib. 10. cap. ult.* ] Concerning the poison, of which Alexander is said to have died, see Andreas Schotus, and

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and his collections thereupon made out of sundry authors, in the Comparison which he makes, of the lives of Aristotle and Demosthenes, [ *in the first year of the 114 Olymp.* and *Musæum Raderus, upon Curtius, lib. 10. cap. 7.* ] As for Craterus and his old soldiers went away with him into Macedon, though Justin, and arian, and Plutarch, report this passage, as of a thing done before the death of Hephæstion; yet that it ought to be referred to this time, and not to that, appears, as by many other arguments, to especially by this; for that at the time of Alexanders death, Craterus with his old maimed soldiers was not come into Macedonia, but was still in Cilicia.

Those that would of the Macedons, which found themselves disabled thorough age or other impotency of body to follow the war any longer, were dismissed by Alexander, to return into their own country: and the number of them at this time, came (as *Diodor. lib. 17. year 2. Olymp. 113. says*) to 10 thousand; or as [ *Justin, lib. 12. cap. 12.* ] to 11 thousand: to every of which, he not only gave their full pay for the time past, but also money in their purses, to carry them home withal: And if any of them had children, begotten of wives which he had married out of Asia, he willed them to be left with him, leaving least that mungrell kind might happily in time stir up some rebellion in Macedon, in contending with the wives and children which were left there: and promised that when they were grown up, and trained in Marthall Discipline after the Macedonian manner, they should have them again sent home unto them. Justin saith, that such as returned, had their full pay continued to them, as before, during life. Plutarch, that the children of the deceased, succeeded in their fathers pay: adding further, that Alexander wrote to Antipater, that they which to returned, should have the prime places assigned them in the Theaters, and should there sit with Garlands upon their heads; and that at their parting, they all wept, and so did the King himself.

Together with these, were dismissed also, sundry of the Nobility, upon the same occasions, as Clynus, Gorgias, Polydamas, Adamas, Antigenes and the principal of all, Craterus, who was assigned as a Captain to conduct them, as a man of all others most loyal, and most dear unto the King, and next unto him Polyperchon; least if Craterus should happen to die by the way, as he was at that time but weak and sickly, they should want a noble Commander to conduct them. Then commanded he Craterus to take charge of Macedon, Thrace, the Thessaly, and of the liberty of Greece, in Antipaters room, leading for Antipater to repair to him; and to bring with him an army of young lusty Macedons, in lieu of these old ones which he had sent home unto him.

Craterus, when he was sent to carry home certain old decayed soldiers into Cilicia, he received some instructions and commands from Alexander in writing, the chief heads whereof, Diodorus Siculus, out of the Kings own Commentaries relateth to be these, That he should cause a thousand tall ships somewhat bigger than the ordinary sort, of 3 tire of oars, to be built in Phœnicia, Syria, Cilicia, and Cyprus for his wars against the Carthaginians, and others bordering upon the sea coasts of Africk and Spain, and Islands adjoining as far as Sicily: To take order, that his way along the sea coast of Africa, as far as Hercules his Pillars, might be ready for him, to lay out 1500 talents, upon fix Magnificent Temples to be built: And that he should make Ports in several places fit to receive so great a Fleet. That he should transplant men out of Europe into Asia, and likewise out of Asia into Europe, to inhabit such new Cities as he should build in either of them, to the end that by inter-marriages and mutual affinities, he might establish a peace and concord between the two main Continents of the World. These were his then designs, of which Lucan speaks, in this manner; [ *lib. 10.* ]

— Oceanæ classes inferre parabat: (i. e.)

His purpose wasth' Atlantic Sea to sail;  
Nor fire, nor water, nor the Libyan sand,  
Nor Ammons Syrs could bound his vast desires.  
He would into the Westerne Clime have gone,  
Where the Sun's troops to fall int' Tethis lap;  
And to have marcht quite round about the Poles,  
And drunk Niles water, where it first doth rise,  
Had not death met him, and his journey stayed.  
Nothing but nature could a period bring,  
To the vast projects of this mad-cap King.

A little before his death, came Ambassadors to him out of Greece, to acknowledge him for a god, and they wearing Crowns themselves, set all Crowns of gold upon his head.

And Pencesites, returning out of Persia, with about 20 thousand Persians, brought also

also a great company of Cossians, and Taurians along with them to Babylon for his service, because these nations bordering upon Persia, were reckoned the most warlike of any other. To him also came Philoxenus, bringing an army out of Caria, and Menander with another out of Lydia, and Menidas with an army of Hore: Alexander commended the forwardness of the Persian nations, and especially Peuceetes for his just discreet government among them, and ranked both them, and also those which came from the sea side with Philoxenus and Menander, with his Macedon squadrons. Also he caused his navy to be often exercised; and whereas there were often sea fights made in the river of Euphrates, between the Tiresmes, and the Quadrimeses, (i.e.) between the ships of three, and those of four of oars, upon the River Euphrate, and as well the Mariners, as the Commanders in them laboured hard to outdoe their adverse party, he ever bestowed Crowns, and honoured them that did best therein.

When upon a time, as he was bestowing those companies which came with Philoxenus and Menander, among his Macedon Squadrons, he happened to be a thirft; as Arrianus reports out of Aristobolus, and went a little aside, from the throne whereon he sat, and some also of his Nobles which fate on either hand of his throne, left their seats also and attended him, it fell out, that a certain mean party, (some say one that was committed to custody, but without reason upon him) came through the middle of all the bed-chamber-men, and other Officers, which stood thick about the throne, and fate himself down upon the Kings feet: and when the Bed-chamber-men, durst not pull him out, because there was a Persian law to the contrary, they rent every man his cloaths, and beat their faces, and thump their breasts, as at a thing exceeding ominous to the King; which when Alexander heard, he caused the fellow to be had presently to the rack, to know whether he had done it upon any designe or compact with others or no, and for what purpose: But when he answered that what he had done was only out of a light humor, and toy which came in his heart, the wifards told him that it was by no means the worse life; and Diodorus faith, that by their advice, the poor fellow was presently killed for his labour; to the end, that if there were any ill luck in it, it might all fall upon his own head: The same also, faith Plutarch, adding, that upon the rack, being asked who he was, answered that his name was Dionysius, a Mælian born, with some other answers which he made them.

Some few dayes after, when the King had sacrificed to his gods, in thanksgiving for his good successes; and had added thereto something more than ordinary by the advice of the Priests or Wifards, he fell a feasting with his Nobles; and late up at it, till late in the night: he also distributed beatts for sacrifices among the fouldiers, and gave wine among them to be drunk. And when he was now breaking up, and going away one Medius a Thessalian, had prepared a banquet, and invited him and all his company to it; at the banquet there late twenty guests; to every of which, Alexander drank a several health, and they the like to him again, as Athenæus reports out of certain memorials, commonly attributed to Nicobolus, [lib. 10. cap. 11. & lib. 12. cap. 18.]

Now when Alexander had called for a cup, containing two gallons and an odd quart, as Epihiippus Olynthius, in a book which he wrote of the deaths and burials of Alexander and Hæphæstion, reported by Athenæus, [lib. 10. cap. 11.] and commanded Proteas a Macedon, to pledge him; Proteas cried, let come, and having in many words spoken much honour of the King, took the cup, and drank it off with such a grace, that all the table commended him highly for it: a while after, Proteas called for the same cup again, and drank it off to the King; and Alexander took and pledged him a great draught, but could not drink it off, but let the cup fall out of his hand, and lay along upon the cushion, and presently fell sick and dyed, and this was that Hercules fatal cup to Alexander, of which besides Diodorus, and Plutarch, Seneca also in his 83 Epistles maketh mention; with which we may compare also, what Athenæus faith, [l. 1. c. 17. and Macrobius, l. 5. Saturnal. c. 21.]

Aristobolus faith, that when he grew light headed with his fever, and withal very thirft, he called for a draught of wine, and that cast him into a piteous fit, and upon the 30 day of the month Desius, that is, upon the 24 of our May, departed. Others say that he dyed upon the 6 day of the month Thargelion, with the Athenians, as Elian hath it, [lib. 2. Var. Histor. cap. 25.] which answers to our 18 of May: In the Daries or Day books, kept of the Kings actions, it is said that he died the 28 of the month Desius, or 20 of our May: wherefore sure it is, that dye he did in the month Desius, according to the Macedon account, and in the month of May with us; though upon what day of the month, Authors do not agree.

Out of the said Diaries, what things fell out in the time of his sickness, Arrianus and Plutarch do very particularly declare, but who was the true author of those Diaries, or daily remembrances of what he did or said, neither of them tells us; whether Eume-

nes Cardianus, or Diódorus Erythreus, or else Strattis Olynthius: for he also wrote a Diary of his actions in four books, and one particular book of his death, as Suidas teacheth us: But whose soever Diaries they were, so far as we can have nothing more plainly or more assuredly delivered, than what we find in them, therefore have I thought it good here to set down what I find in Plutarch, delivered out of them, comparing all along, the dayes of the Macedonian Desius and our month of May, together, out of my own discourse of the Macedonian year.

10. Upon the eighth day of the month Desius (May 12.) he steps in a bath for his fever. The next day (May 13.) having washed, he went to his chamber, and spent that day there at dice with Medius, then walking again, toward the evening, and having been at his devotions, he ate his supper somewhat greedily, and the night following had a sore fit of a fever. Upon the 20 day (May 14.) having washed, he offered sacrifice very solemnly again, and lying along in a bath, he heard Nearchus while he related to him such things as had happened in his voyage; and what wonders he had seen in the Ocean, (a deserts & rivers) (i.e.) (our May 15.) when he did the like, his fever increased upon him. The day after (May 16.) his fever grew very sharp upon him, and he was carried to be in a Chamber near the great pool, or swimming place, where he had speech with his Commanders, of putting approved men in places of office, when they happened to fall sick, (i.e.) upon the 24. (May 18.) finding his sickness to increase upon him, he offered sacrifice, to which he was carried, and commanded the chief Commanders and Captains which were then in Court, to stay with him; but the Centurions and Corporals, to attend without and watch. Being carried into the innermost lodgings of the Court, (i.e.) (our May 19.) he had a little ease, but his fever left him not. But when the Captains came to him, he spake not at all unto them, but was so mute, and likewise upon the 26. (May 20.) whereupon the Macedons, thinking that he had been dead, came flocking with a great noise to the Chamber door, and threatened the Nobles which were there, if they would not let them in. The door hereupon being set open, every common souldier passed by his bed side. The same day, Titibon and Seleucus, who were sent to Serapis his temple, to know whether Alexander should be removed thither or no, brought answer back from the Oracle, that he should stay where he was, (i.e.) (our May 21.) upon the twenty eighth day, (May 22.) in the evening he died.

Now whereas I said, that the Macedons all passed by the Kings bed side, it is to be understood, that they came in at one door, and went out at another, (Lucian in Pseudom.) And albeit he was grown weak and faint with the violence of his sickness, yet he raised himself upon his elbow, and gave every one of them his hand to kiss as he passed by, (Valer. Max. lib. 5. cap. 1.) and which is more, and may seem incredible in itself, look in what posture he put himself, at their first coming in, in the same he continued, till every man to the very last, of all that army, had kissed his hand, (Chr. lib. 10. c. 7.)

When the souldiers were gone, he then turned him to his Nobles, and demanded of them, whether they thought they should find them a King like to himself or no? and when no man answered him to that question; then again he said, that as he could not tell that himself, so that one thing he foresaw, and could foretell, how much Macedon blood would be shed, before this controversy he would receive an end, and with what vast slaughter, and effusion of blood, they would solemnise his funeral, and sacrifice to his ghost, when he was gone; and to gave order for his body to be carried to the Temple of Ammon, and there buried, (Justin l. 12. c. 15.) And when his Nobles asked him to whom he would leave his kingdom, his answer was, fortissimo, (i.e.) to the strongest, and withall, took off his signet, and gave it to Perdicas: whereby they all conceived, that his meaning was, to commend the government of his kingdom to his care and trust, till his children should come to age, (Emil. Probis in Eumene.) And again, when Perdicas asked him, when he would have Divine Honours performed to him? his answer was, When they were all grown happy.

Eratosthenes in his Canons, (mentioned by Clemens Alexandrinus lib. 1. Strom. faith) that 12 years passed between the death of Philip, and the change, (i.e.) the deceale of Alexander, which is the very number given him, [lib. 1. Maccab. cap. 1. 8. and in both the Chronicles of the Jews, as also in Tertullian, lib. cont. Judæos, cap. 8. in Porphyrie, cited by Ensch. pag. 124. in Scaligers Greek edition of him, in Rufinus, in Josephus, his Antiquities, lib. 12. cap. 2. in Orosius, lib. 2. in Teron and Theodorus upon Daniel cap. 11.] though A. Gellius, [lib. 17. cap. 21.] giveth him but 11 years, Julius Africanus, and out of him Eusebius, 12 years and six months, 13 years and seven months, Livie, and after him Emil. Probis in Eumene allow him 13 years.

Not is there any little difference among Authors, concerning the years of his life, than there is of his reign. Whereof Cicero in his fifth Philippic speaking, faith, What shall I speak of Alexander the Macedon, when he set himself upon great achievements from his very youth, was he not taken off by death in the 33 year of his age, which is less by ten years, than

then with us a man can by law, be made a Consul. Justin [in the last chap. of his 12 book,] saith that he died at the age of 33 years and one month: yet [Philostratus, lib. 2, de Vit. Sophista: in Herodes, Eulip. in Chron. and in his first book, de Vita Constanti, and Jerome, upon e. 8, and c. 11, upon Daniel,] and sundry other writers following Eusebius, [in Chron.] allow him to have lived no more than 32 years: All which are nevertheless to be reduced to that rule delivered by Ariannus, [lib. 7, pag. 167.] ἔβλεν δὲ οὐκ ἔχοντος ἡμετέρας, &c. (i.e.) He lived 32 years, and took up 8 months of the 33 year: as Aristobulus saith; But he reigned twelve years, and about 8 months over.

Immediately upon Alexander's decease, there arose such a difference and dispute between the Hosts and Foot Companies of the army, for the settling of the present State of things, that they were ready to fall all in pieces, and to take up arms about it. Yet by the advice of the Nobles and Commanders, it was at length accorded, that the Supreme authority, or rather a bare name and shadow thereof, should be committed to Arideus, brother to Alexander, and son to his father Philip, begotten upon one Philina of Larissa, a common dancer; as [Atheneus, lib. 13, cap. 13,] reports out of one Ptolemaeus, son of Agelarchus, in his History of Philopater, and a whore to boot, [as Justin, lib. 13, cap. 2, and Plutarch in the end of his Alexan.] say. And having by common consent proclaimed him King, they called him by the name of Philip; to whom also was joyed, the son that Roxane then went withal, and was eight months gone with child, begotten by Alexander, as Justin in the place aforesaid hath it, or fix, as Curtius, [lib. 10, cap. 10,] saies. As for his son Hercules, who then lived at Pergamus, because he was gotten upon Barine, who was never married to Alexander; therefore was there no regard had of him in this settlement of the kingdom. And because Arideus himself was but a weak spirited man, not thorough any natural infirmity of his own, as Plutarch noteth in the end of the life of Alexander; but by such flatterances, and drugs as Olympias had procured to be given him, therefore was Perdiccas, to whom Alexander delivered his Signet at the hour of his death, made Regni Imperator: (i. e.) Lord Protector, or Steward, and in effect absolute King of itself. The charge of the army, and of all affairs, was committed to Meleager, the son of Neoptolemus, with or under Perdiccas. The command of the Hosts, which was the most Honourable charge in all the army, and which after Hephastion's death was given to Perdiccas, was now assigned to Seleucus, the son of Antiochus, yet withor under Perdiccas, as the other was. The oversight also of the kingdom and treasure thereof, was committed to Craterus his trust, [Diod. in the beginning of his 18 book, Justin, lib. 13, cap. 1, 2, 3, 4. Curt. lib. 10, cap. 10, 11, 12. Plutarch, in Eumene & Alexan. Duxippus and Arrian, in their books written of what passed after the death of Alexander, in Phot. Biblioth. cod. 82, & 92. Appian, in his Syriac, pag. 120, 124.]

Centurius in his discourse, De die natali, notes, that the years of Philip, are to be reckoned from the death of Alexander, taken always the rise therein from the first day of that month, which with the Egyptians is called Thoth. For the Egyptian Astronomers applying this computation of times for more exact reckoning sake, to their own account, make the head thereof to be the first day of Thoth, in the beginning of the 415. year of Nabonassar; to wit, upon the 12 of November, according to the Julian account, 4390, in the seventh month before the true time of Alexander's death. And from the beginning of that month Thoth it is, that Ptolemy in his Manual Canons of Astroonomy (not yet published) deducteth the Epochs or risings of all the Stars, of which he in his Preface Ad Syrac, saith, Σωζόμενα αὐτῶν ἐστὶν, &c. Here are fixed the Epochs, or heads of all accounts, according to the Meridian of Alexandria, which is in Egypt, from the first day of the Egyptian month Thoth, of the first year of Philip, who succeeded Alexander, the Founder of this City. Not of Philip the father of Alexander, (as some have imagined) but of Philip, brother and next successor unto Alexander; whom the Alexandrians for Honour sake, call, as indeed he was, their Founder: adding, ἡμετέρας πόλεως, &c. (i. e.) For from the first day of his (meaning Philip) reign, the times of the Manual Canons of Ptolemy, (who in them followeth the common account, or Calendar of the Egyptians) being taken, and according to the rectifying of the Egyptian year (reduced to the Alexandrian account, which Theon also used in his Canon) are reckoned; as we find also, in the Greek Collections published by Scaliger, in his Eusebian Fragments, [pag. 48.] Whence it is also, that in the Epistle to Apollonophanes (falsely attributed to Dionysius Areopagita: found in Hilduinus, in his Areopagitica) these Astronomical Tables are called, The Canon of Philipus Aridaus.

And now had the dead body of Alexander lain seven days, as Justin saies, (for Elian saies 30.) Ver. Hist. lib. 12, cap. 64,] upon his Throne, whiles all mens thoughts were taken up about the settling of the present state, and could not heed, what belonged to the solemn Obsequies belonging to the deceased: and yet was there not in all that time found any purification, or the least discolouring of the flesh upon his body: but the very vigor of his countenance, which is the proper effect of the spirit that is in a man,

man, continued still the same; wherefore the Chaldeans and Egyptians, were commanded from thence forward to take care of the body; and they when they came about it, durst not at first approach to touch him, as if he had been still living: but anon after, saying their prayers, that it might be so to us unto them being but mortals to lay their hands upon; so divine a body, they fell to work, and dissected him: and the golden Throne wherein he lay, was thrust all with Spices, and hung about with Pennants and Banners, and other emblems of his high State and Fortune, [Curt. lib. 10, m. f.]

The care of his funeral, and providing a chariot to carry the body into the Temple of Ammon, was committed to Arideus, whether the King, as Justin hath it, [lib. 13, cap. 4,] and Dexippus, as we find in Scaliger's Greek fragments of Eusebius, [pag. 84,] or rather to some other Arideus, of whom we shall see more anon, out of Diodorus, year 2, Olymp. 114,] in which provision making, he spent two whole years, [Diod. year 3, Olymp. 114,] and Olympias seeing him lie so long unburied, in great grief of heart, cried out, and uttered these words: O my son (said he) thou that wouldst needs be counted among the gods, and keptst such a do about it, canst not now have that which every poor man hath, a little earth and burial, Elian, Varia. Hiltor. lib. 13, c. 32.]

Mean while Silygambes the mother of Darius, hearing of his death, sunk under the burthen of her sorrow for it; and covering her self with mourning attire, when her niece and nephew, Drypetis and Oxathres, came and fell at her knees, the look away from them, and would neither eat nor see the light any more, and to the fifth day after, dyed of hunger, [Diod. 17, in fin. Curt. lib. 10, cap. 8.]

Roxane being great with child, and seeing her self therefore, courted by the Macedonian army, grew into emulation with Statira, eldest daughter to Darius, and one of Alexander's wives, as her self was: and by her letters invited and requested her to come unto her: but as soon as she came, she caused both her and her sister Drypetis Hephastion's Relict, to be murdered; and threw both their carcases into a well, and cast earth upon them: not without the privy and assistance of Perdiccas, as Plut. [in the end of the life of Alexan.] saies.

Roxane was a while after, delivered of a son, whom they named Alexander: and the common soldiers proclaimed him King, [Arrian, in Biblioth. Phot., c. 92,] with Pausanias in his Attica, and Dexippus, in Scaliger's Greek fragments of Eusebius, [pag. 48.]

Perdiccas gave order for the purification or cleansing of the whole army by a solemn sacrifice, because of the death of the King, and great dillention taken among them thereupon. Now the Macedonian manner of cleansing the army was this: They cut a dog in two: and laid the one half on the one side, and the other, on the other of the field, where the army was to come, and to make them passe solemnly, and as it were, in procession between them: Now as the army passed, Perdiccas caused some 300 soldiers, which followed Meleager, when in the first assembly of the Macedons, and threw them among the Elephants, to be trod in pieces by them: all which he did in the open sight of the army, and in the presence of Arideus himself, whom (nothing differing in a very innocent) Meleager had caused to be, as it were, wrapt in purple clouds like a child, and put into the Royal Throne, as Plutarch [lib. 2, de fortuna Alexandri,] saith. And Meleager for the present, because no violence was offered to his own person, fired not: but presently after, seeing his life was sought, fled to a Sanctuary, and there was taken and slain; [Justin, lib. 13, cap. 4. Curt. lib. 10, cap. 12. Arrianus in Photius.]

Diodorus [lib. 2, year 4, Olymp. 18,] affirmed that Alexander made his last Will and Testament, and left it to be kept at Rhodes; and Ammian, [Marcellinus, lib. 23,] seems to say, that therein his will was, to leave all in the hands and power of one man: as Curtius, some, saith he, have been of opinion, that a distribution of the Provinces was made by Alexander, in his last Will and Testament; but we have found, that that was but an idle report, though delivered by sundry Authors, [lib. 10, c. 13.] Nevertheless, the Author of the first book of Machabees, seemeth to follow that first opinion, as delivered and believed by so many Authors, as it was; and saith that Alexander in his own life time, parted his kingdom among his most illustrious and noble officers. And the Chronologer of Alexandria (out of whom, those barbarous and broken Latin fragments published by Scaliger, pag. 58, and 59, are taken) affirmed, that, that division of the Provinces, which Justin [lib. 13, cap. 4. Curtius lib. 10, cap. 13. Arrianus in Photi Biblioth., c. 92. Dexippus lib. 82,] and other writers report to have been made by Perdiccas, was none other than that which was compiled in that will: which, as may be gathered out of them all, comparing one with another, was this manner.

In Europe all Thrace, with the Cherfonte and other nations bordering upon Thracia as far as Salmydessus, a city standing upon the Euxine Sea, was committed to Lytinaeus, the son of Agathocles, a Pelican born: but that Region which lay beyond Thrace,



Thrace, belonging to the Illyrians, Triballi, and Agrians, and Macedonia it self, and Epirus, stretching as far as the Ceraunian mountains, with all Greece, was assigned to Antipater, and Craterus: and so much for Europe.

In Africa, all Egypt, and what ever else Alexander had gotten, in Cirenæa, or Lybia, with all that part of Arabia which borders upon Egypt, was allotted to Ptolemy, the son of Lagos, who, as Paulanias in his *Africa* says, was by the Rhodians, honoured with the surname of *Σωτήρ*, (i. e.) a Deliverer. The truth is, that the Macedons ever held Ptolemy for a bafe son of Philip, Alexander's father: for his mother Afinoe, being great with child by Philip, was by him put off, and married to a poor fellow of Macedonia, called Lagos: whereupon it was, that when after a while, (as Plutarch in a discourse of his, *De ira cobibenda*: (i. e.) of suppressing a man's choler, faith, Ptolemy to put a jeer upon a poor school-master, would needs ask him, who was Ptolemy's father: he asked him again, and I pray Sir, said he, who was Lagos his father? intimating thereby the balenefice of his birth by the fathers side, [See *Curium*, lib. 9. cap. 1. *Paulanias* in his *Africa*, pag. 5. in the Greek edition of him at *Fraxford*, and *Suidas* in the word *Lagos*.]

But, to return to where we left, Cleomenes, who was left by Alexander, to gather up the tributes and other incomes of those parts, was commanded to deliver over that Province unto him, and to hold his office, as under him: and because Ptolemy presently upon the death of Alexander entered upon that Province, and died not till full 40 years after; thence it is that Lucian, in *Mausolus*: (i. e.) in his discourse of long-lived men) and in the fragments of Eusebius, published by Scaliger, [pag. 49. and *Porphyrus*, *ibid*, pag. 225. and *Clemens Alexan. Stromat.* 1. and *Euseb. in Chron.* and *Epiphanius* in his books of *weights and measures*:] and others say, that he reigned 40 years in Egypt, after whom his posterity down to Cleopatra, held that kingdom, under the title and name, and common notion, of Ptolemies.

In the lesser Asia, all Cappadocia and Paphlagonia, and all the Regions lying upon the Euxine Sea, as far as Trapezond, a Colony of the Sinopenes, which Alexander, being taken up with the more weighty war against Darius, had not leisure to subdue as he went, were assigned to Eumenes Cardians; with a charge to make war upon Ariarathes, who once ever stood out against Alexander. As for Antigonus, he was made Governour of Pamphylia, Lycia, Lycæonia, and Phrygia the Greater. The lesser Phrygia, which lies upon the Hellespont, was committed to Leonatus. The government of Lydia, not only of the inland country, but also along the sea coast, taking in Eolia and Ionia, was given to Mæander: who had it formerly by grant from Alexander himself, [as *Arrianus*, lib. 3. pag. 56. faith,] for whom, the name of Meleager, is mis-put by Diodorus. Caria was given to Cassander the son of Antipater, and Cilicia, and Iauria, to Philotas.

In the upper and greater Asia, all Syria, and Phœnicia, was committed to Laomedon, a Mitylenæan borne. The petty Kings of the Isle of Cyprus, for a while held every man his State, as they had it granted to them respectively by Alexander. Neoptolemus was set over Armenia, Artabazus over Melopotamia, Archon over the Province of Babylonia; Atropates, father in law to Perdicas, was left Governour of Media by Alexander himself. In this passage making, [Justin lib. 3. cap. 4. and *Orosius* lib. 3. cap. 23.] say that Atropates was made Governour of Media the greater, and Perdicas his father in law, of the lesser; not remembering that Atropates, and Perdicas his father in law were all one man. But having afterward better considered of the matter, in a second distribution made by Antipater in Tripardolis, he acknowledged that Media was assigned to Piton, [lib. 15. pag. 660.] Nor is it likely, that the son in law would any way diminish the authority of his father. The Rule and Government of the hither Bactria and Sogdiana, was put into the hands of Philippus: yet so, as that Orpatus was joynt with him in the Sarrapie of Sogdiana, who yet, as Dexippus faith, when he had received that kingdom of Alexander's bounty, was put from it again for treason: But in the Government of Persia, Penceses of Hircania, and Parthia, (for they went together, as *Strabo*, lib. 11. pag. 514. witnesseth) was Phrataphernes, in Carmania, Tlepolemus, in the further Bactria and Parapamilus, Oxartes, or Oxathres, the father of Roxane, Alexander's wife, in Asia and Drangiana, bordering upon Taurus, Stasanor of Solos, in the Province of Suis, Scynus, in Atachofia and Gedrosia, Sbyrtius, as they were there placed by Alexander, so were they now suffered to continue in them. All the coast of India from Paropamilus, and from the place where the Acæfines and Indus meet, down to the very Ocean, was committed to the charge of Piton the son of Agenor, as that of the Oxycardians and Mallians to Eudemus, *id*, Eudemus, Commander of the Thracian companies: and the rest of India, to King Pours, and Taxiles, and to the son of Abilarus, who, as appears by what hath been said before, were all placed in those charges, by Alexander himself in his life time.

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When, upon this division fo made, everyman had his share, as it were allotted him from heaven, they hence took occasion to encrease their power, at their pleasure for the most part: for not long after, as if they had not had governments, but kingdoms given them, so they bare themselves not as Deputies, but as absolute and loving Kings and did not only acquire great matters to themselves, but also left the same to their posterities after them, [Justin lib. 13. cap. 4.] and so that vast Empire and name of the Macedons, immediately upon the death of Alexander, came to be rent and torn into several kingdoms; [Livy lib. 45.] yet no man took upon him the title of a King, so long as any of his children, survived, so respective were they of him, that though they had every of them the power of a King in his hand, yet they willingly refrained the title, so long as he had a lawful heir of his body living, to succeed him, [Justin lib. 15. cap. 2.] All which was long before foretold by the Holy Ghost, [Daniel 11. 4.]

Concerning the instructions given by Alexander to Craterus, Perdicas referred the consideration of them, to the general assembly of the Macedons; which though they could not mislike, yet because they were exceeding high, and difficult beyond measure, to be brought to passe, therefore they ordered by a general consent, that none of them should be gone in hand withall, [Diodorus year 2. Olympiade 114.]

The old Greek souldiers, which Alexander had left and planted in garrisons and colonies in the upper Asia, and several provinces thereof, being taught with a desire of returning home, and seeing their native Country the rather for that they saw themselves, as it were ejected and cast out into a far remote corner of the World, joynt in an association, and revolted from the Macedonian state, chusing for a head of this conspiracy, one Philo an Enian borne; and now they were gotten to the number of 20 thousand Foot, and three thousand Horse together; all old tried and expert souldiers. Against these, Perdicas dispatched away Piton, who had been one of the squires of the body to Alexander, and a man of a high spirit, and long versed in the mystrie of war, with three thousand Macedon Foot, and eight hundred Horse, drawn out by lot, with letters and instructions to the governours in all those parts, to furnish him with 10 thousand Foot, and eight thousand Horse more. Now Piton purposed to win unto him by all fair means possible, those old Grecians, that to joyning them with such other forces as he had of his own, he might be the better able to set up for himself, and reduce all those upper provinces under his own subjection: which Perdicas perceiving, to crosse his purpose therein, gave him expresse order; that having overcome those Rebels, he should put them every man to the sword, and divide the spoil of them among his souldiers. But Piton, having by intelligence, with one Lipodorus, who commanded a brigade of three thousand men among the Rebels, gotten the victory of them, went no further, but upon capitulation, licensed them to repair every man to his own home: which notwithstanding the rest of the Macedons, remembering the order given them by Perdicas, fell upon them, and slew every man of them, and shamed what they had among themselves. So Piton, failing of his ends, returned with his Macedons to Perdicas, [Diod. *ibid*, Prolog. *Trogii*, lib. 13.]

As for Ptolemy, he, having quietly gotten into the possession of Egypt, demeaned himself fairly in all things toward the people of the land; and possessing himself there of eight thousand talents, got an army together, of such as would serve for pay, (sundry others also, for pure love, seeing his fair and impartial distribution of justice in his place, came into him. And being duly informed that Perdicas had a purpose, to wrest Egypt out of his hand, he leagued himself firmly with Antipater, [Diod. *ut. sup*.] and by good turns and gratifications, obliged the neighbouring Kings and Princes to his devotion, [Justin lib. 13. cap. 16.] and finding that Cleomenes, whom Perdicas had put to him for a Lieutenant, was no better than a spie upon him, cut his throat, and placed from garrisons of his own, over all the land of Egypt, [Paulan. in *Africa*, pag. 5. in the Greek and Latin edition.]

Leonatus and Antigonus, were commanded to put Ermenes by strong hand into the possession of Cappadocia and Paphlagonia. But Antigonus, out of the haughtinesse of his spirit, and presuming of himself, refused to obey Perdicas his command: herein. But Leonatus, coming with his army down out of the upper provinces, promised Eumenes to undertake the service for him. Nevertheless, when Hecæteus, Tyrant of the Cardians, coming to Leonatus, advised him rather for the present to go and aide Antipater, and relieve the Macedons, which were besieged in Lamia; he relolved forthwith to crosse the sea, and to put over into Macedonia; and moved Eumenes himself, to go along with him, and to make an end with Hecæteus. But when Eumenes would not, and alledged withall, that he stood in some fear of Antipater, Leonatus belived him, and kept nothing from him, of all that was in his heart: yet finding that he could not draw him over to his party, went about privily to murder him, and had done it,

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had not Eumenes, perceiving his purpose, got him privily out of his quarters, for he stole away by night, with his carriages, having only 300 Horse in his company, and 200 of his guard; and five thousand talents in gold, after the rate of silver. And so coming to Perdiccas, disclosed all Leonatus his counsels to him; whereupon Perdiccas took him in for a bolome friend, and fwoare him of the Council, [*Plin. and Emil. Pro. in Eumene.*]

Leonarus, coming to help Antipater, was there slain in a fight by the Grecians,  
[Diodorus year 2. Olymp. 114. Justin, lib. 13. cap. 5. Plutarch in Phocion, Arrianus in  
Photius.]

Thimbro, having taught Harpalus in Crete by a flight (which Harpalus had, as I shewed before, fled thither out of Asia, and carried all the Kings money with him): flew him, and got into his own hands all that treasure: & with his army and fleet, left Cydonia, a city in Crete, and with 6, or (as Diodorus hath it) 7 thousand men, sailed to the countrey of Cyrene, being invited thither by the banditotes of the Cyrenians, and the Barcenies, [*Diodorus & Arrianus, ut supra. Strabo, lib. 17. cap. 837.*]

There, in a fight against the Ceylonians<sup>1</sup> Thimbro made a great slaughter of them, took many prisoners; then seizing of their Port, and ready to take the City it self; he drew them to a composition, upon these terms, That they should pay him down five thousand talents ready money, and deliver into his hand, halt their chariots ready furnished for a service: He sent Embassadors also to other neighbouring cities, to joyne with him, pretending that he would make war upon Libya, and Rhodes is: and so he laid on to all the Merchants goods, that were in the Port, and gave them to the soldiers, to scaramble for, thereby to make them the forwarder in his service, [*Disorder.*]

*Disaster.*—Thimbroon, a man of Crete, one of Thimbroon Captains, but of a turbulent disposition, fell off from him to the Cyprianas; and by declaiming against Thimbroon's cruelty and perfidiously, perjured them to break covenant with him, and to stand for their former liberties and freedom; whereupon, when they had payed only fix hundred of the five thousand talents, they would pay no more. And Thimbroon, to cry quittance with them, leized on 800 of their men, who were in the Port, and coming with him to the walls of the men and the Cyprianas, and Heliopontas, all which joyed with him before the walls of the Cric, did what he could to take it; but failing of his purpose, retired to the Port.

[12.] The Cyrenians, leaving a sufficient guard to keep the town, drew out the rest, and went a foraging into the neighbouring parts, and when these sent to Thimbro for help, the president went with all the strength that he could make to relieve them; so the Cyrenians, Mnaestics spying this opportunity, and that there were few or no soldiers left in the Port, moved thole who were left in the City, to fall on, and let upon the Port: and they being quickly perswaded, followed him, and fell upon it: and by reason of Thimbros absence with his men, easily took it: and such goods as they there found in *specie*, belonging to the Merchants, reformed it all faithfully to the owners; and Mnaestics fell presently to work, and fortified the Port against Thimbro, if he should return: This went ill on Thimbros side, for that he had not only lost the place, but with it, all his Provisions that were in it: yet upon the taking of another town called Taricha, he renewed his hopes again, [13.]

Thimbrons Marston, and fea Souldiers, being turned out of the Port, knew not what to do or whither to fly, but were faine to go a free-booting into the country for it: and this, when they were daily forced to do, at last the Boors of the Country, knowing their harts, laid wait for, and slew a great number of them, and took as many prisoners as they had slain: They that were left, got a ship-board, and sailed away towards the confederate places. But being on their way, there fell a violent tempest, which sunk many of them in the sea; those that escaped, some were driven a shoare in Egypt, and some in the Isle of Cyprus: All which put such heart into the Cyrenians belyes: that they flocked now to encounter Thimbron in the open field; which they did, and in a battell slew many of his men, [*Id.*]

Craterus departing from Cilicia, with fix thousand of those old Souldiers, which came at first with Antiochus into Asia, and four thousand more, of such as came to him upon occasion of the pelides: 1000 Perſian Archers and Slingers, and 1500 horſe, haſted all along to the Louccon of Antipater, and came into Theſſaly: where yielding the preſe- dencie in all things to Antipater, they both ſate down in camp together, upon the banks of the river Peneus. And in the month of Munichion (our April) next, fought a bat- tle with the Grecians, and overthrew them, (*Id. with Arria, and Plus, in the lives of Pho- cion and Demoſthenes.*)

After Jaddus his son Onias succeeded in the Priesthood at Jerusalem, [*Joseph. Antiq. lib. 11. in fi.*] and there late one and twenty years, [*Scalig. in Grac. Eusebiu, pag. 50.*]

Thimbrow

Thimbro, having hired new soldiers from Tanarus in Laconia, where they wandered up and down, out of pay, began a fresh war upon the Cyrenians, and they on the contrary, praying in aid from the Africans and Carthaginians, made up an army, with their own men, to the number of 30 thousand, and put all upon the hazard of a battle: where after a long and bloody fight, they lost a many of their men, and Thimbro had the better of the day. Then the Cyrenians, having lost all their own Commanders, made Moabites their General, Thimbro growing proud of this victory, set upon the port of Cyrene, and took it, and made every day an assault upon the City it self, to take it. But the siege continuing, and provisions falling out, the Cyrenians began to mutiny among themselves; the end whereof was, that the common people, who bare the way for matter of power, thrust the richer sort out of the City, and they, being so thrust out, repaired, some to Thimbro, and others into Egypt.

*Diod. ut. sup.*

They who fled into Egypt, dealt with Ptolemei, to restore them into their Country; and by his means, returning with forces both by land and sea under the command of one Opbellas a knight, which coming to the ears of those which were gone to Thimbro, they were prepared to fly over, and to joyn with Opbellas, but their intention being discovered under hand to Thimbro, he put every mothers son of them to death. Then the leaders of the Commons of Cyrene, taking a fright at the return of their banditti, made their peace with Thimbro, joyned with him, and in a main battle, were all utterly vanquish'd, by Opbellas. [*Id.*]

Thimbro, in his flight, was lighted on by some certain African Carters, who took  
and carried him to one Epidicus, who held a Towncall'd Teuchira, in thole parts  
under the name of a slave, and the men of that place, with Ophellus his leave, fyre for-  
sought with whips, and then sent him to be crucified at the port of Cyrene. But for as  
much as the Cyrenians continued full in combuitions among themselves, there-fore  
Promeli himself made a journey thither by sea; and having by his preence set-  
led all matters there, came back again by sea as he went, *Arrianus, in Pho-*  
*Bible.*

*hillo.* Perdiccas, having King Philip, and the Royal Army all at his command, made a journey against Ariarathes, the petty King of Cappadocia, for that he had not received Eumenes for Governor there, as he was commanded. Ariarathes, at that time, had gotten together a great army, 30 thousand Foot, and 15 thousand Horse. In two feveral battles, Perdiccas slew four thousand of his men, and took fix thousand prisoners: among them Ariarathes himself: and both him and all that were allied to him, he first tortured, and then crucified. The rest he pardoned, and having settled all matters in Cappadocia, committed the Government of it to Eumenes, according to the first establishment. [Diodor. with *Arria*, and *Plut.* in *Eumene*, and *Appian* in his *Asiatick* tale. p. 175.]

pag. 175.] Eumenes committed the several cities of his Government, to his most trusty friends, and appointed them Garrisons, with Judges, and gatherers of his tributes, such as pleased him best, without any interposing of Perdicas : which done, he returned with Perdicas, both in respect to him, as also, that he might not be a stranger at Court.

Perdiccas, and Philip the King, leaving Cappadocia, went into Pflidia, with a purpose there to destroy two Cities, one of the Lacedaemonians, the other of the Maurians; for these in Alexander's life-time, had slain Balacrus the son of Nicanor, whom he had been overthrown. Lacedaemon therefore they took at first assault; and putting all that were of age to the sword, they fold away the rest for slaves, and laid the City level with the ground: those of Iatius, seeing themselves besieged, let the City on fire over their own heads, with purpose to consume both it and themselves with it, to aches. But the soldiers, to whom Perdiccas had given the spoil of the City, quench the fire, and by that means, found great store of silver and gold there, [*Diodorus year 2. Olympiad* 114.] *Justin says*, that this was done by the Cappadocians, when they saw Ariarathes overcome, [*lib. 3. cap. 6.*] and Orotius, reading in his steps, says the same. [*lib. 3. cap. ult.*]

Jolias, the son of Antipater, and Archias, came to Perdicas out of Macedonia, bringing with them Nicæa, Antipaters daughter, to be his wife. Perdicas, long before this, when she was yet unfetled, had betrothed her. But now that he had gotten the Royal Army, and administration of the Kingdom quietly into his hands, he purposed to marry Cleopatra, daughter to Philip, the father of Alexander, and Alexanders own sister, especially by the procurement and fawning on of Eumenes, yet that he might the more easily procure a friend of the Macedonian youth, and that he might not have Antipater for an opposer in his undertakings, he married Nicæa when she came, being drawn there principally by the advice and persuasion of his brother Alceus. [Diodorus Siculus, lib. 17, c. 6.]

Cinza

Cinna also, another daughter of Philips, and sister likewise of Alexanders, but not by the same mother, brought her daughter Adea, which was afterward called Eudicce, to be married to Philippos Arideus: But Perdicas and his brother Alcetes, between them, dispatcch her out of the way: whereupon the Macedons began to grow into a combutt on, and Perdicas to quiet them, was fain to give her daughter in marriage to Arideus, [Arrian, in Photius.] where the is named, not Cynna, but Cynane: which yet in the same Arrianus, [lib. 1. de Gest. Alex. p. 5. is called Cyna: and by Diod. year 1. Olymp. 116. and by Athen. l. 13. c. 20. Cynna.]

Perdicas sent away Eumenes out of Cilicia, under a colour of looking to his own government in Cappadocia, but indeed, that he might have a care of Armenia, to keep it in due order; because Neoptolemus sought to make some innovations there: But Eumenes by fair words, prevailed so far with him, though a man of a high, and an intemperate spirit, as to keep him quiet, [Plut. in Eumen.]

Eumenes, finding that the Macedonian Squadron grew insolent and fierce, raised an army of horse out of the Provincials in those parts, remitting to them all payment of tribute, and granting them other immunities. He furnished also them whom he most trusted, with horses at his own charge; kindling their affections towards himself with his largesse and bounteous favours bestowed among them, and keeping them in breath and exercise, by continual labours and journeys, which he put them upon: so that in a short time he had gotten together six thousand three hundred and sixty Horse, [Id. lib.]

Antipater and Craterus together in Greece, made war upon the Ætolians; whom when Craterus his old souldiers, compelled by continual alarms, to lye abroad in the snow, in the winter season, they were ready to perish for want of victuals, [Diodorus, lib.]

Eumenes carried Perdicas his presents to Cleopatra lying at Sardes; for that Perdicas was now resolved to rid his hands of Nicæa, Antipaters daughter, and to take Cleopatra to be his wife, and so much Menander, the Governor of Lydia, signified to Antigonus, who was an intimate friend to Antipater, [Arrianus.] And when Perdicas, laying every day false crimes to Antigonus his charge, fought unjustly to put him to death, he made them, as if he desired to come to a hearing; but under hand, sending a ship of Athens in the rode, got privily into her, with his son Demetrius, and some other of his friends, and fled away into Europe, there to joyn with Antipater, [Diodorus.]

When Aristander, a Southsaier of Telmessa, had given it out, that it was revealed to him by the gods, that the land where Alexanders body should rest, should prove the most happy of all others, and forever free from all foreign invasions and incursions of the enemies; much emulation grew among the Nobles of Macedon, who should get the body of him into his hands: but principally between Perdicas and Ptolemei the son of Lagus, [Elian. l. 2. c. 64.] Perdicas dealt with his friends to have it carried to Egos, [Pausan. in his Attica, p. 5.]

But Aridaus, who had the body in his keeping, contrary to Perdicas his will, went and carried it to Ptolemei: taking his journey, from Babylon, by Damascus, into Egypt. And although he met with many rubs cast in his way by Polemon, a false friend of Perdicas, yet he went through with it, and carried it into Egypt, as his purpose was, [Arrian, in Phot.]

For having spent two full years in preparations for this funeral, the sumptuousnesse, and magnificence whereof is at large let down by Diodorus; at length he removed the body out of Babylon, with an infinite company of workmen, to open and level the waies where need should be, and others to attend the funeral following him: But Ptolemei with his whole army, went as far as into Syria to meet him, [Diod. year 3. Olymp. 124.] and there receiving the Corps, buried it first at Memphis, with all rites and ceremonies, after the Macedonian manner [Pausan. in his Attica, pag. 5.] and some few years after removed it to Alexandria, [Curt. l. 10. c. ult.] which removal of it, yet was made by his son Ptolemeus Philadelphus, and not by the father, [as Pausanias intimates in his Attica, p. 5. of which, see more in Strabo, l. 17. p. 794.]

Perdicas, calling a Council of Captains and friends in Cappadocia, propounded to them, whether he should march with his army first into Macedonia against Antipater, or into Egypt against Ptolemei: some were of opinion to passe over first into Macedonia, but it was resolved, that it was the best way to begin with Ptolemei in Egypt, least when he had put over into Europe, and was engaged there, Ptolemei should come and possesse himself of Asia. Hereupon, Perdicas gave unto Eumenes, besides what he had already, the provinces of Caria, Lycia, and Phrygia, and the government of all that part of Asia which lyeth between the mountain of Taurus, and the Hellespont, commanding him moreover to take charge of all the gendarmery in Cappadocia and Armenia in chief, and with them to attend the motions of Antipater and Craterus, and

and to fortifie all places upon the Hellespont, and to stop their landing, in case they should offer to passe the sea in those parts. Moreover Perdicas gave order to his brother Alcetes, and Neoptolemus, that they should in all things attend the commands and orders of Eumenes; but Eumenes he willed to do things, as he should think fittest for the present service, in his own discretion. Cilicia was taken from Philotas, and committed to Philoxenus: And Perdicas himself moving from Damascus, to the end he might seem to have the better colour for what he went about to do, took Aridaus, and Alexander the son of Alexander the great by Roxane, along with him; and toset forward towards Egypt, to fight with Ptolemei, [Diod. Justin. lib. 13. cap. 6. Arria. Plut. Emil. Probis, in Eumene, Pausan. in his Attica, cap. 5.]

When Antipater and Craterus had heard by Antigonus, that Perdicas having married Cleopatra, purposed to come for Macedon, and there as absolute King to remove them from their Governments; they presently struck up a peace with the Ætolians, and leaving Polyperchon, to manage all matters in Greece and Macedon, halted into Hellespont in Asia side, amusing and abusing those who were appointed to keep that passage, by sending daily Embassies unto them. They sent also Ambassadors to Ptolemei, who was otherwise a deadly enemy to Perdicas, and a friend to them, and in like danger of Perdicas, as they themselves were, and desired him to joyn with them. As also to Eumenes and Neoptolemus; both which, were at that time at Perdicas his devotion: and with Neoptolemus they prevailed to fall over unto them; but with Eumenes they could not, [Diodorus, Justin. in sup. and Arrianus.]

Alcetes, Perdicas his own brother, flatly refused to bear arms against Antipater and Craterus: and Neoptolemus envying the power of Eumenes, did not only understand joyn in society with them, but laid a traine to have blown up Eumenes, and to have taken his life, and to have betrayed all his army into their hands: which when Eumenes had discovered, he was forced to fight it out with the traitor in a pitch field: wherein he made a great slaughter of Neoptolemus his men, took all his baggage, and drew the residue to serve him, and grew strong by the access of so many good Macedon souldiers to his former army. Neoptolemus getting away with 300 Horse only, fled to Antipater and Craterus, and they again sent Ambassadors to Eumenes, to draw him over to their Party, promising that he should not only hold what he had, but also have more Provinces added to him. But when he answered, that he would rather lose his life than break his word to Perdicas, they divided their army in two; with one Antipater marched into Cilicia, that going from thence into Egypt, he might there joyn with Ptolemei, against Perdicas; and the other stayed behind with Craterus, to try it out with Eumenes.

Eumenes seeing the enemy coming on, and fearing least his souldiers, knowing against whom he was to go, would not only not go with him; but disband and flee from him, led them about by unknown wayes, where they might not easily hear how the squares went: and the rather for that there was a buzzing already among them, that Neoptolemus was recruited, and came on together with Pigis, with an army of Cappadocian and Paphlagonian Horse: and withall he wrought it, by chusing his ground every where as he went, that he could force the enemy to come to a battle of Horse, wherein he knew he overtopp his enemy, and not of Foot, wherein he knew he was the weaker. His Foot was so thousand strong, some of one nation, some of another, and 5 thousand Horse; upon whose valour he principally relied for the victory. Craterus had but little above 2 thousand Horse, and as many Foot as Eumenes: but they were all Macedons, old souldiers all, and of approved valour, and such as he well durst put the day upon.

These met in Cappadocia; Craterus had the right wing, Neoptolemus the left. Eumenes put none of his Macedons to fight against Craterus, but only two Regiments of foreign Horse, led by Pharnabazus, the son of Artabazus, and by Tenedius of Phenicia; willing them, without any shouting, or word speaking, to fall on roundly upon him: and himself with a company of 300 Horse, flew in like lightning upon Neoptolemus. And Craterus truly for his part, led on very bravely, and in his own person valiantly behaved himself, but his Horse floundering, a certain Thracian, or rather as Arrianus, a Paphlagonian ran him into the side with his Lance, and bare him to the ground: In the fall, one of Eumenes his Captains knew him, and did what he might to have saved him, all wounded as he was, and giving up the ghost. Mean while Eumenes and Neoptolemus met, and grappling each with other, fell both off their horses to the ground; that a man might easily see with how deadly a hatred they encountered each other, and that their spirits were more hostile than their bodies could be: being down, Eumenes wounded Neoptolemus in one of his hamms, and his hamstrings being cut, he fell along; yet his courage bearing him up, he raised himself upon his knees, and fighting on, gave Eumenes three wounds; one in his arm, the other two in his thigh: but none of them being any way mortal; at the second blow,

Eumenes

Eumenes made a full blow at him, and strook off his head; which was about ten dayes, after the former victory which he gat of him. [Id.]

Eumenes, seeing Craterus brought half dead out of the field, did what possibly might be done, to have saved his life: but when it would not be, he wept bitterly over him, and with out-spread arms lamented his case; and in regard both of his high place, and also, of the former love that had been between them, buried him honorably, and sent his bones home into Macedon to his wife and children. [Plut. and Emil. Pro. in Eumene.]

Both the Leaders being slain, and many others, especially of the better sort, taken prisoners; the rest of the Horse fled back to the main squadron of the Foot, as to a sure defence: and Eumenes contenting himself with what he had done, founded a retreat, and set up a trophy upon the place, and buried his dead. But the Foot army, which was brought as it were, into a noose, whence they could not escape, without Eumenes his leave, desired quarter: and taking their oaths for his loyalty towards him, had leave to buy victual, in the places adjoining. But having gotten victual, and recovered their strength, contrary to their oath, they went away, and returned to Antipater. [Diod. with Arrian. and Emil. Probos.]

Perdiccas, with the two Kings, Aridaeus, and Alexander a young child, coming with his army into Egypt, encamped not far from Pelusium: where, while he busied himself in fowling an old ditch, an extraordinary inundation of Nilus, spoiled all his work. And although Ptolomei cleared himself, to the world of all those crimes which Perdiccas laid to his charge, yet contrary to the good liking and will of his Army, Perdiccas would needs proceed and make a war upon him. [Diodorus and Arrianus.]

When Perdiccas at last saw that many of his friends forsook him, and fled over to Ptolomei, he assembled all his Commanders and Captains, and what with gifts, what with large promises, what with fair words, and his sweet behaviour towards them, made them all lure to himself again. And then removing his Camp without any noise, in the grasp of the evening, encamped upon the bank of the River Nile, not far from a certain Castle, called Murus Camelorum, (i.e.) a wall of Camels. And at day break, crossed the River with his Army and Elephants, and set upon the Castle, but was valiantly repulled by Ptolomei, and glad to retreat to his Camp again. And the night following he removed, and with all silence possible, came to a place over against Memphis, where the River parting, made an Island, fit to encamp in, but in passing the River, to come at it, he lost above two thousand of his men, of which no less than one thousand being long tost up and down in the water, were devoured by Crocodiles, and other monsters of the River. But Ptolomei took such bodies as were cast a shoar on his side the River, and bestowed all solemn Rites and Ceremonies of funeral upon them, and sent their bones to their friends and kinsmen in the Army. Whereupon the minds of the soldiers, grew much more enraged against Perdiccas, and inclined to Ptolomei than before. [Diod.]

Then arose there a mutiny and sedition in the Camp, wherein the chief Commanders, to the number a hundred, fell off from Perdiccas, and among them Pithon himself; than whom there was not a braver man, for virtue and valour, and high esteem, among all Alexanders Nobles. But some of the Horse, conspiring together, made no more ado, but went to his pavilion where he lay, and there slew him; when he had now held that principality three full years, at least, the third year running. [Id. with Arrianus and Justin, lib. 23, cap. 8. Paulus, in Antic. pag. 5. and Emil. Prob. in Eumene.]

The next day, when the whole army was called together, Ptolomei crossed the River, and came to the two Kings; and presenting both them, and other of the Nobles with honourable gifts, and behaved himself in all fair and humble manner to them all. And when he had excused himself for what he had done, finding that the army was diffident of provision, he supplied them with plenty of corn, and all other necessities for their use. And he made it openly to appear, that he was hartily sorry, and bemoaned the present state and condition of Perdiccas his friends: and as he saw any Macedon in any distresse or danger, he did, what possibly he could, to relieve him, and help him out. Now albeit, being so gracious with all there, as he was, he might easily have gotten to be L. Protector of the two Kings, as Perdiccas was, yet he so far prevailed by his counsel with them, that when they met about that matter, all with one accord, cast the Protectorship of the two Kings, Aridaeus, and Alexander the young child, upon Pithon, who was the man that had formerly quieted the commotions of the Greeks in the upper Asia, and Aridaeus, which had formerly the charge of conveying the body of Alexander from Babylon, with sovereign power over all the armies; in such manner and form, as Perdiccas had, according to the first establishment. [Diodor. and Arrian.]

Two daies after the death of Perdiccas, there came news of Eumenes his victory, gotten in Cappadocia, and of the death of Neoptolemus and Craterus, which had it come but two dayes sooner, had, no doubt, saved Perdiccas his life, for who, upon that successe, durst have stirred against him? But the Macedons, enraged for the death of Craterus, declared Eumenes for an open enemy, with 50 other Noble persons that were near about him; among which, was Pitho Illyrus, (for so I read them jointly, in Justin as also in Arrianus his Indica, [pag. 185.] Pithor Regis Achaicus: (i. e.) Pithon, the son of Craterus, of Alcomene; which in Stephanus de Urbibus, is a City in Illyria) and Alcetas the brother of Perdiccas: Generals, against them, were Antigonus and Antipater; and to this purpose was Antigonus sent out of Cyprus, and commanded, together with Antipater, to come to the two Kings presence in all haste. [Diod. and Arrian, with Justin, lib. 13, c. 8, and Plut. in Eumene.]

In Egypt also were put to death, all that had any reference to Perdiccas, and his sister Alalanta, whom Attalus the Admiral of Perdiccas, lying then with the fleet before Pelusium had married: He hearing of the death of his wife, and of Perdiccas, weighed anchor, and came to Tyros, where Archelaus a Macedon, and Governor of the place, entertained him with all respect and love, and gave up the City, with 800 talents, which Perdiccas had deposited and left in trust with him, into his hands.

Attalus, staying at Tyros, received and relieved all such of Perdiccas his friends, as could escape and get away from the Camp, lying before Memphis. [Diodorus.]

Euridice, the wife of King Aridaeus, would not that the two Protectors should do anything of moment without her: and they at first said no Nay thereto. Yet afterward, they told her plainly, that she had nothing to do with matters of State; only they said, they would have a care of her, till Antigonus and Antipater came. [Arrian.]

Pitho and Aridaeus, the two Protectors, removing from Nilus with the two kings, and the army, came to Tripardasilus in the upper Syria: where, when Euridice would needs be over-busie and meddling in matters of state, and would many times crosse the Protectors in their waies, Pithon, offended therewith, and the rather, for that he saw the Macedons inclined to obey her commands, called the Macedons together, and before them all, resigned his Protectorship: Thereupon they chose Antipater to bee Protector in his place, with all sovereign power belonging therunto. [Diodorus.]

The army now demanded of Antipater, performance of all those rewards for their long labour in the wars, which Alexander had made them. Antipater, when he had nothing to give them for the present, told them that their demands were just and reasonable, and that he would shortly look into the Kings Treasure, and find out whatever he had laid up: which speech of his gave the army little satisfaction: whereupon when Euridice also helped to lay load upon him, the minds of the common soldiers were stirred up to a mutiny and sedition against him. At the same time Euridice made an open declamation against him, which was pronounced in the peoples hearing, by Alcipiodorus her Secretary. And Attalus seconded her, with another of his own; so that Antipater had much ado to escape alive out of their hands: But Antigonus and Seleucus stood up in his defence, and therein ran a hazard of their own lives also.

Wherefore Antipater, having thus got clear of them, got him presently away to his own army, and then the chief Commanders of the Cavalerie coming together, with much ado, pacified the multitude, and so Antipater was sent for again, and willed to retume the sovereign power, and use it, as formerly he had done. [Diod.]

After this, Antipater made a new distribution of the Governments of the Provinces in Tripardasilus: wherein he partly ratified what had formerly been done in that kind, and made some alterations as the present state of things required: And for Ptolomei, he was bid to hold what he had, for it was hard to remove him to any other Government, seeing he had in a manner gotten Egypt by way of conquest to himself. But Melopotamia, and the Country of Arabia, were assigned to Amphimachus the Kings brother, Babylon to Seleucus, Parthia to Philippos, Aria and Drangiana to Straton of Cyprus, Bactria and Sogdiana to Stator of Solos in the same Island, Media, as far as to the Caspian Gates, Perdiccas his son in law being now dead, was taken from Antipater, and given to Pithon the son of Craterus, or Cratenas, whereupon Antipater, calling the lesser Media from his own name Antiopeia, turned it quite away from the Macedonian Government, and made himself absolute King of it: and in succession from him, it continued down to Strabo his time, as himself testifieth. [lib. 21, pag. 523.] Antigenes, (for whom Antigonus is falsely written in Diodorus) Captain of the silver Targateers, because he was the first that set upon Perdiccas, had the Province of Sufa given

given him for his pains; and three thousand of the most turbulent Macedons in the late sedition to carry with him: The rest of the Provinces of the upper Asia, were left in the hands of such as had them before, save that Patala, the greatest City of all India, was upon this settlement assigned to King Porus: as Arrianus saith; which we can hardly believe.

In the lesser Asia, Cappadocia, and with it Paphlagonia, were taken from Eumenes, and given to Nicanor. Lydia, (not Lycia as it is read in Diodorus) to Cynus; Phrygia the lesser, as far as to Hellepont; to Aridaeus. Caria to Cassander, with Phrygia the greater, Lycaonia, Pamphylia, and Lycia, to hold them as he did before. In Diodorus, is here read Cilicia, instead of Lydia: which himself a little before said was given to Philoxenus; or rather as Arrianus hath it, was confirmed to him: for I shew'd a little before out of [Justin, lib. 13, cap. 6.] that Perdiccas had taken that Province from Philoxas, and given it to Philoxenus.

This Antigonus (who because he wanted one eye, was nick-named, the Cyclops, [Elian, lib. 12, Var. Hist. cap. 14.] was by Antipater made General of the Kings army, and Commander of those Forces in particular, which Perdiccas had. He committed to him all the care of the two Kings, and sent him to make war upon Eumenes, being of himself very desirous of that employment: whereupon it is, that [Arrianus in his Syntaxis, pag. 121.] says, that Antipater made him, *Ἐντοκράτορα τῶν βασιλέων*: (i. e.) Overlord of all Asia: and [Diod. lib. 18, pag. 636.] calls him *στράτηγον αὐτοκρατορῶν τῶν βασιλέων*: (i. e.) absolute Commander of all Asia: but joyned with him his own son Cassander (the Governour of Caria) as his Master or General of the Horse; to the end, that if Antigonus should go about to set up for himself, he might have an eye upon him, [Diod. and Arrianus.]

At the same time Antipater made Autolychus the son of Agathocles, Amyntas, the son of Alexander, and brother to Peneftas, Ptolemei the son of Ptolemei, and Alexander the son of Polypercon, Squires of the body to the two Kings, [Arrian.] and having gotten a great applause among all sorts of men for his well ordering, and due administration of things in his Protectorship, he set onward of his journey with the two Kings, toward Macedonia, [Id. & Diod.]

Eumenes, hearing that he was declared an enemy by the Macedons, and that Antigonus was sent against him, declared the matter of his own accord to the army; least perhaps the fame of it coming otherwise to their ears, might make matters worse than they were, or the novelty of it should damp their courage: at least he should thereby find now his army stood affected to him, and to dispose of himself, as he should see occasion, upon the general carriage of them thereupon: yet he told them plainly, that if an mans heart failed him upon this news, he should have free leave to depart, and go whither he would: with which word, he so won and fastned all mens hearts unto him, that they all bad him be of good cheer, saying, That they would cut that Decree of the Macedons in pieces with their swords, [Justin, lib. 14, cap. 1.]

Moreover when news of that Decree came to Alctas the brother of Perdiccas, he presently fled, and ingratiated himself with the Pisidians; for whiles he was among them, when ever he got a booty from the enemy, he gave one half thereof to them, and was ever affable and courteous to them in his speech, often inviting the principal of them to Feasts and honouring them with gifts and presents, whereby he won the hearts of all unto him, [Diod. pag. 623.]

Attalus also, who was chief Admiral of the Navy, and who was with the first of them that fell off from Antipater, fled and banded himself with the rest of the now Banditti: and gat together an army of 10 thousand Foot, and 800 Horse; and with these going to possess himself of Cnidus, Caunus, and Rhodes, was by Demareus the Admiral of Rhodes, valiantly put off, [Arrianus.]

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Eumenes took as many horses, as he wanted out of the Kings breed, which was in the mount Ida: And when he sent an account for them in writing to the Kings Officers of the Revenue, Antipater laugh'd at it, and said, that he wondered to see Eumenes so cautious, as to think, that either he himself would ever be accountable to them of the Kings goods, or look for an account of them from others.

From hence he marcht with his army, not into Eolia, as it is in the printed Copies of Justin; but as a Manuscript Copy hath it, into Eruia, or Eruane, which is a part of Armenia the lesse in Cappadocia (as Ilaacus Vossius a most learned young man, and my very good friend, observed out of Ptolemei) and there levied monies of the Cities in those parts: and if any refused to pay contribution, he plundered them as so many enemies. And from thence again, he went to Sardes, and to Cleopatra, sister to Alexander the great, hoping that her presence would confirm his Centurions and other Officers of his army in their obedience unto him, as supposing that the right of Royal Majesty was on that side, on which the sister of Alexander stood, [Justin, lib. 14, cap. 1.] And when it so fell out, that Antipater took also Sardes in his way to Macedonia, Eumenes

Eumenes would fain have put the matter upon a battle, in the fields of Lydia; both because he was the stronger in Horse, and because also he was desirous to let Cleopatra see, of what metal he was made. But Cleopatra, fearing lest Antipater and the Macedons might hereupon charge her to have been the author and vector of this war against them, perswaded Eumenes to leave Sardes, [Plutarch and Arrianus.] Nevertheless Antipater when he came, forbore not to reproach her, with many sowl words, for having held correspondence with Eumenes and Perdiccas. But she, beyond what could have been expected from a woman, answered him again very stoutly, justifying her own actions, and laying the fault upon Antipater: yet so as lastly they parted fair, and upon good terms, [Arrian.]

Eumenes therefore left the Country of Lydia, and marcht away into the upper Phrygia, and there took up his winter quarters in Celæne, [Plut.] and dispatcht away messengers to Alctas, and his associates; advising them to draw their forces into a body, and to make head against a common enemy. But when they could not agree among themselves; nothing was done, [Arrian.] for Alctas, and Polemo, and Docimus, could not agree, who should be chief: Whereupon Eumenes cryed out and said, This is according to the old saying, *Exiit nulla habetur ratio*, (i. e.) There is no fence against destruction, [Plutarch.]

Eumenes promising to pay his army within three dayes, for all the Towns and Cities of that Country, which was full stored with men and Cattle, to sale. Whereupon the Captains and Commanders took them off his hands, and receiving Engines of battery from him, went and entered by force upon them, and making sale of all, paid every man his company to the full, [Id.]

Antipater, not daring as yet to fight with Eumenes himself, sent Cassander, to try the fortune of a battle with Alctas and Attalus; and fight they did, and parted upon equal termes, yet so as Cassander had the worse of it, [Arrian.]

Cassander, falling out with Antigonus, upon his fathers Antipaters perswasion, grew friends again with him; yet meeting with his father in Phrygia, he advised him, not to keep himself far off from the Kings, nor to rely too much upon Antigonus. But Antigonus by his temperate and discreet carriage, and obsequious behaviour upon all occasions, did what he could, to make Antipater have a good belief of his sincerity to him, and loyalty to the cause. Whereupon Antipater, putting of all displeasure towards him, delivered into his hands, of those forces which he had brought with him out of Asia, 8500 Macedons, and as many Horse of his confederates, with one Moeis of his Elephants, being 70 in number, that with them he might go thorough with the war against Eumenes; so Antigonus took upon him the management of that business; and Antipater with the Kings, took his journey to returne to Macedonia, [Id.]

But then his whole army cryed out for gelt, and he promised them pay, when he came to Abydus; and told them, that perhaps he would there bestow on them the whole donative, which Alexander had promised; if not, yet at least the greater part thereof, feeding them therefore with this hope; he drew them on quietly to Abydus: but when he came thither, he with the two Kings in his company, staid away by night, and put over the Hellepont, and went to Lytmachus. And the morrow after they followed him, without any further calling for their pay. So saith Arrianus [in Biblio. Philit. cap. 92.] and here Arrianus ends his ten books, which he wrote of the gets of Alexander.

Antigonus drew all his forces out of their winter quarters, to march against Eumenes, and to subdue him, who at that time lay in Cappadocia, [Diod.] Now there were billets cast about every where in Eumenes his Camp, promising 100 talents, and good conditions and offices besides to him, that would bring in Eumenes head to Antigonus, [Justin lib. 14, cap. 2, Plut. in Eumenes.] Which when Eumenes perceived, he forthwith called all the loudienc together, and first thanked them all, for that in so great a multitude, there was none found, that would falsifie his oath taken to him, in hope of so bloody a reward; and yet withall cunningly intimated to them, to the end, that if his own diviling, to sound thereby their affections toward him, to the end, that if the enemy should do the like hereafter, the army might imagine, that it was still but a device of his to try them: Whereupon they all cryed out, and vowed their fervier, in the defence of his person, and preservation of his life, [Justin.] And thereupon they decreed among themselves, that there should out of the principal of the army, be chosen a thousand men, for his daily guard; and that they should watch every night by turns about him, and they which were so chosen, were glad of the employment, and willingly received from his hands, such gifts, as the Macedon Kings used to bestow upon their Nobles: for Eumenes now took upon him scarlet Hats, and robes upon them, which among the Macedons was ever esteemed for a principal favour from their King, [Plut.]

yet one of his chief Commanders, called Perdicas, with 3 thousand foot, and 5 hundred horse fell from him, and was gotten 3 days journey on his way: and Eumenes dispatched away Tenedius a Phœnician, with 4 thousand choice foot, and a thousand horse to overtake them: which he did, and falling on them unawares, in the night time, whiles they were all asleep, took Perdicas prisoner, and brought back all his soldiers to Eumenes, who pickt out the chief Authors of that defection, and put them to death, and distributed the rest by small parcels, among his other companies, speaking them faire, & using them courteously, and thereby wan their affections to himself again, [*Diad. lib. 1.*]

After this Antigonus dealt, by a privie messenger, with Apollonides: one of the commanders of the Horse, under Eumenes, and by large promises, drew him to play the traitor with Eumenes, and in the midst of the fight, to forsake, and turne against him. Eumenes at this time encamped in the country of Orynia, in Cappadocia, a place fit for horse to fight in; and thither came Antigonus with his army, and took up all the upper ground, near the foot of the mountains, his army consisting of 10 thousand foot, most part whereof were Macedons, and men of admirable force and courage, and two thousand horse, and 30 Elephants: And Eumenes in his army had no lesse than 20 thousand foot, and 5 thousand horse. The battle began very fiercely on Eumenes his side: but Apollonides with his regiment of horse, falling suddenly off to the enemy, gave the victory to Antigonus: in that fight Eumenes lost 8000 men, and all his Carriages, [*Id.*]

Yet Eumenes suffered not the traitor to escape, but whiles he was in acting of that villany, took him, and hung him up: Himself fled by a contrary way to that which they that pursued him took, and turning bak short, passed by the enemy, and came to the place where the battle was fought, and there encamped, and gathered together the bodies of his slain, and for want of other fuel in the place, took the doors and gates of the towns and villages thereabouts, off their hinges, and cleft them, and made piles of them to burn his dead withal, the Captains by themselves, and the common soldiers by theirs. In so much that Antigonus coming to the place afterward, stood amazed at this bold attempt of his, and undauntedness of his high courage, [*Plut.*]

After falling by chance upon Antigonus his carriages, though he might there have taken many a prisoner, many slaves, with much stuffe, yet fearing lest his men, having gotten so much wealth, should grow lesse forward to fight, and if need were, lesse able to fly, by reason of their luggage, gave order that every man should see his horse well fed, and refresh himself, and then be ready to let upon the enemy: mean while he privily sent to Menander, who was let to keep the enemies luggage, to remove immediately out of the plain, to the foot of the mountain, for fear of being suddenly surrounded by the enemies Horse, which when he, seeing the danger, speedily did, the enemy said that they were very much beholding to Eumenes, for saving their children from slavery, and their wives from ravishment: But Antigonus told them that Eumenes did it not for their sakes, but to the end he might not trouble & hinder himself thereby in his fight, [*Id.*]

Eumenes went from thence, seeking here and there, and perswaded a great many of his men to leave him for the present, and to get them gone: whether out of an honest care which he had of them; or because they were now grown too few to oppose the enemy, and yet were too many to conceal him in his flight. But when he was come to Nora, which was a strong castle, and which *Strabo*, [*l. 12.*] saith in his time, went by the name of Neroasus, a place leared upon the confines of Cappadocia and Lycæonia, with 500 horse, and 200 foot (though *Diodorus* saith that there were not above 500 in all there, as many of his friends as desired his leave to be gone, because they could not brooke, either the desolatenesse of the place, or the scarcity of victuals, that they there found, he gave it them freely, and embracing every one of them, in all faire and courteous manner sent them away: For the place it self was not above two furlongs in bignesse, and there was in it provision enough of corn, and falk, and water, but there was no store of fresh Carrots to be had, [*Id.* with *Diodorus*, and *Justin*, lib. 14. cap. 2.]

Antigonus, coming to the place, before he began any siege, sent to Eumenes to come to a parley, and when he required Hostages, Antigonus refused, but bad him come out as to his Superior: But Eumenes sent him word again, that as long as he were a sword by his side, he would acknowledge no Superior. Whereupon, when Antigonus sent him his own bothers son, called Ptolemei, as was required, Eumenes came forth: and they embraced each other very lovingly, and in all familiar manner. And having disposed of sundry matters, when Antigonus saw that he never mentioned any thing of his own security or pardon, but still demanded his former Governments to be confirmed, and recompence for his losses to be made unto him, the flanders by stood amazed at it, and wondered at the constancie of his courage and magnanimity that was in him. And

Antigonus

Antigonus told him, that concerning these articles, he would advise with Antipater: And so with much ado, returned him again into his Castle, safe from the violence of the multitude: And having built a double wall, with trenches round about the Castle, and left men enough to maintain the siege, removed his Camp, [*Id.*]

After a while Eumenes sent messengers (among which, one was Hieronymus the Historian, a town-born child of Cardia, as himself was) to Antipater, for a pacification, [*Diodorus*, and *Justin*, lib. 14. cap. 2.] and in the mean time, he provided victuals for his company, and though his tate was short, yet he made good cheer with what he had, admitting them all in their turnes to his table, where he entertained them with pleasant discourse, and familiar speeches, instead of better meat, [*Diad. and Plut.*] and then as often as he had a mind to it, out he would sally, and either burn or overthrow Antigonus his works, [*Emil. Prob.*]

But fearing least by lying alwayes in one place, he should dry founde and lose all his horses, for want of breathing them, he gave order every day once to truffle up his horses with their fore feet above ground, and made them stand upon their hinder: that so with striving and much struggling, they might gather heat and fall a sweating: and gave them boiled barley to eat, that they might the sooner dispatch it, and the better digest it: whereby it came to passe, that when at last he came out of the Castle every man wondered to see his horse so fat and sleek, as if they had been all the while kept in the best pasture of the country, [*Diodor. Jul. Front. Strabon. lib. 4. cap. 7. Plut. and Emil. Prob. in Eumenes.*]

Ptolemei the son of Lagos, perceiving that Phœnicia, and Cœlœ Syria, would be very commodious to him, both for the keeping of Egypt, and also for the acquiring of Cyprus bet his brains about it, how he might compass it. Wherefore he tried, whether he could draw Laomedon, who was made Governour of those two Provinces, first by Perdicas, and afterward by Antipater, to deliver them into his hand: offering him a vast summe of money for it. But not able to compass it that way, he raised a greater army, made his truly friend Nicanor General of it, and sent him to wrest it by pure force out of his hand: and he marching into Syria, took Laomedon prisoner: but he by bribing his keepers got away, and fled to Alecus where he was in Caria: and Nicanor having in a short time subdued all Phœnicia and Syria, and put Garrisons in them, he returned into Egypt, [*Diodor. with Appian, in Syriac. p. 121. and Pausan. in his Attica, pag. 5.*]

Ptolemei, setting upon the parts of Phœnicia and Syria, and having gotten Hierusalem by a slight, carried thence to the number of 100 thousand men into Egypt: out of which, he selected 30 thousand of the ablest of them, whom he armed, and took into his army upon greater than ordinary pay, and committed his Garrison Towns and Castles in Egypt, especially to their trust. The rest he gave away for slaves among his soldiers, not so much of his own accord, as upon their importunity, who desired to have them rather than any other, for their necessary use, and attendance in things belonging to the wars, [*Aristotus, in lib. de 70. interpret. with Ptol. Philadel. his epistole, ed. lib. Joseph. Antiq. lib. 12. cap. 1. Enstib. 2. in Chron.*]

Of his taking of Hierusalem, Agatharchides Chnidus, writeth in this manner, in his book of the successors of Alexander the great, in *Josephus* lib. 1. cont. Apion. pag. 1050. with lib. 12. Antiq. cap. 1. They which are called Jews, saith he, dwell in a most fortified City, which the natives call Jerusalem: they keep every seventh day Holiday: and meddle with no armes upon that day, nor with any part of husbandry, or any other manner of work whatsoever: only holding up their hands in bawled places, they there stay praying till the evening with outstretched hands. And when Ptolemei the son of Lagos entered their City with his army, all men observed the fility of them that were set to keep it, and so the country came enslaved under a bitter master, and their law was found, to be naught else, but a foolish custom. Appian adds, that Ptolemei demolished the walls of the City: and that leaving Garrisons in Syria, he returned into Egypt by sea, [*in Syriac. pag. 129. 121.*]

Of his carrying away the Jewes captive into Egypt, *Josephus* speaketh in th's wife, [*lib. 12. Antiquit. cap. 1.*] Ptolemei, saith he, carried away many captives out of the hill-country of Judæa, and places bordering upon Jerusalem, and from Samaria, and the mount Gerizim, into Egypt, and made them to dwell there. And finding that they of Hierusalem were most strict observers of any oath which they had taken, by the answer which they made to Alexander's messengers, after the last overthrow of Darius, he thought fit to place many of them now in his garrisons, and castles: and when he had planted many of them in Alexandria, there to live enjoying the same privileges which the Macedons had; he bound them all with an oath to be true to him, men to his posterity, that had bestowed so great favours on them. And again in his 2 book cont. Apion. pag. 1063. Ptolemæus Lagos, saith he, committed all his castles and places of strength to his Alexandrian Jewes, conceiving they would be kept most safe in their hands, in regard of their fidelity and manhood: and to the end he might reign most securely in Cyrene,



Cyrene, and other parts of Libya he therefore sent many of those Jews to inhabit in that country. And from thence descended that Jason Cyrenensis out of whose writings was collected the second book of the Maccabees [2 Maccab. cap. 2. v. 24.] and Simon Cyrenensis, who bare the cross of Christ [Matth. chap. 27. v. 32.] and of whom mention is made, [Acts. 2. v. 10. and cap. 6. v. 9.]

Antigonus; whilst Eumenes kept in Nora, besieged there with a double wall round about him, marched with his army against Alceas, and first into Pisidia, where Alceas with his strength lay; and having in seven days space marched two thousand and five hundred furlongs, he came to a City called, *The City of the Crested*; and coming thus speedily and unawares upon them, he possessed himself of some fitting hills and places of advantage thereabouts; and had in his company besides his Elephants, 40 thousand Foot, and 7 thousand Horse; yet durst Alceas meet him in the open field, having but 16 thousand Foot, and 900 Horse of his friends in his army. But Antigonus having the advantage of the ground, and by far the stronger party, routed him, and took both Attalus and Docimus and Polemon; and many other great Captains prisoners; all which he took to mercy, and used great clemency and humanity towards them, and disposed of the rest among his companies, and thereby much encreased his own army.

Alceas himself with his life-guard, and sons, and other Pisidians which served him, fled to Telmessus a city of Pisidia, which the Pisidians, being to the number of 6 thousand, and all very strong and valiant men promised never to forsake him, and therefore when Antigonus with all his army came before the walls of Telmessus, and demanded Alceas to be delivered up unto him, and the elder sort thought it fit so to do, the younger crew met together by night, and there bound themselves each to other by an oath, not to forsake him, for any danger that might come thereof: which notwithstanding, the Elders of the City sent a messenger privily to Antigonus, to let him know that they would deliver Alceas into his hands alive or dead, if he would but toll out the soldiers to a skirmish, and making as if they themselves fled, draw them a reasonable distance off from the walls of their City; which was done accordingly; and in the mean time, the Elders fell upon Alceas, with their men, which he perceiving, rather than he would fall alive into his enemies hand, drew his own sword and slew himself: His body laid upon a beer, and wrapt in a vile cloth, while the young men were fighting, was sent and presented to Antigonus, which he having for three daies together, exposed to all the contumelies and indignities that could be imagined, at last caused it to be cast out unburied. The younger crew returning from the fight, and hearing what had passed in their absence, grew enraged against the elders, and seizing upon a quarter of the city, resolved at first to set it all on fire, but changing that purpose, they all fell to walt and spoil the enemies country thereabouts, and finding that Antigonus had left the corps of Alceas behind him, they took it up, and buried it as honourably as they could devise, [Id.]

Antipater falling sick, and drawing to his end, ordained Polyperchon to be Protector of the Kings, and sovereign Commander in his room: which Polyperchon was almost the eldest man of all that ever served under Alexander; and was in very great esteem among the Macedons: But Cassander, Antipaters son, not content with the office of General of the Horse, which he held, but desiring to see that Polyperchon was preferred before him in the Protectorship and sovereignty of the realm, began to treat with his friends, of getting the kingdom into his own hands, and sending underhand his Agents to Ptolomei, renewed his former friendship with him, and desired that he would make an association of arms with him, and come away with his fleet out of Phenicia into Helepoint: The like he did to other Commanders and Cities, intreating them to joyn in armies with him, [Idem, with Plutarch in Phocia.]

When Antigonus, returning with his army out of Pisidia into Phrygia, came to the City of the Crested, he was there advertised of all these matters by Aristodemus of Mileum, which pleased him well, for hereupon he presently founded his hopes of sovereignty in his mind, [Diodorus, with Plutarch in Eumene.] for being left sole and absolute Commander over all Asia by Antipater, and having a greater army there, than any other, he made no doubt of seizing upon all the Kings treasure there, whilst there was none to oppose him. He had then in his army, 60 thousand foot, and 10 thousand horse, and 30 Elephants; and saw that he had means to encrease, if need were, his army at pleasure: for that drawing foreign Nations to his service, Asia was well able to feed and pay them all abundantly: Wherefore calling a Council of his friends, he declared to them, That his purpose was, to put for all, and thereupon, assigned such and such of his friends, to several Offices and Commands, and desired them with huge promises made to every of them, to stand by him and assist him what they could, in what he went about; for that he resolved to go thorough all Asia, and to put out

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out such Governors, as were then in office, and to put others of his own choice in their rooms, [Diodor.]

Artimenes, who had the government of Phrygia upon the Hellespont committed to him, perceiving what Antigonus went about, and purposing to provide for one; went and let upon Cizicum, which was a great City, and of all others lay most opportunely for his occasions. He had in his company above 10 thousand mercenary Foot soldiers, and one thousand Macedons, Persian archers and slingers five hundred, and eight hundred Horse, with all manner of Engines of battery, and in great abundance. And the men of Cizicum, under a colour of a treaty for a pacification, obtained of him cessation of arms, for a time, and then drove out the time in drawing up articles upon which the surrender was to be made; but had in that time sent to Byzantium for aide and supplies of men and munition, of all sorts for their defence; and sailing along their own coasts with their men of war, took in men out of the Country, and stored the city with them, and with such provision as they brought with them. The end was; Arimenes having been fooled by the men of Cizicum, and lost many of his men upon the place, was fain to leave Cizicum as he found it, and to return to his own government again, [Id.]

Antigonus, being then at Celene, halted him away, with 20 thousand choice foot, and three thousand Horse, to the relief of Cizicum, thinking hereby to have that City hereafter at his devotions. But coming a little too late, he sent messengers to Artimenes, to expostulate the matter with him, and why he did it: and withall, to require him, to give up that government which he had into his hands, and to live there hereafter, in the quality of a private man, contenting himself with the revenue of one only City to live upon. That he refused to do, and presently disposed guards about the gates and walls, and other places of the City, wherein himself was; and then dispatched away a part of his army, with a Commander over them, to joyn with Eumenes, and to raise the siege from before Nora Castle, and having rid him out of that danger to draw him into a league and association of arms against Antigonus, [Id.]

Emil Probus tells us, that Eumenes toward the beginning of the Spring, under colour of submitting himself to Antigonus, and creating of conditions from day to day, at last put a trick upon him, and got both him self and all his people safe out of the Castle, [in Eumene.] But Justin, [lib. 4. cap. 2.] says, that Antigonus, when he found that Antipater had sent relief to Eumenes, raised his siege. And Diodorus, and Plutarch deliver, that Eumenes by the Mediation of Hieronymus Cardianus, his countryman and true friend, was suffered to come out upon his word, and thus it was.

Antigonus casting with himself how to get all into his own hands, sent for Hieronymus the Historian, to come unto him, and employed him in a message to Eumenes, to deal with him to this effect, to wit, that forgetting what had passed between them two in the fight at Cappadocia; he would now be pleased to joyn with him in a firm league of love and friendship, and association of arms; offering to restore him far more wealth than he had lost, and a greater Province and Dominion, than ever he had before; and to make him chief of all his friends, and partaker of all his desires and fortunes. [Diodor.] And when Antigonus had drawn up a form of an oath, whereby to bind each other to a strict performance of conditions, and sent them to Eumenes; Eumenes took and corrected them in some points; and then put it to those Macedon Captains, which were in the siege against him, to judge which of the two was the better, and more indifferent draught. For Antigonus among other things, made mention of the Kings perjurancie, and as by the ways, but performance of all services and conditions, referred only to himself, and were made in his own name: whereas Eumenes in his draught, first joyned Olympias with the two Kings: and then secondly drew the oath in such terms, as purported that he would reckon them all friends and foes, as were friends and foes, not to Antigonus, but to Olympias and the two Kings. And when this seemed to be the more reasonable of the two; and Eumenes took his oath, to that they presently raised their siege, and sent to Antigonus, praying him that he would bind himself in the same form of oath to Eumenes. Mean whiles, Eumenes, what ever hostages he had of the Cappadocians, sent them all home again. And Antigonus wrote back a sharp and a taunting letter to those Macedons, for presuming to amend or alter any thing in the form of the oath, which he had prescribed for Eumenes to take, and willed them to besiege him again, as close as ever they did; but this came too late, [Plut.]

Eumenes, having after a years close siege, got out at last beyond expectation, stayed a while in Cappadocia: and there gathered together, such of his old friends and soldiers, as were now scattered about the Country, [Diodor.] And to begin the world anew, the friends of those hostages which he had restored, sent him Horses, and carriages, and Tents: and in a short time, there came into him, of his old Regiments,

which



which hitherto lay culling up and down the Country, to the number of 1000 horse [Plur.] For in regard that he was of himself a most active and industrious man, and sundry others there were, who were in like manner affected to the state, as he himself was: hence it came, that great multitudes of soldiers came flocking to him. To be short, within a few days, besides those five hundred friends, which were with him in the Castle, he had gotten together two thousand men, all ready bent to serve him, [Diodor.]

Antigonus, having sent some of his forces to besiege Aridaeus, the Governour of the lesser Phrygia, marcht himself with a mighty army into Lydia, to turn Cilius out of his Government there, but Cilius having gotten notice aforehand of his coming, presently stuffed every Town of his, and place of defence, with a strong garrison, and went himself into Macedon, there to acquaint the Kings, and Polyperchon the L. Protector, with Antigonus his doings, and how his purpose was to revolt, and fall off from the Macedonian Government, and thereupon prayed aide against him, [Diodor.]

Then did Antigonus take in Ephesus at his first coming, having some within the city, which help to bring him in. But a while after, when Euclytus of Rhodes came thither, and in four ships brought with him six hundred men out of Cilicia, and 400 talents, which from thence were sent to the Kings in Macedon; Antigonus seized on it all for his own use: saying that he had need of it, to raise and pay foreign soldiers withall; by which act of his, he plainly discovered his intention to be, wholly to set up for himself, and to rebel against the Kings. This done, he then proceeded to take in the rest of the Cities, some by force, others by fair words, [Id.] And from this revolt it is, that Dexippus, Porphyria, and Eusebius, reckon the 18 years of his principality in *Scaliger's Græca Eusebiana* [pag. 48. 164. 2-6.]

Cassander, crossing the Hellespont, went to Antigonus, in Asia, desiring his assistance, and assuring him of Ptolomeus concurrence therein. Antigonus was glad of his coming, and presently offered to assist him by land and sea. This he did under a colour, as if he would help him for his father Antipaters sake; but his main drift was, to involve him in as many wars and troubles, as possibly he could in Europe: to the end, that he might the more freely go on, and compass his own ends in Asia, and make himself King there, [Diodor.]

Polyperchon, Protector of the Kings, and *ὑπάρχων*, (i. e.) Curate of the Macedonian Empire, wrote away a letter to Eumenes, in the two Kings names, requiring him thereby to stand firm to the Kings, and to make a party against Antigonus, as hitherto he had done; and therein to take his choice, whether he would come over into Macedon, and there joyn with him in maintenance of the two Kings safety, or would stay in Asia, and have supplies sent him thither of men and money, and munition, to oppose Antigonus, who had now openly declared himself a rebel against the Kings, And that if he stood in need of greater forces, himself would be ready with the Kings, and all the power that the kingdom of Macedon could make, to cross the seas, and to come into Asia, to joyn with him. The like letters were sent to the Treasurers in Cilicia, requiring them, out of those monies, which were at *Quindi* (where the Kings exchequer for Asia was kept, as *Strabo lib. 14. p. 72.* testified) forthwith to furnish him with 500 talents toward the reparation of his losses lately sustained, and out of the rest of the Kings monies, as much as he should call for, to hire and pay foreign soldiers withall. He also wrote his letters to Antigènes and Tentamus, who between them, commanded three thousand silver Targateers under Antigonus, that they should put them over to Eumenes, and be assistant to him all that possibly they might; as the man, that was made absolute Commander and Governour of all Asia, under the Kings. And Olympias the mother of Alexander the Great, failed not on his party, to write the like letters, requiring all men to come and aide both herself, and the Kings, [Diodor. with Plut. and Emil. Prob. in Eumenes.]

Eumenes hereupon removed out of Cappadocia, having 500 Horse, and two thousand Foot only in his company; for he had not the leisure to attend their coming, who had promised to lift themselves under him, but were not then come: because Menander was coming on with a great army, which would not suffer him to tarry in Cappadocia, having professed himself an open enemy to Antigonus. But those who were left behind, following Eumenes three dayes journey, when they saw they could not possibly overtake him, returned into Cappadocia, [Diodor.]

Eumenes, making long stages, passed the mount Taurus, and came into Cilicia. Then came to him Antigènes, and Tentamus, Captains of the silver Targateers, with their friends; in obedience to the command of the Kings, and having congratulated his happy escape out of so many and imminent dangers, they offered him their service, and promised to stand by him in his utmost dangers, and then came the Regiment of the silver Targateers, all Macedons, to the number of about three thousand, to present themselves, with promise of all duty and service to him, [Id.]

Eumenes

Eumenes, fearing the envy of the Macedons, if he being an alian borne in Cardia, in the Cheroneus of Thracia, should bear himself as absolute General in the place; first waived the receipt of those 500 talents, which were ordered to him for his losses; saying that he needed not so great a summe, seeing he pretended to no principality there; [Diodor. and Plutarch.] Then pitched he his tent in the name of Alexander, and called it Alexanders pavilion, pretending that he was warned to do, by a vision in a dream: and there caused a golden Throne to be set, with a Scepter and a Diadem; and there they met every day to consult of matters, hoping that the envy towards him would be the lesse, if he seemed to administer all things, under the majesty and title of Alexander. [Diodor. Plutarch, Emil. Prob. Polyanus, lib. 4. Strateg.] By this means therefore, and by carrying himself in all meetings, as an ordinary man, and by speaking every man faire, and with courteous language, he put off all envy from himself; and carrying himself in like manner toward the silver Targateers, being all Macedons, he grew very far into their books, so that every man said, that he was of all men most worthy to have the tuition of the Kings, [Diodor.] for in the fairness of his language, he stuck not to call them sometimes, *but his soldiers*, sometimes *his masters*, and companions of his, in those Eastern wars; telling them, that they were the only men who conquered the East: the only men who out-wear Bacchus and Hercules, with their victories; That they were the men, who made Alexander Great; That by them it was, that he attained divine honours, and immortal glory in the World: desiring them withal, that they would not look upon him, as upon their Commander, but as upon their fellow soldier, and a man of their own company and body, [Justin, lib. 14. cap. 2.]

Then pickt he out certain choice men of his friends, whom he furnished with money in abundance, and sent them to take up and hire soldiers, upon large pay. Whereupon they presently dispersed themselves, some going into Pisidia and Lycia, and places bordering upon them, others into Cilicia, Cæloxyria, Phœnicia, and the Isle of Cyprus, and did their utmost endeavour to lift what soldiers they could get; many Grecians also, seeing what large pay was offered, lifted themselves; so that in short time, they had gathered together to thousand Foot, and a thousand Horse: besides the silver Targateers, and those which Eumenes brought with him out of Cappadocia, [Diodor.]

Ptolomeus, coming with his Navy to a Port called Zaphyrion in Cilicia, sent some of his Agents, to sollicite the silver Targateers, not any longer to follow or look after Eumenes, a man long since, proclaimed and devoted to death. He sent also to the chief officers at Quindi, advising them not to issue out any monies to him: But no man hearkened to one word he spake, because the Kings and their Governour Polyperchon, and Olympias her self, had written to, and required them to be obedient in all things to Eumenes, as to the Commander in chief and General of the kingdom, [Id.]

After this Antigonus sent one of his chief friends Philotas, with 30 Macedons in his company, to the silver Targateers, to feel the pulse, first of their Captains and principal soldiers among them, if by any largesse, or hope of reward, they might be drawn to destroy Eumenes, now that he was in their hands. But they found no man pliant to their desires, save only Tentamus, one of the Captains of the silver Targateers; who not only promised for himself, but undertook also to draw over Antigènes his colleague, to their foul design. But Antigènes was so far from hearkning to him therein, that on the contrary he prevailed with Tentamus, to give off his purpose; shewing him that there were better things, and upon better grounds to be hoped for, from Antigonus, who Eumenes, a man of a moderate fortune and a limited power, than into his hands, who was already grown too great; and that he, having once gotten all into his hands, would presently thrust them out of their places, and put in whom pleased himself of his own friends. Then did Philotas deliver to the chief Captains Antigonus his letters, directed to the soldiers in general, whereby he required them upon sight thereof, to lay hold on Eumenes, and kill him; threatening withal, that if they did it not, he would come presently and fall upon them with his army, and do exemplary justice on them for their disobedience herein: whereas they were not a little terrified; but Eumenes, coming in upon them, perswaded them, rather to follow the command of their Kings, and not in hearken to the words of a man who had now professed himself an open rebel. And in the end, having spoken many things pertinent to the present purpose, he not only saved himself from an imminent danger, but also, obliged the multitude to him in a firmer band of duty and affection, than ever they were before, [Id.]

And presently gave order to march, and went into Phœnicia, and there gat together what ships possibly he could out of all the sea towns, and made him a strong Navy: to the end, that Polyperchon having a Fleet at command, might upon all occasions put over with his forces out of Macedon into Asia against Antigonus. This therefore was the cause which made him stay the longer in Phœnicia, [Id.]

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Polyperchon, mean while, made Clitus the Governour of Lydia, Ammiral of the Fleet, and sent him into the Hellespont, commanding him to stay thereabouts, and to take care, that no shipping passed that way out of Asia into Europe: willing him moreover to assist Aridæus Governour of the lesser Phrygia, and who was at that time fled with such men as he had into the City of the Cyonians for fear of Antigonus, [Id.]

After that Clitus was come into Hellespont, and had taken the Cities of Propontis into his protection, and had joyned Aridæus his army to his own, then did the Captain of the Garrison of Mancyonium, sent by Cassander, with all his Navy put to sea likewise, taking with him also Antigonus his Fleet, so that he was in all above one hundred ships; coming therefore to a sea-fight not far from the City of Byzantium, Clitus had the better of it, and sunk 17 of the enemies ships; and took so little than 40 more with all the men in them, [Id.] whereas if he grew over-joyed, it is no marvel, considering that having but a little before taken but three, or at the most four ships of the Grecians near the Isle of Amorgus, one of the Cyclades, he was content and suffered himself to be called Neptune, and bare a Trident in his hand; as [Plut. lib. 2, De fortuna. Alexan. faith.]

Antigonus, hearing of the losse of his Navy at sea, sent for certain Barques from Byzantium, and put into them archers and slingers, and targateers, and such light armed men, as many as he thought fit, and landed them in Europe side: and these letting upon Clitus his men who were gone ashore, and busie in making their Camp; put them into a fright, and thereupon they halted to their ships again: but were sore troubled, what for losse of their baggage, what for the misse of their fellows, many of which were taken prisoner. And in the mean time he provided other ships of war; wherewith he put many of his principal best souldiers, and sent them to the same place, with a strict charge to set valiantly upon their enemies; for that in so doing, they should no doubt overcome them. These therefore, coming thither by night, under the command of Nicanor their Captain, let upon their enemies at the break of day; put them to flight at the very first assault, and bilging some of them with their beakes, took others with the men in them, which called for quarter: and at last, took all the rest of the ships and men; save only the Ammiral. Clitus himself left his ship, and fled to land, thinking to get into Macedonia; but in the way fell among Lyfimachus his souldier, who slew him, [Diodor.]

Antigonus, having given the enemy this great blow, bare himself for master of the Sea: and halted now to make himself absolute Monarch of all Asia: Whereto, reaching with him 20 thousand foot, and 4 thousand Horse, the best of both sorts, that he could pick out of all his army, he marcht away towards Cilicia, to disperse those companies of Eumenes which there were, before his whole army came together, [Id.]

Jubilæ 25.

Eumenes, knowing Antigonus his design, endeavoured to reduce Phenicia where he then was, to the obedience of the Kings; because at that time it was unjustly possessed by Ptolemei: but failing thereof, he removed thence, and went thorough Crelolyma, purposing to get into those parts, which are called the Upper Provinces, [Diodor. lib. 18.] and having the silver Targateers with him, with their Captain Antigonus, wintered in a country of Babylonia, which is called Cares, [Id. lib. 19.]

Eumenes, being there, sent to Seleucus the Governour of Babylonia, and to Pitho the governour of Media, to come, and together with himself, to assist the Kings against Antigonus, who rebelled against them. Seleucus sent him word that he would do what service he could for the Kings: but commanded by Eumenes, who stood long since a condemned person by the Council of the Macedons, he would not: and withal sent under-hand to Antigonus and the silver Targateers, to depose Eumenes; but they would not, [Id. ibid.]

Eumenes, commending the loyalty of his souldiers, went forward to the bank of Tigris, and there encamped, 300 furlongs off from Babylon: and there lost some of his men, by the rising of the Natives upon him. From thence he purposed to go forward to Susa, both that he might there recollect his souldiers out of the upper Provinces, and also take and make use of the Kings monies, which lay there, for his urgent and necessary occasions. But Seleucus coming upon him near the Euphrates, he was put in danger of losing his whole army by a sudden inundation, which Seleucus brought upon him, by opening the head of an old dam or fluce, and letting in the water upon his Camp, which was ready to drown all. Wherefore he and his men were faine to flee from thence to a piece of upper ground, and there they spent that day; casting in their minds, how to remedy this inconveniency. And the next day they got 30 flat-bottomed boats, wherein they transported the chief part of the army, without impeachment of the

the enemy: For Seleucus had nothing but horse with him, and them also far interior to Eumenes in number: And now the night came on, when Eumenes, taking care of his carriages which were left behind, went back with his Macedons again over the river, and there by the means of the Natives, found a place, where to let out the water another way, and so to make all that country dry and passable again: which Seleucus perceiving, and withal, desirous to rid his country of such guests, as soon as possibly he could, sent messengers to offer them a truce, and to suffered them to march away without interruption. And so Eumenes, having escaped out of Seleucus his hands, beyond expectation, came with his army into Persia; or rather into the country of Susa, having then with him 16000 Foot, and 1300 Horse, and then, having refreshed his army after their hard and miserable march, he sent to the Commanders of the upper Provinces to send him in, forthwith, both men and money, for the service of the Kings, [Id. lib. 18. and 19.]

Attalus Polemo, Antipater and Philotas, all Captains, taken in the overthrow of of Alceus, and committed to prison in an exceeding strong Castle, hearing that Antigonus was marched up into the upper Provinces, (Diodorus saith, that at that time he was in Melopotamia) and having gotten every man a sword, and being but eight in number, at midnight, let upon 4 hundred men, then in the Garrison: and seizing first upon Xenophiles, the Captain of it, threw him down the rock of the Castle, which was one furlong high, & having killed some, & forced the rest, let fire on the houses within the fort, whereupon they which were without, attending the issue of their attempt, came, and were received into the Castle, to the number of fifty men: But being in, and not agreeing among themselves, whether they should make good the place, depending supply from Eumenes, or leave it, and shift every man for himself, the souldiers of other Garrisons, not far off, to the number of 500 foot, and 400 horse, and upwards, and the Natives thereabouts, to the number of 3 thousand came in, and making a Captain one of themselves, besieged the place round; Docimus, who advised to leave the place, clyping a way down the hill, without a guard to keep it, treated by a messenger with Stratonice the wife of Antigonus, who lay not far off, and with one only in his company, gat out, and went to her: but she, not keeping her word with him, laid him fast again: But he that went with him, made himself a leader and guide to the enemy, and led them up the castle, and with them, being a considerable number, possessed himself of a strong place in it. Nevertheless Attalus, with the rest, which were of opinion to maintain the fort, kept on fighting from day to day, in manful wife, [Id. lib. 19.]

Pitho, who was Governor of Media, having slain Philotas, who was Governor of the upper provinces, put his own brother Eudramus in his room: Whereupon the other Governors combined together, fearing least they might also be served with the same fate, because Pitho was a man of a turbulent humor, and used to put himself upon great matters, and having overthrown him and slain a great part of his men, they drove him quite out of all Parthia: whereupon he came into Media, hoping to have relief there, but finding none, he retired to Babylon, and there desired succour from Seleucus his hand, [Id. lib. 19.]

Eumenes, continuing in the Country of Susa, for want of victuals, divided his whole army into three brigades, and yet so marching through the country, found great scarcity of corne every where; but was faine to give them instead thereof, rice, and a kind of Indian wheat, and the fruit of palm tree, whereof there was great abundance in those parts. Now although he had afore-hand sent the Kings letters to them of the upper Provinces, to be aiding to him; yet he again sent other letters to them of his own, to request them to come unto him with all their power into the country of Susa. But his Agents found them all in a body, met together against Pitho, [Ibid.]

The chief among them all, and the man on whom allies were most fixed, was Peneftes, whom Alexander had heretofore made the chief Squier of his body, and Governor of Persia; he had about him Persian Archers, and Slingers, to the number of ten thousand, and of other Nations, taken into the rank of Macedons, 3 thousand, with 6 hundred horse, of Greeks and Thracians together, and of Persian horse, 4 hundred; Polemon a Macedon, Governour of Carmania had 1500 foot, and 700 horse; Sibyrus the Governour of Arachofia had one thousand foot, and 610 horse. Androbazus was there, with 1200 foot, and 400 horse, sent from Oxyarta, the Governour of Parapamylus; Stafanor the Governour of Aria, and Drangia, with some Bactrians, made 1500 foot, and one thousand horse. Out of India came to them, Eudamus (whom Arrianus calleth Eudemus, and Curtius Eudemon,) Governour of the Oxycracans and Mallians, with 300 horse, and 3 thousand foot, and 120 Elephants, which he got, when he treacherously slew Porus the King of Indians: so that they amounted in all, to 18700 foot (though the particulars make 20000.) and 4600 Horse, [Ibid.]

These, when they were all come to Eumenes, in the Country of Sufiana, called a publick council, where arose a hot dispute, especially between Peneftes and Antigonus Captain of the river Targateers, about the choice of a General. But Eumenes had long before taken away all occasion of that dispute, by erecting a pavillion for Alexander, and erecting his throne therein, wherein all meetings were to consult of publick affairs as in his presence, [16.]

And then coming all together to Sufa, Eumenes took out of the Kings treasure there, so much as the Kings service then necessarily required, for the Kings letters to the keepers of their treasure there, had required, that they should issue to Eumenes alone, to much money, without stint, as he required. Wherefore he gave the Macedons six months pay before-hand, and to Eudamias, which brought thole Elephants out of India, he gave two hundred talents, under colour of defraying the charge of thole beasts, but indeed to oblige the man himself to his devotion: for he saw well, that if any controversy should arise among them, that party was most like to carry it, to which he with his beasts should apply himself. The rest of the Governours paid every man his own soldiers that he brought with him. This done, Eumenes continued a while in Sufiana, to refresh his army after their hard journey, [16id.]

Philippus Aridaeus (one of the two Kings) with his wife Euridice, by the command of Olympias, were murdered: having reigned six years, after the death of Alexander, [Justin. lib. 14. cap. 5.] and four months over, as [Diodor. year 4. Olymp. 115.] 1d. and Porphyry in *Græc. Ensch. pag. 328.* about the 22 day of our September.

368.

Cassander, the son of Antipater, besieged Olympias with her grand-child Hercules, the son of Alexander the Great, and his mother Bartheine, in a Town of Macedonia, called Pydna. In the beginning of the Spring following, all provisions failing, Olympias was forced to dismisse her soldiers; and her self shortly after, upon promise of life, which she could hardly obtain, yielded her self into Cassanders hands, [Diod. and Justin. lib. 14. cap. 6.]

Antigonus, removing out of Mesopotamia, came into the Country of Babylonia, and there confederating with Seleucus and Pitho, and receiving some supplies from them, he made a bridge of boats over the River Tigris; and there crossing the River, he marched away with all speed against Eumenes, wherefore Eumenes being before-hand advertised, gave in charge to Xenophilius the keeper of the Cattle in Sufa, to issue out any none of the Kings monies to Antigonus, nor to come out to a party with him, at any hand; and so went with his armies, and manned the bank of Tigris all along, from the head thereof, to the very sea, with forts every where built upon the bank thereof: and because that work, by reason of the length thereof, required no small number of men, therefore Eumenes and Antigonus obtained of Peneftes to lend them 20 thousand archers more out of Persia, [Diodor. year 1. Olymp. 116.]

Antigonus going with his army to the Kings palace in Sufa, there made Seleucus, Governour of that Country, and leaving a sufficient army with him, willed him to besiege the Cattle there: and when Xenophilius the Treasurer, refused to obey his commands, he about the rising of the dog-star, with his army marched by night-journeys to the River Copates, where it falls into the Tigris; but lost a great multitude of his men, by the way, in regard of the excessive heat of the season: and whereas he found that river, when he came to it, to be four acres broad, therefore he got together a small quantity of flat-bottom'd boats, and in them put over some of his Foot, bidding them there to attend the coming of the rest. Whereof Eumenes being advertised by his scouts, (and he was at that time but 80 furlongs off from the place) presently with four thousand Foot, and 1300 Horle, passing the bridge of Tigris, found three thousand Foot, and three hundred Horle, of Antigonus his army put over, and no less than six thousand of others, who were foraging about the Country; all these he suddenly fell upon, and routed them. As for the Macedons which made resistance, he forced them to the river; where running headlong into their boats, and overcharging them, they sunk, so that few of them escaped: and they that would not venture upon the River, were taken prisoners, to the number of four thousand: so faith Diodorus. But Plutarch faith, that when Antigonus passed the Pafstris, and the rest of the army perceived it not, Eumenes himself met him, with his own company, and slew many of his men, and filled the River with dead carcasses, and besides, took four thousand prisoners.

Antigonus, seeing he could not passe that River, retired with his army toward a city called Balaca, seated upon the River Uale, where staying some certain dayes, he refreshed his army, which was tired out with the vehemence of the heat, and purposing from thence to go to Ecbatane, he went not by the high-way, both by reason of the immoderate heat, and because it would take him up no less than 40 dayes journey, in going; but by the Coftians, which was the shorter cut, and not so exposed to the scorching of the sun, as the other was, wherein nevertheless, he lost a multitude of his men,

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men, and hazarded all the rest, and yet at nine dayes end, hardly came to any habitable place in Media: where when the whole army began to gremble, for that within the space of 40 dayes, they had received three such blows, he commanded Pithon to go over all Media, which he did, and brought him in two thousand Horle, and a thousand Horles ready furnished, and to many loads of munition, that all the army might thereof be completely furnished; and withall, five hundred talents out of the Kings treasure. Antigonus disposed of thole Horle among his other Troups; and distributed the Horles, among thole who had lost their own, and gave the beasts of draught or carriage, freely among thole that wanted them, whereby he quickly regained the love and favour of his army again, [Diodor. year 1. Olymp. 116.]

Eumenes with his men, removing from Paltigris toward Persia, came to the Regal seat of the kingdom, called Persepolis at the end of 24 dayes march; where his whole army was entertained, and most magnificently feasted by Peneftes the Governour of that Province, after sacrifice offered to the gods, and among them to Alexander and Philip; and as Plutarch adds, a sheep was given to every man of them, for his own particular sacrifice. But when Eumenes perceived that his purpose was hereby to ingratiate himself with the army, and to gain to himself the sovereign power and command thereof, he caused a forged letter to be written to himself in the name of Oronates the Governour of Armenia, an intimate friend of Peneftes, in Syriac characters, purporting that Olympias, with Alexanders youngest son, having destroyed Cassander, had recovered again the kingdom of Macedonia, and that Polyperchon, with the main power of the Kings army and his Elephants, had put over into Asia, against Antigonus, [Diod. lib. Polyperchon, lib. 4.] These letters therefore going for current, every man cast in his mind, that Eumenes would be all in all, and the great man to advance whom he pleased, and to punish whom he thought fit, and therefore resolved to depend on him: and he, as he found any averse from him, called them in question, in form of law; beginning with Sibirius the Governour of Archolia, and so made them all afraid; and in the mean time courted Peneftes, and held him on, with all terms of love and friendship: telling him what beats of honour and wealth he would cast upon him when time should serve; and by that means held him quiet, from attempting any further against him, as he had begun to do, [Diod. lib.]

And being further desirous to oblige the rest of the Governours of Provinces, and Commanders to himself, he made as though he had wanted money; and therefore exhorted them to contribute what they could spare, for the Kings service: and having by this means gotten out of them to the summe of 400 talents, he made them who seemed most fickle to him before, most sure to him now, for fear of losing the monies which they had lent, [1d. lib. and Plut. in Eumene.]

369.

In the lesser Asia Artalus, and the rest of the Commanders with him, after one year and 4 months siege endured, and much hardship suffered therein, were forced at last to render themselves, [Diodor. year 4. Olymp. 115.]

In the greater Asia, Antigonus removing with his army out of Media into Persia, Eumenes preparing to march against him, and offering sacrifices, fell a feasting with his Captains: and therein following their humor, over-drunk himself to lary, that he was fain to lye by it, and so hindered his march for certain dayes. Whereupon his soldiers said, that other Generals could feast, but Eumenes could do nothing but command and fight. Yet after a little while, he recovered himself, and went on upon his march, wherefore Peneftes and Antigonus led the Van: and he in a Lictier came after with the Elephants. And now the two armies were within a dayes journey each of other: when the scouts came in, and brought tidings of their approach, and what numbers they were, and what wayes they took; whereupon each party prepared for the field. But when Eumenes, lying in his Lictier, came not into the Camp among them, the chief soldiers in every company, resolved not to stir a foot further, unless Eumenes himself came into the Camp among them. Whereupon he was carried in his Lictier, and so went from one quarter to another thoroughout the army, and gave order every where for the ranging of it, whiles Antigonus lookt on, and laughed at him for his labour: and for the battles were ranged on both sides, but could not come to fight, the ground was so bad that lay between them, [Diodor. year 1. Olymp. 116. Plut. in Eumene.]

Wherefore drawing off each from other three furlongs space, they spent four dayes, in light skirmishes, and forraging the Country thereabouts, being pinched on either side, with hunger, and want of other necessaries: and on the fifth day, Antigonus led again a praedius with Eumenes his army to betray him, upon hopes of huge rewards: but his agents were sent away by the Macedons with great indignation and threats, if they offered to come again in that errand. After which Eumenes having gotten intelligence that Antigonus had a purpose to remove his Camp by night, three dayes journey off, to a place called Gubiene, a country abounding with all provisions, sent some trusty men under colour of run-aways, to inform Antigonus, that Eumenes would

would fall upon his Camp that night : and whiles Antigonus was preparing to receive him there, Eumenes stole away with his army, to get to Gubiene before him, and there to take up his station for his Camp. Antigonus finding at length that Eumenes had put a trick upon him, though Eumenes was gotten six hours march before him, yet he followed after him; and willing Pitho to come fairly after, with the main body of the army; he, with a company of the swiftest that he could chuse, gat before him, and shewed himself upon a hill, where Eumenes must needs see him. Eumenes gathering thereby, that Antigonus with all his army was there, made a stand, before he came to the very place, where he intended to pitch his Camp, and there ranged his battle in array, and the mean while, came Antigonus his army up unto him : thus these two great Generals used their wits, and put tricks each upon the other, [*Diodorus lib. 2.*]

And here now, being in the Country of the Paræceni, these two Generals ranged each his army, in excellent array, and with great judgement; as Diodorus sets it down at large. Eumenes had with him 35 thousand Foot, and six thousand, and one hundred Horse, and 114 Elephants. Antigonus on his part, had 28 thousand Foot, and upwards : 8500 Horse, and 65 Elephants. These fell to work in most manfull wise, and continued on the fight without shrinking on either side, till almost midnight, the moon beamed then at full. When being spent on both sides, they were faine to give off fighting, and to fall to work upon encamping : there died on Antigonus his side, 3700 Foot, and 54 Horse, and about four thousand maim'd. Eumenes lost of his Foot 540, and a very small number of his Horse, and upward of 900 hurt, [*ibid. lib. 2.*]

Eumenes would fain have gotten the copies of such as he had left to bury them, in signe of a total victory : but the army would not, but would needs return to the place, where their stuff was laid, being somewhat far off; and so Eumenes was faine to let that alone.

But Antigonus forced his men to camp near the place where the battle was fought, and where his men lay dead, &c. there burying them, bare himself for master of the field; and gave it out, that the victory was his, saying, *that he who had power to bury his dead, was ever to be counted conqueror of the field* : so having buried them by break of day, and detaining by him the herald which came to him, to beg the bodies of the dead, sent him back at night again, and gave leave to come and bury the bodies the next day.

But himself having sent away the herald, presently marched away with all his army, and by long stages came to Gamarga in Media, far off from Eumenes : which Country, being of Pithous government, was wonderful plentiful of all provisions, and able to maintain great armies, [*ibid.*] And so Eumenes having beaten Antigonus in the Country of Paræceni, sent him away to take up his winter quarters in Media, [*Emil. Prob. in Eumene.*] in a place there called *Gadamalis*, al. *Gadaris*, as Diodorus, or *Gadamalis*, as Polyanius namech it.

Eumenes, hearing by his scouts that Antigonus was gone, would not follow after him, both because his army was not in case, and also for that he had a great desire to enter his dead, in the most solemn wise, that possibly he could. Among whom there was one Cereus, which commanded those who came to him out of India, at whose burial there grew a great contention, between his two wives, there present, which of them should have the prerogative and honour, to be burnt alive with him; the younger of the two having gotten the preeminence of the other, who was great with child, went into the fire, and left the other to live, whether she would or no; but the allo, for very grief thereof, pined away and died, as Diodorus more at large declareth.

Eumenes, having finished these obsequies, removed from thence, unto Gabiene, which was distant from where Antigonus lay with his army, if one would go thorough the Countries which were inhabited, 25 dayes; but if thorough the desert, then but nine dayes journey : so far did they winter each from other, and gave their armies leave to breath, and to recover their spirits again, against the next spring, [*ibid.*]

In this mean while, Cassander the son of Antipater, desirous to make himself absolute King of Macedon, made away with Olympias the mother of Alexander the Great, and married Thessalonice, the daughter of Philip, (not of Arideus, as Justin mistaketh it) and Alexanders own sister : and that done, sent Alexander the son of Alexander the Great, being a very child, with Roxane his mother, to be kept in the Castle at Amphipolis, [*Diod. year 1. Olymp. 116. Justin lib. 4. in fi.*]

When Eumenes his soldiers had taken a little breath, they grew heady and insolent withal, and in spite of their Commanders, camped where they listed all the country of Gabiene oversd that some of their tents were no less than a thousand furlongs off from their head-quarter, [*Plutarch*] for they chose their quarters, not according to any discipline

discipline or order of war; but to satisfy the luxurious appetite of their own humours; [*Emil. Prob.*]

Antigonus, being advertised hereof, & finding himself too weak for the enemy, whiles he was in any good array, resolved to let upon them, in this disorder as they were : and therefore calling it abroad, that he would march with his army out of Media into Armenia upon the sudden, & in the depth of winter, *τὸ ὄρος ἔτος ἀπὸ χειμῶνος ὁρμήσας*, [*saith Diodorus, (i. e.) about the season of the Winter Tropic* : leaving the ordinary way, marched thorough the Desert, making fires in the day time, and putting them out at night, least that any perhaps seeing them a far off, might discover his approach to the enemy. But when they had spent five dayes in this tedious journey, the soldiers for very cold fell to making of fires by night as well as by day : which some of the dwellers in the Desert espied, and presently getting upon Dromedaries which commonly run 500 furlongs in a day : gave notice thereof to Eumenes and Peucestes, [*Diodor. Plut. and Emil. Prob.*]

Peucestes stood like a flock at the hearing of this news, and seeing the rest no less amazed therat than himself, began to think of running away; but then came Eumenes, and dispersed this cloud, bidding them not fear, and assuring them, that he would take order, that the enemy should not come into those parts, these three dayes, no nor four : or as Emilius hath it, not in five; wherefore he sent messengers about into all parts, to require them to repair to their head-quarter : and then he went about himself with certain nimble officers, and caused fires every where upon the hill Countries to be made, so as Antigonus might see, and take notice of them : and all within the compass of some 70 furlongs, that from thence Antigonus a far off might gather, that all his army was there come together. Antigonus espising those fires, began presently to imagine that he was betrayed, and his counsels discovered by some of his own people, and that Eumenes was coming to fall upon him with his whole army : and fearing to hazard his tired army, against Eumenes his fresh and lusty soldiers, turned a side out of the plain, into a more winding way, and there stayed one whole day, to rest his men, and to refresh his beasts, that all might be in the better case to fight, if need should be, [*Idem. and Polyanius, stratag. lib. 4.*]

Mean while Eumenes his army, for the most part, was come to their Rendezvous : and his soldiers seeing his surpassing dexterity and wisdom in ordering things, desired him to order all matters him self : whereupon Antigenes himself, who had ever hitherto stood firm unto him, and Theudamus, the two Commanders of the silver Targateers, moved with envy, practised with other Captains of the army to kill him; which when Eudamus, who commanded the Regiment of the Elephants, and one Phadimus, (being two of those, who had lent him monies, and were in fear of losing it, if he miscarried) understood, they forthwith disclosed the practice to Eumenes : and he, saying, that he had to do with a company of brut beasts; went presently and made his will, and then burnt his Cabinet of papers, least after his death, they should tell tales, and prove dangerous to those that had written them, [*Plutarch.*]

And now the day came, that should try the matter between Antigonus and Eumenes, which Diodorus at large describeth. Antigonus had with him 22 thousand Foot, and 9 thousand Horse, with 65 Elephants. Eumenes his army consisted of 36 thousand, and 700 Foot, and 6 thousand and 50 Horse, and 114 Elephant. The field where they fought was very spacious, landy, and waste; whereupon such a dust presently arose, upon the first stirring of the Horse, that if a man were never to little off, he could not possibly discern what was done : which Antigonus observing, sent forth with away some Median Horse, and certain Tarentines off of Italy, to let upon the baggage of the enemy, which were left, about five furlongs off, from the place, where the fight was. And Peucestes the Governour of Persia, being frightened by Antigonus, got out of the dust with his horse, and drew with him some 1500 more. But the silver Targateers which were on Eumenes his side, making a strong impression upon Antigonus his main battle, flew upward of 5 thousand of them upon the place, and routed all the rest, not losing to much as one man of their company. And so Eumenes had the better of the day, having no lost in all that battle above 300 of his men, [*Diodor. Plut. Polyani. stratag. lib. 4.*]

When the Macedons, after the fight was done, saw their carriages all taken, and their wives and children, and whatever else was dear unto them, taken prisoners, and carried away by the enemy, great sorrow and lamentation there was among them the Camp all over : whose dolorous complaints Eumenes seeking to pacify and allswage, put them in mind that they had slain 5 thousand of the enemies, and if they would but bear up a while, they should force them to sue for peace, and then all would be well again. That the losse they to much lamented, was but only some a thousand women, and a few children and servants, which they might better regain by pursuing the victory, then by letting it go now they had it in their hands. But the Macedons plainly told

told him, that they would neither flee now they had lost their wives and children, nor bear arms against them; and withal left a railing at him. Then Teutamus, of his own head sent a messenger to Antigonus to desire him to send back their goods again which he had taken; and so the bargain was driven between them, that giving up Eumenes into his hands, they should receive every man his own again: And so the Macedons, and ten thousand Persians which came with Peneftes, and the other Governours of places, and souldiers in the most part, left Eumenes, and went to Antigonus in his Camp, [*Idem, with Justin lib. 14. cap. cap. 3.*]

The silver Targateers therefore, before they went, broke in upon Eumenes, and wrested his sword out of his hands, and bound his hands behind him with a garter, and upon the fourth day after the fight, delivered him bound to Nicanor, who was sent by Antigonus to receive him; Eumenes desired nothing of Nicanor, but that he would lead him through the midst of the Macedons, and give him leave to speak his last unto them: which done, he went before his keepers into Antigonus his Camp, then followed the army which had betrayed their own Commanders, and who were now themselves no better than to many captive slaves; and went in triumph of themselves, into their Conquerors Camp; and to make it a compleat triumph of themselves, the Elephants also, and the auxiliaries out of India, brought up the rear. But Antigonus, for very shame and reverence of the old familiarity and friendship that had been between them two, would not suffer him to be brought unto his sight, but assigned him certain souldiers to keep him, [*Plutarch in Eumene: Justin, lib. 14. cap. 4.*]

Among those that were wounded, was brought also Hieronimus of Cardia, the Historiographer, who having been ever in great esteem with Eumenes during his life, found after his death, great favour also at Antigonus's hand, [*Diodor. lib. 19. year 1. Olymp. 116.*] This Hieronimus wrote a book, *ἱστορίαι* as Diodorus, [*lib. 18. p. 62.*] and Josephus, [*lib. 1. cont. Apionem, pag. 1050.*] terme it, *ὁ ἐμπύριος* (as Dionysius Halicarnassensis in the poem of Roman Antiquities call it) both importing as much, as *Of the Successors of Alexander the Great*, with the general History of his own time.

Antigonus, having now gotten both Eumenes and all his army into his hands, laid first hold of Antigene, the Commander of the silver Targateers, and putting him alive into a coffin, there burnt him to ashes: and then put Eudamus, who brought Eumenes his Elephants out of India, and Celbanus, and some others whom he always had found his opposites, to death, [*Diodor.*]

When Onomarchus the Captain of the watch asked Antigonus, how he would have Eumenes to be kept? his answer was, as you would keep (said he) a raging Lyon, or an unruly Elephant: yet afterward, relenting a little toward him, he commanded his heavy chains to be taken off from him, and a boy of his own to be sufficed to attend him, and to help to anoint him, and gave leave to his friends, that would visit him, and to supply him with necessaries. And now, although his own son Demetrius, and Nearchus the Cretian, were desirous, and laboured to have his life, yet almost all the rest that were about him, pressed him by all means to rid him out of the way: yet for all this, Antigonus took seven dayes time to think upon it; and then, fearing least his Army might happen to grow into a mutiny about it, he gave order that no man should be suffered to come at him, and command his daily diet to be withdrawn from him: for he said, that sure his hand should never be upon him, who had formerly been his friend; and when he had neither eaten nor drank in 8 dayes space, and the camp was suddenly to move, one was sent in to him, unknown to Antigonus, and cut his throat. Antigonus, in respect to his former familiarity with him, commanded his corps to be delivered to his nearest friends, to be buried as they thought fit: and they buried it in an honourable, but a military way, all the army following the bier, and burnt it, and gathered his bones into a silver Urne, and took care to convey them to his wife and children in Cappadocia, [*Diodorus, year 1. Olymp. 116. Plutarch and Estrab. Prob. in Eumene.*]

Antigonus, returning into Media with his whole army, spent the rest of the winter in a towne not far from Ecabane, and distributed his army here and there over all that Province, and especially in the country of Rages, (so called from *ῥαγ*) because there had been above a thousand cities and towne destroyed by earth-quakes in those parts, as Strabo saies [*lib. 11. pag. 334.*] out of Persidonus; where, when he discovered that Pitho, the Governor of Media, sought to oblige many of the souldiers by large gifts, and larger promises, to his own devotion, and to persuade them to a revolt from him, he dissembled the matter very handsomely, and gave it out, that he purposed to make Pitho Governor of the upper Provinces, and to leave a sufficient army with him, to maintain them: He wrote also his letters to Pitho, and therein earnestly entreated him to come away in all haste unto him, to the end (said he) that having consulted together

gether upon some necessary matters, he might forthwith march away into the lesser Asia. Whereby, and by other letters sent him from friends, as he took them to be, Pitho, who was then in the furthest parts of all Media, in his winter quarters, being grieved, came to Antigonus, who, so soon as he had him, called him before a Council of war; and they quickly found him guilty, and choped off his head, [*Diodorus, in supra.*]

Antigonus, gathering all his army together, committed the Government of Media to Orontobazes, a Median born, but General of his army he made Hippostratus, who had 3500 forraign Foot souldiers under him. Himself taking with him the body of his army went to Ecabane, where taking into his hands five thousand talents of masse silver, he marched into Persia, and it cost him 20 dayes journey before he arrived at Persepolis, the Capital City thereof, [*lib.*]

While Antigonus was upon his way thitherward, the friends of Pitho, and such as were his conforts in the plot which he was about, the chief whereof were Meleager, and Menoetas, with other well willers both of him and Eumenes, but were scattered abroad into corners, met together to the number of 800 Horse, and fell first upon the lands and possessions of such of the Medes, as refused to join with them in this combination, and then set upon Herostrotus, and Orontobazus his Camp by night, and missed very narrowly of the prize they came for: but being over-laid with the multitude of their men, and having only enticed some of the Medes to run the same coale with them, were faine to retire; yet some of the nimblest of them, (and they were all horse-men) made many incursions upon the Country people, and raised many hubbubs among them; but were at last enclosed in a place compassed about with Rocks, like a pinfold, and were there partly slain, partly taken. But Meleager and Canes, and the better sort of them, that would not yield, died like men, with their weapons in their hands, [*lib.*]

So soon as Antigonus came into Persia, the people there did him all kingly reverence and honour, as to the man that was now, without contrivance, sole Lord of all Asia; there calling a Council of his Nobles together; he propounded to them the matter of the government of the several provinces to be considered: of in which consultation, they left Carmania to Tirapolemus, Bactria to Stasanor, and Parapamisus to Oxyartes the father of Roxane, because they could not well be taken from them, to hold as they did before. Into Aria was sent Eutius, and he coming shortly after to die, Eudagoras was put in his room, a man of wonderfull valour; and grave wilddom withal, [*lib.*]

Antigonus sent for Sibyrtius, a well willer of his, out of Arachosia, and confirmed him in his government of that province, and gave him a whole thousand of the most turbulent and seditious silver Targateers, which had betrayed Eumenes; these he appointed to him, under a colour of serving him in the war, but indeed of purpose to destroy them; for he gave Sibyrtius instructions withall to employ them in all break-neck services, till he had consumed them, that there might not a man of them ever return into Macedon, nor see the Greek coast again, [*Diodor. lib. 19. with Plut. in Eumene and Polyanius, Strabo, lib. 4.*]

Antigonus, finding that Peneftes was very much beloved in Persia, made it one of his first works to strip him of that government. And when all the natives there, repined at it, a certain chief man among them, called Thespius, spake openly against it; and said, That the Persians would be governed by no other man but Peneftes: whereupon he slew Thespius, and made Alcibiades Governor of Persia, and held on Peneftes with vain hopes, of preferring him to higher preferments elsewhere, until he had drawn him quite out of the Country, [*Diodor. lib.*]

Whiles Antigonus was upon his way to Susa, Xenophilus, who had the keeping of the Kings treasure there, being sent by Seleucus, went and met him at Palsitrigis, and offered him his service, in whatsoever he should be pleased to command him. Antigonus received him very graciously, and made as if he honoured him above all the friends he had; fearing least he might happily alter his mind, and keep him out when he came thither. But when he came into the Castle of Susa, he possessed himself of it, and there got the golden vine, and store of other suchlike rarities, to the value of 15 thousand talents, all which he turned into ready coin, besides Crowns of gold, and other presents, and spoiles taken from the enemy, which amounted to five thousand talents more, besides a like quantity which he collected out of Media, so that in all he made 25 thousand talents, [*Id. lib.*]

Antigonus left for Governour of the province of Susa, one Aspius, a native of the Country: but purposing to carry away all this money to the sea side in Asia, he caused cartage to be provided for that purpose, and to taking all along with him, he took his journey toward Babylon, [*Diod. Olymp. 116. year 2.*]

Whereas 22 dayes end he arrived at Babylon, there Seleucus, the governour of that province,



Province, received him with all royal presents, and feasted his whole army; but when he struck one of the Captains without acquainting Antigonus therewith. Antigonus willed him to give an account of all the monies of the publique stock, which he had there received since his coming to the place: But Seleucus answered him that he was not bound to make an account for that which was given him by the Macedons, for the service which he had done to Alexander in his life time: and when grutesh grew daily between them, Seleucus, finding himself too weak for Antigonus, and fearing lest he might happily be sent packing out of the World, as Pitho, the Governor of Media, was, he fairly stole away with 50 horse only in his company, and betook himself to Ptolomei in Egypt; for now all the world talked of his deonanarity, and how propitious he was to all, who in their necessities fled unto him, [*Id. Ibid. and Appian his Syriae, p. 121.*]

When Antigonus grew now very jolly, for that without being forced to draw blood of his old friend, and without stroke stricken, he had quietly gotten into the possession of Babylon, the Chaldeans told him, that if he let Seleucus go, all Asia would be his; and himself should one day lose his life in a battle against him, he repented him that he had let him go, and sent men after him, to take and bring him back again; but they, having perished him a while, gave him off, and returned without him to Antigonus, [*Diadorm, ib. d.*] And he thereupon, turned Bithores the Governor of Melopotamia out of his place, for suffering Scicucus to pass that way, [*Appia, ib.*]

Seleucus, having got safe into Egypt, was entertained by Ptolomei, with all expressions of love that might be: and having laid open the proceedings of Antigonus against himself, stirred up Ptolomei to engage in a war against him, [*Diod. ib. with Pausanias in his Attica, p. 5.*]

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Seleucus, from thence sent some of his trustie friends into Europe, to persuade Cassander, who then commanded all in Macedonia, and Lyfimachus, who did the like in Thracia, to make war upon Antigonus: and Antigonus, guessing what his intentions were, sent his Agents to Ptolomei, and Cassander and Lyfimachus, to entreat them all three, to continue their love and friendship to him as in former times, [*Diod. ut supra*] but Seleucus had to wrough with them, that they all joyned together with him in a firme league, against him, [*Appia, ut sup.*]

Antigonus, having made Pitho, who came out of India, Governor of Babylon, marched forward toward Cilicia: and coming to Mallos, which is a city in Cilicia: there he distributed his army into their winter quarters, it being then the time when Orion sets, (*i. e.*) in our month of November: and he received in the city of Qirindi of the same Province, 10000 talents: and 11000 talents more out of the yearly revenues there [*Diod. ibid.*]

And now Antigonus, was removed into the upper Syria, when Embassadors came to him from Ptolomei, Cassander and Lyfimachus, who being brought into him as he sat in Council, made their demands according to their instructions, which were that he would deliver up all Cappadocia and Lycia to Cassander, Phrygia bordering upon Hellespont to Lyfimachus, all Syria to Ptolomei, and the Province of Babylon to Seleucus; and all the common stock of monies which he had encroached upon since the death of Eumenes, to be shared equally among them: whereunto he answered roughly, that he was now upon making a war against Ptolomei, and that his purpose was not to leave any tharers therein with himself, either of peril or profit, [*Diod. and Appia, ut sup. Thys, l. 15, c. 1.*]

The Embassadors returning with this answer, Ptolomei, Cassander, and Lyfimachus, buckled themselves instantly to a war against him, by sea and land, [*Id.*] And Antigonus, perceiving what a storm was ready to fall upon him, sought the alliance and confederacie of other Cities and Nations, and Princes, for his assistance in this war: and to this purpose, he dispatched away Agellus to the King of Cyprus, Idomeneus and Molchion to Rhodes, and one Ptolomei, his own brothers son, into Cappadocia, with an army, Aristodemus into Laconia, with a thousand talents, to hire souldiers from thence, and disposed Becons and Carriers throughout all Asia, which was wholly at his command, thereby to give and get knowledge of all things that passed, in a moment.

Having taken this order, and being upon his march into Phenicia, there to provide him of a fleet, and encamping near to Tyrs, in Phenicia, he sent for the petty Kings and Governors of those parts, to come unto him; and when they came, dealt with them to joyn with him, in furnishing out a fleet, and in building of more ships, because all the ships that belonged to Phenicia, were at that time with Ptolomei in Egypt. He gave them order likewise, to bring him in, 400000 bushels of wheat (for so much, came the yearly expence of his army) and then let men on work, to fell timber, and to build ships, and to draw the materials for them, from mount Lebanon to the sea side, employing therein 8000 men to work, and 1000 beasts for carriages, [*Id.*]

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Whiles Antigonus was thus employed, and had his Camp by the sea side, came Seleucus with an hundred ships royally furnished, and in a scornful manner, skittered along under the noles of them; which when it seemed not so little to trouble the minds of his new allies, Antigonus bad them be of good cheer, saying, that ere the end of that Summer they should see him put to sea with a fleet of 500 sail, as good as those. Meant while returned Agellus with his Embassie: out of Cyprus, and brought word that Nicocreon, and the most potent Kings of that Island had already confederated with Ptolomei, nevertheless, that Citricus and Lapius, and Marrus and Cirenytes, would joyn with him: whereupon he left three thousand men under the command of Andronicus, to maintain the siege against Tyrs, and with the rest of the army marched against Gaza and Joppe, which stood out against him, and took them by force, and such of Ptolomei men as he found there, he took and distributed them among his own companies, to serve him in his wars, and placed Garrisons in both places to keep them in obedience: which done, he returned to his standing Camp before Tyre, and prepared all necessaries for a siege against it, [*Id.*]

At the same time Aristo, who was carutled to carry Craterus his bones, delivered them to Phila, the daughter of Antipater, who was married first to Craterus, and afterward to Demetrius; whose father Antigonus had perwaded him to marry her, and when he shewed himself averse from the match, by reason of the inequality of years between them, the being by so much the elder of the two, he would always round him in the car with that saying out of Eurypedes,

Ὅρα τοῦ γαίης μέγιστον πλεονέκτημα, (*i. e.*)

In marriage look unto thy gain,

Though nature sometimes doth restrain.

Where he prettily put in *παρρησία*, (*i.*) to marry, instead of *δουλοσύνη*, (*i.*) to serve, meaning that a man must do any thing to serve his own turn: but this Phila was a woman which was reputed to excell both in wit and widom, whereby the often repressed the tumultuous spirits of the most turbulent souldiers in the army, and preferred in marriage at her own cost, the sisters and daughters of the poorer sort among them, [*Id. with Plin. in the Life of Demetrius.*]

Aristodemus, being sent with other Captains into Laconia, and having there gotten leave of the Spartans, to raise souldiers there, got together eight thousand men out of Peloponessus, and upon conference with Polyperchon, and his son Alexander, joyned them both in a firme league of amity with Antigonus; and made Polyperchon their General, and Polyperchon he there presently made Commander over the forces which he had raised in Peloponessus, but prevailed with Alexander to passe over into Asia, to Antigonus, [*Diod.*]

Ptolomei, another of his Captains, going with an army into Cappadocia, and there finding the City Amisus besieged by Afclepiodorus, a Captain of Cassanders, raised the siege, and secured the place: and to having sent Afclepiodorus packing, upon certain conditions, recovered that whole province to Antigonus, and marching from thence through Bithynia, came upon the back of Zibytes, King of Bithynia, whiles he was buile in the siege of two cities at once, that of the Affacians, and the other of the Chalcidians, and forced him to raise his siege from both, and then falling to captulations both with him and with the cities that were besieged, and having received hostages of them, removed thence toward Ionia and Lydia, for that Antigonus had written to him, to secure that coast, with all possible speed, having intelligence that Seleucus was going into those parts with his fleet, and thither indeed Seleucus was come, and besieged the City Erythra: but hearing of the approach of Ptolomei, the nephew of Antigonus, left it, and went his way as he came, [*Id.*]

Mean while Alexander the son of Polyperchon came unto Antigonus, where, calling together the whole army, with the strangers that were in it, he opened to them what Cassander had done, protesting before them, that he would revenge the murder by him committed upon Olympias, and deliver Alexander his Kings son, with his mother Roxane, out of prison, in Amphipolis, and break off that yoke, which Cassander had laid upon all the Cities of Greece, by his putting his garrisons into them, and then sent back Alexander, Polyperchons son, with five hundred talents more, into Peloponessus, [*Id. with Justin lib. 15. cap. 8.*]

Then, having gotten a fleet from Rhodes, with other new built ships of his own, he set sail for Tyre; and having all the sea at his command, kept it so, as no supply of victual, or other necessities, could come thither, whereby that city fell presently into great distress, [*Diod.*]

Ptolomei of Egypt, hearing what a declaration Antigonus with the Macedons had made concerning the deliverie of all Greeks from the thraldom of Cassander, made the like declaration for himself, as desirous that all the world should take notice that he was

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no less zealous for the liberty of all Grecians, than Antigonus was, and then joyned to his party, Cassander the Governour of Caria, who was a man of a great power, and had many great Cities under his command. And although he had formerly sent three thousand soldiers to the Kings of Cyprus, yet he now sent them so thousand more under the command of Myrridon an Athenian born, and an hundred sail of ships, commanded by Polycritus: but Generall over all, he made his brother Menelaus, [Id.]

These coming into Cyprus, joyned there with Seleucus and his Fleet, and in a Council of War, advised together what course was fit to take. The result of all which deliberation was, That Polycritus with fifty sail should pass into Pelloponesus, and there make war upon Aristodemus, and Polypercon, and Alexander his son: That Myrridon with an army of foreign nations, should go into Caria, there to help Cassander the Governour of that Province, against Ptolemei, a Captain of Antigonus, which lay heavy upon Cassander; and that Seleucus, and Menelaus, staying in Cyprus, should bear up Nicocreon the King, and the rest of their confederates against their enemies, which warred upon them.

Having therefore thus divided their forces, Seleucus went and took Cerynia and Laphus; and having drawn over Stasacus King of the Malleses to his party, he forced the Prince of the Amathusians to give him hostages for his fealty in time to come: as for the City Citium, seeing it would come to no agreement with him, he fell to besiege it with his whole army, [Id. ibid.]

About the same time, came 40 sail of ships, out of Hellepont and Rhodes, under the command of one Themion their Ammiral, to Antigonus: and after them, came Diofcorides, with 80 sail more; though Antigonus had already a Navy of his own, new built in Phenicia, to the number of 120 ships, reckoning in those which he left at Tyre: so that he had in the whole, 240 ships of war, of which there were 90 of four tire of oares: 10 of five, 30 of nine, 10 of ten, and 130 open gallees. Then dividing this Navy, into parts, he sent 50 of them into Pelloponesus, and the rest he committed to Diofcorides, his own brothers son; with this charge, that he should keep the Seas, and help his friends as their occasions required; and that he should gain unto his party such of the Islands, as hitherto stood out against him, [Id. ibid.]

Polycritus, Seleucus his Lieutenant, sailing from Cyprus, came to Cenchrea, which was a Port of Corinth; where when he found that Alexander, Polypercon, had fallen off from Antigonus, to Cassander, so that he now found no enemy there to encounter, as he expected, he changed his course, and set sail for Pamphylia: and from thence, sailed to Aphrodisiades in Cilicia, and there understood, that Theodotus, a Captain of Antigonus his Navy, passed by from Parara, a Port of Lycia, with the Rhodian Fleet, furnished with Mariners out of Caria, and that Perilaus with a land army, coasted along by the shoar, for the defence of the Fleet, if need should be. In this case he used his wits, to save himself out of this brake; for he landed his men, and laid them close in a firing place where the land army must needs pass: and himself with the Fleet went and lay behind a Foreland, near to the place, waiting for the coming of the enemy: and so it fell out, that Perilaus coming along, fell into the ambushment that was laid for him: where himself was taken prisoner, and of his men, some were slain, and the rest fell alive into their enemies hands. The Fleet at sea, seeing the land army engaged, halted to their relief: but then Polycritus, coming upon them in this confusion, with his Ships in good array, put them easily to flight: so it came to passe that Polycritus took all their ships, and the most part of the men in them: and among the rest, Theodotus himself their Ammiral, sorely martyred with wounds, of which he shortly after died, [Id. ibid.]

Polycritus, having sped so well on all hands, sailed back first to Cyprus, and after that to Pelusium in Egypt: where Ptolemei richly rewarded him for so great a service: and withal, promoted him to a far higher dignity and place of honour than he was in before: as the author of so great a victory: but released Perilaus, and some other of the prisoners, which Antigonus desired by a messenger sent to him for that purpose. And then himself going to a place called Ecregma, came to a parlie with Antigonus; but Antigonus refusing to grant him what he demanded, he left him, and returned, [Id. ibid.]

Cassander put over an army out of Macedonia into Caria, both to help the Cities there which had confederated with Ptolemei, and Seleucus, and also to find Antigonus work there, that he might have no leisure to come into Europe: and the Commanders of this army, Cassander the Governour of Caria, and Prepelatus, hearing that Ptolemei, Antigonus his General in those parts, had laid up his army in their winter quarters, and that himself was now busie in the burying of his father, lately deceased, sent away Eupolemus, with 8000 Foot, and 1000 Horse, to a place called Caprima in Caria, to lie in ambushment for him there: but Ptolemei, getting notice thereof by some that fled over to him, got together out of the next quarters 8300 Foot, and some

630 Horse, and with them falling unlookt for into the enemies trenches, and finding them there all fast asleep, took Eupolemus prisoner, and forced all the rest to submit to his discretions, [Diodor. year 3 Olymp. 116.]

Antigonus, seeing that Cassander put in for the Sovereignty of Asia; left his son Dmetrius in Syria, with instructions, to intercept Ptolemei's men, which he suspected were then coming with an army further up into Syria; and to that purpose, left with him 10 thousand Foot of other nations, and two thousand Macedons, 500 out of Lycia and Pamphylia; Persian archers and slingers 400, and moreover five thousand Horse, and upward of 40 Elephants, and four men for his counsellors, Nearchon, Phtho, who came lately from Babylon, Andronicus, and Philippos; all men of mature age, and judgement, and such as had attended upon Alexander in all his wars: for Dmetrius himself was but a young man, not passing the age of 22 years, [Id. ibid.]

Upon Antigonus himself, whilst with the rest of the army, he went to passe the Taurus, there fell a mighty snow, wherein he lost a multitude of his men: whereupon he returned back into Cilicia, where he advised himself of a better way to passe that mountain, and with little damage to his army; and so coming to Celenæ in Phrygia, he there bestowed his army into their winter quarters, [Id. ibid.]

Tyre, when it had stood out the siege one whole year and three months, at last surrendered to Antigonus upon articles, by which Ptolemei the King of Egypt's men, went away with their bag and baggage: and Andronicus was left to hold the place with a Garrison, [Id. year 2. Olymp. 116. and Olymp. 117. year 1.]

Medius, being sent for by Antigonus to come to him with his fleet, which he had in Phenicia, upon his way met with the fleet of the City Pydna, and brought both it, and all the men in it, under his subjection, [Id. year 3. Olympiade. 116.]

Cassander, the Governour of Caria, being over-laid by the enemy, came to this agreement with Antigonus, that he should give up all his army to Antigonus, and suffer all the Greek Cities there, to live after their own laws, and should hold the government which he there had, as by grant from Antigonus, and should carry himself as a firm friend to Antigonus in time to come, and for performance hereof, gave his own brother Agathon in pledge; yet shortly after, repenting him of his bargain, got his brother again out of their clutches, that had him in keeping, and sent his agents to Ptolemei and Seleucus, to come speedily and help him; which Antigonus took in such ill part, that he forthwith sent both by sea and land his forces, to fer the Greek Cities at liberty; and to that purpose made Medius his General by land, and Docimus his high Ammiral by sea. These coming to Mileum, dealt with the inhabitants to stand for their liberty, set upon the Castle and took it, with the Garrison that was therein, and restored the City to her pristine liberty, [Id. year 4. Olympiade 116.]

Mean while Antigonus took Tralles, and going before the walls of the City Canus, and sending for his fleet, took that likewise, all save the Castle: and having cast a trench round about that also, he made continual assaults upon it, where there was any hope of entry. He had sent Ptolemei to the City Iassus, but he was fain to come back and joyn again with Antigonus, and so all these Cities came at that time into his subjection, [Id. ibid.]

The Cyrenians, falling off from Ptolemei, besieged the Castle there, so fiercely, as it they would presently have taken it: and when messengers came from Alexandria, persuading them to desist, they struck off their heads, and fell to work against the Castle harder than ever. Ptolemei, exceedingly moved herewith; first sent one Agis, a Captain of his, with an army; and withall, a navie to assist him by sea, under the command of Epagetus. Agis pursuing the war against these rebels vigorously, took the City of Cyrene by strong hand, and committed the authors of this sedition to prison, and then sent them bound to Alexandria, and disarmed the rest: and so having set things in order there, as he saw cause, returned into Egypt, [Id. year 1. Olympiade 117.]

Ptolemei, having had this good success at Cyrene, took shipping, and with his fleet passed over into the Isle of Cyprus, against those who rebelled there against their King; and having gotten Pygmalion, who traded with Antigonus, into his hands, put him to death: then took he Praxippus King of the Laphis, and Prince of Cerynia, who was suspected of a revolt, and laid them fast: he took likewise Stasacus, a petty King of the Mallians, and destroying their City, removed the inhabitants from thence to Paphos: which done, he made Nicocreon Commander over all Cyprus; and gave him the Cities together with the revenues of all the Kings which he had cast out of their dominions, and then went with his army into the upper Syria, and sackt the Cities of Posideum and Potamos in Caria; and that done, he went with a flying army, and took Mallus in Cilicia, and found away all the inhabitants thereof for slaves, and wasted all the region thereabouts: and having stored all his army with wealth, sailed back again to Cyprus, [Id. ibid.]

Mean while, Demetrius, the son of Antigonus, kept in Cœlo Syria, expecting the coming of the Egyptians: but hearing what work Ptolemei had made of so many Cities in Syria, he left Pithon to command in those parts, leaving his Cornets and Elephants with him, and he with his Horse, and companies of light armed soldiers, highed him away in all speed toward Cilicia, to aide them which for want of help were distressed there: but coming too late, and finding the enemies all gone, he returned speedily to his Camp again, spoiling many of his Horse by the way; for in six days space, he marched from Mallus, 24 dayes journey by their ordinary stages, so that thorough immoderate travel, none of the servants or Horse-boys were able to keep them company. [*Id. lb.*]

Ptolemei, seeing all goe very where as he would have it, for that present, returned into Egypt: but not long after, being put on by Seleucus, for the hatred he bare to Antigonus, he resolved to march into Cœlo Syria, and there to try it out with Demetrius; wherefore gathering all his army together, he marched from Alexandria to Pelfium, having with him 18000 foot, and 4000 horse, whereof some were Macedons, and some hired soldiers: the Egyptians, some served to carry their darts and weapons; and other luggage of the army, and some or soldiers, and having passed the desert from Pelfium, he encamped near the old city of Gaza in Syria, not far off from the enemy. And Demetrius on the other side, called all his army out of their winter quarters and appointed them their rendezvous at Gaza; there to attend the coming of the enemy, [*Id. lb.*]

In the 117 Olympiade, Ptolemei overthrew in a main battle near Gaza, Demetrius the son of Antigonus, furnished afterward, Poliorcetes, (*lb. 4*) the City-taker; as Castor, the Historiographer reporteth, cited by Josephus, [*lb. 1. cont. Apion, p. 1048.*] the particulars of which fight are related by Diodorus Siculus in his history of that Olympiade, where he saith that there were taken prisoners of Demetrius his men, to the number of 8000 and upward of 500 slain; but that is to be amended, and made 5000 out of Plutarch. But among the Nobles that were there slain, one was Pithon, who was at that time joyned in commission with Demetrius, and Boetius, a man who had long lived with Antigonus the father, and was ever privie to all his designs, and partaker of all his counsels.

Ptolemei and Seleucus took Gaza, but Demetrius, by the help of a good pair of spurs came to Azotus: about midnight following, having rode 270 furlongs, and from thence sent to beg the bodies of his dead for burial: which Ptolemei and Seleucus not onely at first word granted, but also lent him back his own pavilion, with all the furniture thereto belonging, free, and without ransom, adding thereto a generous message, that they sought not for prey, but for honour, and to see who should wear the Garland. [*Diodorus, Ut. Sup. Plutarch, in Demetrio, and Justin, lib. 15. cap. 1.*]

Demetrius, being no longer able to hold out, in the case he was in, dispatched away a messenger with his letters to his father, who lay then in Phrygia, to pray in aide of him, and to come away speedily to his help; and he himself coming to Tripoli in Pœnicia, sent for the soldiers that were in Cilicia, and elsewhere in Garrisons remote, and far distant from the enemies quarters, to come unto him, [*Diodorus.*]

But Antigonus, when he heard the news, said that Ptolemei had now gotten the victory, of a company of beardless boys; but that he should fight next time with men: yet that he might not quell the courage of his son, and because he lo desired, he gave him leave to fight again with him himself, if he law cause. [*Plutarch, in Demetrio.*]

Ptolemei sent the prisoners which he had taken into Egypt, there to be distributed, among the several regiments of his fleet: and when he had honourably entreated his own that were slain, he went forward, and set upon the Cities and strong places of Phœnicia, besieging some, and persuading others of them to yield unto him, and having taken Sidon, he went and encamped before Tyre, and sent to Andronicus, Captain of the Garrison, there to render up the City to him, rendering him large promises both of wealth and honour: but he not onely answered, that he would never betray the trust which Antigonus and his son Demetrius had put him in, but also used many reviling speeches against Ptolemei, but yet a little after, when surprised by a mutiny of his own soldiers, he fell into his hands, Ptolemei forgetting that by-past railing of his, highly rewarded him, and took him into the number of his friends, and honourably preferred him. [*Diod.*]

Seleucus, taking with him 1000 Foot of Ptolemei's men, (as Appianus hath it: for Diodorus saies but 800.) and 200 Horse, went with so small a train to recover his Government of the Province of Babylon; and coming with them into Mesopotamia, he there dealt with such Macedons as he found dwelling in Carran, and some of them by

by perswasions, some by plain force, he drew to go along with in this journey of his. Now no sooner had he set foot within the territory of Babylon, but the inhabitants came flocking to him and offered him their service in the recovering of his right. Polyarchus also, who bare some kind of office among them, came unto him to receive his commands, with a full thousand of men completely armed. But they who stood for Antigonus, when they perceived the general, and irresistible inclination of the multitude toward him, fled all to the Castles, which was commanded by Diphilus, and Seleucus fell presently to besiege it: and having taken it by force, he there delivered such children and friends of his, as Antigonus, when Seleucus for fear fled away into Egypt, had there committed to prison. This done, he then fell to railing of soldiers in the Country, and having bought Horces, distributed them, among those who were fit to ride them. And withal, carrying himself fairly and amiable unto all forts, made them all ready to run any hazard with him, and so in a trice recovered all his government of Babylon again. [*Diod. with Appian, in his Syriacæ, pag. 121.*]

But then Nicanor, whom Antigonus had made Governour of the province of Media, marched against him with 10 thousand Foot, and seven thousand Horse, and Seleucus made no tarrying, but went out to meet him, having with him in all little above three thousand Foot, and four hundred Horse, and passing the River Tigris, when he heard that the enemy was not far off, he led his men in the fennes thereby, purposing to set upon Nicanor at unawares, and Nicanor, when he came to the bank of the Tigris, and found no enemy there; went and encamped near to a post-houle of the Kings; little thinking the enemy had been so near. But the night following, when contemning his enemy, he cared not to keep a due watch, after a military manner, Seleucus fell upon him, and raised a great tumult in his army, for when the Persians put themselves forward to fight, Euagrus their General, with sundry others of their Commanders, happened to be slain: after which broile, the greater part of Nicanor's army, what for the present danger they were in, what for the dislike they had of Antigonus his government, left him, and came to the service of Seleucus. Whereupon Nicanor, fearing lest at the next bout, his soldiers would deliver him up to Seleucus, fairly stole away with some few of his friends, and fled thorough the desert home into Media again. [*Diodorus.*]

Seleucus, having by this means gotten a potent army about him, and continued his fair carriage to all men as before, easily procured the provinces of Media and Sula, and other countries bordering thereupon, to come under his subjection, and then sent Ptolemei word, how he had sped, having now gotten a full royal power and majesty into his hand, as [*Diod. year 1. Olymp. 117.*] declareth. From whence it is, that from this year, Eusebius deduceth Seleucus his principality or reign: and with all notes, that the Edilensi begin their Epoch, and the story of the Maccabees their account of the Grecian reign. And out of doubt from the Autumne of this very year, that is, from Septemb. or Octob. of the year 440, according to the Julian Calendar, it is, that the composer of the second book of Maccabees reckons his Grecian years, & the Jews there, *aram Contradictum*, (*lb. c.*) their account of Contracts, and those of Edessa, and other Syrians, their Epoch of the Seleucian race, and the Arabians, the years of *Alexander Dehikarnain*, as they term them, and yet the writer of the first book of Maccabees begins his account of the Grecian year, from the Spring precedent to this autumne, and Ptolemei of Alexandria, in his great Syntaxis begins his Chaldean account, from the Spring following.

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Ptolemei of Egypt, staying still in Cœlo Syria, sent one of his Nobles about him, called Cilles, a Macedon born, with a great army against Demetrius, who lay encamped in the upper Syria, willing him to fight with him, and to turn him quite out of all, that is called Syria, or to coup him up, and tread him to dirt, where he lay. Demetrius understanding by his spies, that Cilles with his army lay at Myus carelessly, without keeping watch or ward, leaving his carriages behind him, march away with a company of light-footed lads, which travelled all night; and a little before day fell in upon Cilles his Camp, put all in a confusion, took it, and Cilles himself prisoner, and with him seven thousand soldiers, and a great booty besides: yet because he thought Ptolemei himself was coming after, with all his army, he therefore pitched his Camp in a place where he had a bog on the one hand, and a great Lough on the other to secure him. [*Diodor. year 1. Olymp. 117. and Plut. in Demetrio.*]

Demetrius sent news of this his good successe to his father Antigonus, where he lay at Celene in Phrygia, soliciting him by his letters, either to send an army speedily, or to come himself in person into Syria. Antigonus, having read the letter, was wonderful joyful at the news, both because the victory was gotten by his sons own conduct, and ordering of matters in the fight, and also for that he had leaved himself a man worthy hereafter, to wear a Crown upon his head. [*Diodor.*] But Demetrius, with his father's leave, sent back Cilles and all his friends to Ptolemei again, thereby, not to lie any longer

longer in his debt, and to cry quittance with him for his former kindness in that kind, [ *Plut.* ]

Antigonus with his army removed out of Phrygia, and having in few dayes passed the Taurus, came to his son Demetrius, And Ptolemei, by the advice of his Council, thought fit to leave Syria; but before he went, he laid waste and destroyed the principal Cities which he had there in his possession; as Accon in Syrophenicia, and Joppa, and Samaria, and Gaza of Syria: and then taking along with him one of the country, whatever he could drive or carry, laden with wealth he returned into Egypt, [ *Diodor. year 1. Olymp. 117.* ]

A multitude of men there was, who seeing his good disposition, and clemency of nature, would needs along with him into Egypt; among whom there was one Ezechias *Αιχμειος* (i. e.) a high Priest (perhaps a secondary one; for the chief High Priest at that time was Onias the first) of the Jews: a man of about 66 years of age, and much respected among his people, very eloquent and of much experience in the affairs of the world. This and much more of this Ezechias is related by Hecataeus the Historian (who conversed with him in Ptolemei's army) in a peculiar Treatise which he wrote, of the Jews: where he also maketh a large narration of another Jew, which he grew acquainted with, called *Mosollamo*. al. *Mosollamo*: as followeth.

When I went, saith he, toward the red Sea, there was one among the rest of a Troop of Horse of the Jews, which went to convoy us, called *Mosollamo*, a high-spirited man, and the best archer of all the company, who espied a certain wizard in the company which stood still; and desired all the company to do the like, whilst he observed a certain bird that flew to divine thereby: and asked him the reason why he stayed: and when the wizard showed him the bird which he had in his eye, and said withal, that if it were expedient for the company to stay there, that bird would stay where he was: but if he rose, and flew before them, they should do well to go forward too: but if he flew back, then all the company ought also to return. Then this *Mosollamo* said nothing, but drew his bow, and shot, and killed the bird; and when the wizard and others there present grew angry at it, and cried shame of him for so doing: Why are you so angry, quoth he? and why do you take this unlucky bird into your hands? Could he that knew nothing of what was to befall me self, tell any thing of what would befall us in this our journey? for if he had had any knowledge of things to come, he would never have come thither, here to be shot to death by *Mosollamo* a Jew.

Many things besides there are, which [ *Josephus in his book, contra. Apion.* ] recites, out of the same book concerning the Jews. As, namely, that at that time, there were to the number of 1500 Priests, which received tithes, and governed all things belonging to the common wealth: and Demetrius Phalarus, in his Epistle to Ptolemaus Philadelphus, (found in Aristas his book of the 70 Interpreters and in the same *Josephus, lib. 12. Antiquit. cap. 2.*) out of the same Author, yields the reason why no heathen Poet, or Historian, makes mention, either of those sacred books, or of those men who lived according to the rule delivered in them: to wit, for that they contain a sacred and a venerable rule, which was not to be taken into, or uttered by unhallowed mouths.

Antigonus, when he had without stroke striking recovered all Syria, and Phenicia, into his hands; took a journey into the country of the Arabians, called the Nabathæans: for, conceiving that they never much favoured his proceedings, he appointed one of his Nobles called Athenus, with 4 thousand Foot, and 600 light-Horse, to fall in upon them, and robbing away what spoils he could get out of their Country. And now the time grew near when all bordering Nations used to come thither as to a common Mart, to sell off to them their commodities, and to buy from them the merchandise of their Country. To this Mart therefore the Nabathæans now went according as they were wont leaving their wealth, and old men with their wives and children upon the top of a rock; Athenus, watching this opportunity, marched speedily to this rock, and having marched out of the Province of Edom, the length of 2200 furlongs, in three dayes and three nights space, late in the night, the Arabians knowing nothing of his coming, possessed himself of it. The soldiers which he there found, he partly put to the sword, and partly made prisoners of them, and such as were wounded, he there left behind him; and carried from thence the greatest part of their mirth and frankincense, with 500 talents of silver, and staying there not past three hours, for fear of the countries coming in upon him, returned presently again: and now, he with his soldiers having gone 200 furlongs, could go no further for very weariness, and therefore rested them there, keeping neither watch nor ward; as presuming that the country people could not reach thither in two or three dayes after, [ *Diodorus, year 1. Olympiades 117.* ]

The Arabians, being accertained of what had fallen out, by those which had been the army of the enemy: left the Mart, where they were met, and returned to the rock, and being there more fully informed by the wounded persons which were left, what way they

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they were gone, incontinently followed after them: and because Athenus his men kept no watch, and after their long journey lay weary and fast asleep, some of their prisoners stole away from them: from whom when their country men, whom they met, had learnt how the enemies Camp lay, they halted to the place, and coming upon them at three of the clock in the morning, fell into their trenches, to the number of 8 thousand of them, and cut the throats of some snoring in their cabins; others that made resistance, they slew: to make short, they utterly destroyed all their Foot, only 50 of their Horse got away, and they wounded too, for the most part; and to the Nabathæans, having recovered their goods again, returned to the Rock: and by a letter of theirs written to Antigonus in Syriac characters, complained of Athenus, and his wrong doings, and excused themselves: to whom Antigonus wrote back again cunningly, telling them, that Athenus was well enough served by them: blaming him for doing what he had done, and assuring them, that he had given him no such order, [ *Id. ibid.* ]

But Antigonus, having for a time made fair weather with these poor Nabathæans, shortly after, chose out of all his army, 4 thousand Foot, light-armed, and the twelfth of foot that he could find, and to them added 4 thousand Horse, willing them to take in their knapsacks, as many dayes victuals as they could well carry, and such as needed no cooking; and assigning Demetrius, his son, to command them: he sent them away in the first of the night, with this charge, that he should by all means be revenged of them. He therefore travelled 3 dayes journey thorough the Desert, halting to fall upon them at unawares: but their scouts perceiving the first approach of the enemy toward their borders, made fires, and by them gave notice of their coming to the Country: whereupon they presently got them to their Rock, to the top whereof there was but one way up, and that made by hand too; and there leaving their baggage, left withal, a sufficient guard to keep it; and the rest went and drove away their cattle, some to one place, some to another in the Desert. Demetrius, when he came to the Rock, and saw all the cattle driven away, presently went to besiege the Rock; but when they that were in it manfully defended it, and by the advantage of the place, had all the day long the better of it, Demetrius at last was fain to draw off: and seeing he could do no good upon them, made a peace with them, upon hostages given him, and such gifts as were agreed upon between them, and to removing with his army 300 furlongs off, encamped near to the Lake Alphatis, or Dead Sea, [ *Id. ibid.* ] but Plutarch says, that he went thence, with a huge booty, and 7 hundred Camels.

Antigonus at his return to him, having heard the relation of his voyage, blamed him for his making a peace with the Nabathæans: saying, that those barbarous people, having escaped, would thereupon grow more insolent than before: yet commended him for discovering the Lake Alphatis, seeing that from thence he might raise some yearly revenue to himself: and made Hieronymus Cardianus the Historian, his Treasurer for that revenue: whom [ *Josephus, lib. 14. cont. Apion.* ] saith to have been made President of Syria by Antigonus: and very deservedly blameth him, for that in his History he maketh no mention of the Jews, considering that he lived near unto, and almost among them; this Hieronymus was commanded to build ships, and to gather together in one place all the brimstone, or liquid brimstone that could be gotten out of that Lake: But the Arabians coming together to the number of 6 thousand men, set upon them as they were in their ships gathering this brimstone, and shot them almost all to death with their arrows: whereby Antigonus lost all hope of making any standing revenue that way, [ *Id. ibid.* ]

Antigonus, understanding by letters from Nicanor the Governour of Media, and others, how Seleucus prospered in those parts, sent his son Demetrius with 5 thousand Macedon Foot, and 10 thousand mercenaries, and 4 thousand Horse; with charges, that he should march to the very walls of Babylon: and having recovered that Province, should from thence march down to the Sea: and he, parting from Damascus in Syria, went vigorously on to fulfil his fathers commands. But Patrocles, whom Seleucus had left President of Babylon, so soon as he heard that Demetrius was falling into Mesopotamia, not daring to stay his coming, because he had but a small power about him; commanded the rest to leave the City, and that passing the Province of Siles, and to the Persian sea: and himself with a company which he had about him, retiring in the bars of the Rivers, and dikes of the Country thereabouts, instead of so many Fortresses and Bulwarks for his defence, kept himself still within the bounds of his own government, and cast about, how to entrap his enemy: sending ever and anon tidings to Seleucus in Media how things went with him, and desiring aid to be speedily sent unto him, [ *Id.* ]

Demetrius, when he came to Babylon, and found the City it self void of inhabitants, fell presently to besiege the Forts and Castles that were therein: and having taken one of them, gave the spoils thereof to the soldier; and turning out Seleucus his men, put therein

therein a Garrison of his own, consisting of seven thousand souldiers; but not being able to take the other, in half, after some few days siege, departed, leaving Archelaus, one of his truly friends, to maintain the siege about it, with five thousand Foot, and 1000 Horse: and himself forcing the time run out, which his father had appointed him, to finish his work in, bad his souldiers rap and read what ever they could light on in all that province, and take it to themselves; and then took his journey back into Asia; whereby, he left Seleucus more grieved, and better satisfied in his government than before. For why, had men, should Demetrius wait and spoil the Country, if he took it for his own? [*Id. with Plut. in Demetrius.*] Whereupon the Chaldeans reckon the Epocha, or beginning of the Seleucian reign in Babylon, from this time; rather than from the former.

Demetrius returning into Asia, quickly raised the siege, which Ptolemy had laid to Halicarnassus, [*Plut. in Demetrius.*]

And now Callander, Ptolemy and Lyfimachus, made peace with Antigonus, upon such articles, as follow, to wit, That Callander should command all in Europe, until Alexander the son of Roxane, came to age. That Lyfimachus should hold Thrace; and Ptolemy Egypt, with the bordering Countries of Libya and Arabia: And Antigonus should have the command of all Asia to himself: but this compact between them held not long, for every one took one occasion or other, to encroach upon more than his part came to, [*Diod. year 3. Olymp. 117.*]

Callander, seeing Alexander the son of Roxane to grow up, and hearing a bruit cast abroad among the Macedons, that it was high time, that the young King should now be freed from his prison, and take the rule of the kingdom into his own hands, took a sight hereat, and gave order to Glaucia the keeper, to murder Roxane, and the King her son; and burying their carcases, in some secret place, should by all means possible conceal their deaths. [*Id. 16.*]

Parysades the King of Bosphorus Cimerius dying, after that he had reigned 38 years, left his kingdom to his eldest son Satyrus, which he held nine years only, [*Id. year 3. Olymp. 117.*]

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In Peloponessus, Ptolemy, a Captain of Antigonus, falling off from him to Callanders side, sent souldiers to a most truly friend of his, called Phoenix, and one to whom he had committed the managing of the government of Hellepont; advising him with all to man his Forts and Cities, and to stand upon his guard; and no longer to be at Antigonus his command, [*Diod. year 3. Olymp. 117.*]

On the other side, Ptolemy of Egypt cried out upon Antigonus, for that he, contrary to agreement, had put Garrisons of his own, into sundry Cities of the Greeks in Asia side: and thereupon sent Leocides, a Captain of his own, into Cilicia Aspera, and there possessed himself of certain Cities and places belonging to Antigonus; and moreover sent his agent to some Cities appertaining to Callander and Lyfimachus, that they would follow his advice, and not suffer Antigonus, to grow too fast in power. [*Id. 16.*]

Antigonus sent his younger son Philippe, to make war upon Phoenix, and others who had revolted from him in Hellepont, but his son Demetrius, he sent into Cilicia against Ptolemy of Egypt, who going in hand with the errand he was sent in, routed the Captains of Ptolemy, that there were, and recovered the Cities which he had taken. [*Id.*]

Polypercon in Peloponessus cried out in like manner upon Callander, and affecting the government of Macedon, sent for Hercules, a son of Alexander the Great, begotten up in Bactria, and now of the age of 17 years; and sent about to those, who were enemies to Callander, to help to let this young man in his fathers kingdom. [*Id.*]

Ptolemy of Egypt, having all Cyprus under his command, and finding that Nicocles the King of Paphos, negotiated under hand with Antigonus, sent two confidents of his own, Argaeus and Callicrates, with instructions, to make away Nicocles; wherefore passing into Cyprus, and taking with them a certain number of souldiers from Menelaus, who commanded the army there: they beset the house of Nicocles, and then telling him, what Ptolemys pleasure was, advised him, to dispose of himself for another world. And he at first went to clear himself of what was laid to his charge, but when he saw that no man hearkened to what he said, drew his sword and slew himself. Asiothes his wife, hearing of her husbands death, took her daughters, who were all young, and virgins, and flew them, and was earnest with the wives of Nicocles his brothers, to accompany her in her own death. Whereas yet Ptolemy had given no order concerning any of them, save only to preserve them. The brothers also of Nicocles, that every man his own doors upon him, and set fire thereon, and flew themselves, and to the whole race of the Kings of Paphos, came to a tragick and lamentable end. [*Diod. 16. and Polyæ. Strateg. lib. 8.*]

Agathocles King of Sicilia, sailing about this time into Aric, there to make war upon the Carthaginians, there fell to great an Eclipse of the Sun, that the stars appeared every where in the firmament, and the day was turned into night, [*Diod. year 3. Olympiades, 117. Justin. lib. 22. cap. 6.*] which dreadfull Eclipse of the Sun, the Astronomical tables say to have fallen upon the 15 day of our August, 11 this year. Epicurus, being now 32 years of age, read publicly both in Mitylene and Lampsacus five years together, [*Diog. Laertius, in the Life of Epicurus.*]

In Bosphorus Cimmerius, Eumelus, younger brother to Satyrus, compacting with some of the natives adjoining, laid claim to the kingdom against his elder brother, whereof Satyrus being informed, went against him with a great army, and passing the river Thapfus, when he came near his quarters, fortified his Camp, with his Carrs and Waggon, wherein he had brought an infinite quantity of provisions: and ranging afterward his army in the field. Himself, as the manner of the Scythian Kings was, led the main battle, in his Army, he had not above two thousand Greeks, 40. one thousands; and as many Thracians, all the rest were Scythians; which came to assist him, to the number of 20 thousand, and no less than ten thousand Horse. Eumelus was borne up, by Ariophanes King of Thracia, with 20000 Horse, and 20000 Foot, Satyrus encountered first with Ariophanes, in a skirmish of Horse, and routed him; and then overthrew his brother Eumelus with his Foot, and forced all to retreat into the Kings palace, which was environed with a river, and steep rocks, and thick woods about, [*Diod.*]

Satyrus at first went and wasted the enemies Country, and set fire on their villages, and drew from thence a huge spoil, and then making away thorough their fen country, came to their wooden Castles, and took them, and crossing a river, fell a vast wood, thorough which he must needs pass, that would come to the Kings palace, in which work the whole army, spent three dayes, and so came to the walls of the Castle. There Meniscus, who led the mercenary companies, having gotten in at a passage, though he fought very manfully, was nevertheless, being overlaid with the multitude within, forced to retreat: and Satyrus coming to his relief, was wounded in the arme with a spear; which was so sore, that it forced him to retire to his Camp, and the next night, died thereof. And Meniscus breaking up the siege, drew off the army, to a City called Gargaza, and from thence carried the Kings body down the river, to a City called Panticapæum to his brother Prynias: who having magnificently buried it, and laid up the reliques, in the Kings sepulchre, went presently to Gargaza, and there took into his hands the army, and the Kingdom withall. [*Id.*]

Then came the Agents of Eumelus to him, to treat concerning a partage of the kingdom between them two; which he would not hearken to: wherefore leaving a strong Garrison at Gargaza, he returned to Panticapæum, there to settle the affairs of his kingdom. But a while after, Eumelus, by the help of some Barbarians, possessed himself of Gargaza, and of sundry other Towns and Castles: and after that, overthrew Prynias in a battle, and having shut him up in a neck of land, near the lough of Mæotis, forced him to render himself upon condition, which were, to give up all his army, and to depart the kingdom. Nevertheless, when Prynias returned to Panticapæum, which is the place where the Kings of Bosphorus keep their standing Court, he there endeavourd again to have recovered his kingdom: but being sold there again, he fled to a place there called the Gardens, and was there slain, and his brother Eumelus reigned in his stead, five years and five months, [*Id.*]

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Eumelus, to establish his kingdom, put to death all the friends; and wives and children, of both his brothers, Satyrus and Pritanis, only Parysades, Satyrus his son, being but a very youth, escaped his hands: for, by the benefit of a swift Horse, he got away to Agarus King of the Scythians. But when Eumelus saw that the people repined at the losse of their friends which he had murdered, he called them all together, and there excused himself, and restored to them their ancient form of government; and restored moreover to the Citizens of Panticapæum, their former immunities; and promised to discharge them of all kind of tributes, (paying for no fair words, which might reconcile the hearts of the people to him: whereby having gotten all their good will again, he held a just and moderate hand over them, and grew afterward into no small admiration for all kind of vertue among them, [*Id.*]

Ptolemy of Egypt, hearing that he had lost all again in Cilicia, put over with his fleet to Phaelis, and took that City by force; and from thence passing into Lycia, took Xanthus by assault, and the Garrison of Antigonus that was therein; then sailing to Canus, took the City upon surrender, and then upon the ciadales and forts that were in it, and to kill them by assault, as for Heraclum, he utterly destroyed it, and the City Pericum came into his hands by the surrender of the souldiers that were there put to keep it, [*Diod. year 4. Olymp. 117.*]

Then failing to Coos, he sent for Captain Ptolemy to come unto him: that same was Antigonus his brother's son, as was said before; and had an army committed to him by Antigonus: but now forsaking his Uncle, he came to Ptolemy, in all his ways, putting there ore from Chalcis, and arriving at Coos, Ptolemy at first received him in all courteous manner; yet after a while, when he saw the insolency of his carriage, and how he went to allure the officers by gifts, and secret meetings with them, fearing the worst, he clapt him up in prison, and there poisoned him with a draught of hemlock: as for the fouldiers that came with him, he made them his own by large promises which he used towards them, and distributed them, by small parcels, among the rest of his army, [Id. *ibid.*]

Callander, fearing lest the Macedons would fall out to Hercules, the son of Alexander the Great, who was then fourteen, as Justin, or rather Levenest, as Diodorus hath it) year of age, struck in with Polypercon, and by his means procured both him and his mother Barthe to be privily murdered, and their bodies to be hid deep enough in the ground, lest by their solemn Funerals the truth might happily come to light. And now that Alexander's two sons were both rid out of the way, and dead, and no fear of his body left to succeed him, every Governour made himself a King of the Province which he held, nor more, nor lesse, than if he had won it by the sword, and right of war, [Id. *ibid.* and Justin, lib. 15. cap. 2.]

3696. Ptolemy, failing from Myndus along the Islands which lay in his way, came to Andros, and putting out the Garrison that there was; restored it to her former liberty, [Diodorus, Olymp. 118. year 1.]

Cleopatra, the Daughter of Philip, and Sister to Alexander the Great, being incensed against Antigonus, of her own accord, inclined to Ptolemy and left Sardes, to go unto him: but the Governour there, to whom Antigonus had given in charge not to hurt her, stopp nevertheless her going, and afterward by his command, and the help of some other women about her, privily got her to be murdered: But Antigonus, who would no wayes be thought guilty of her death, put some of those women to death for having a hand in her murder: and buried her with all the magnificence that might be, [Id. *ibid.*]

Ophellus, who had thrust out Timbro, and reduced the Cyrenians under the obedience of Ptolemy, challenged now Cyrene itself, with the Cities and Regions thereunto adjoining, as his own: and not therewith content, began to look after greater matters, and to have higher projects in his braines: and whilst he was casting these magnifications in his mind, one Outho of Syracusa, came to him in a message from Agathocles, soliciting him to join in armes with him against the Carthaginians; telling him what, that if he addedd them he would make him Sovereign of all Afric. This therefore coming in the way, so heightened him in his former hopes, that he readily hearkened to him, and sent his Agent to Athens, from whence he had married his wife Euridice, the Daughter of Milnades, to pray their aid and assistance in this war, [Id. *ibid.*]

3697. Many there were of the Athenians, and other Grecians, which willingly hearkened to this motion, hoping thereby to have the sharing of the richest pieces of all Afric, with all the wealth of Carthage amongst themselves. And now Ophellus, being fully provided of all necessities for such a voyage, drew out his army, consisting of 10 thousand Foot, and six or seven hundred Horie, and one hundred Chariots, with above 300 murtherers, and fouldiers to manage them: besides extraordinary and followers of the Camp, to the number of 10 thousand more: many of which, drew their wives and children with their stuff and baggage along with them: so that they looked more like a Colony going to be planted, than an army marching against an enemy. Having therefore marched 18 dayes journey, and in them killed 3 thousand fouldiers, they came to a City called Automolis, in the westerne border of Cyrenaitas, where they encamped, and rested themselves: then removing again, they travelled thorough a dry and thirfty Country, and full of noisome Serpents, and came at last, after two months miserable travel, with much adoe, to Agathocles his Camp, where they pitcht their Camps at a small distance each from the other, [Id. *ibid.*]

Agathocles, hearing of his approach, went to meet him, and advised him by all means to have a care of his army after so tedious and hard a journey, and to see them well refreshed, and having often supped together, at last Ophellus adopted Agathocles for his son: but he, when upon a time the greater part of Ophellus his army was gone a foraging into the Countrys suddenly called an assembly of his own army, and before them accused Ophellus, for that being called for an assistant in this war, he went about to betray him; and having incensed the multitude, drew out his whole army in battalion against him and his Cyrenians: Ophellus growing amazed at this unexpected alteration, but nevertheless himself, and the men he had with him into a posture of defence; but the enemy being too quick for him, and he too weak for them, he was there

4406. 308.

4407. 307.

3698.

there slain upon the place, and Agathocles, when he was dead, perswaded the rest that were left, to lay down their armes, and then telling them what great things he would do for them, perswaded them to take his pay, and to send back Ophellus, and got all his army to himself: but such of them as he found not fit and serviceable for the war, thole he sent away to Syracusa, of which few yet were there, being for the most part cast away in a fierce tempest, that fell upon them at sea, [Id. *lib. 16. with Justin, lib. 22. cap. 2.*]

After Ophellus his death, Cyrene, and all Libya returned to Ptolemy's obedience again, [Suid. in *Lexicon*.]

Demetrius Poliorcetes, or as Pliny renders it, *Expugnator Urbium*, (i. e.) the City taker, being furnished with two strong armies, one by sea, and another by land, and provided of weapons, and all other necessities for the war, let forth from Ephesus, to let the Grecian Cities at liberty, [Diod. year 2. Olympiade 118.] and carrying with him five thousand talents of silver, came to Pyraeus, the port of Athens, with 50 fide of ships, upon the 26 day of Thargelion, (i. e.) about the 31 day of our May, as Plutarch in the Life of Demetrius saith. And having been received into Athens, took the City of Megara, and because Callander had put a Garrison into Munichium, which was the Fort or Castle of Athens, under the command of one Dionysius, therefore he raised it to the ground.

In the year when Anaxicrates was L. Chancellor in Athens, as among others, Philochorus hath it, who lived at this very time, in his *Attic History*, [lib. 8. cited by Dionysius Halicarnassus, in his *Dinarchus*] reporteth, as was, toward the end of his Chancellorship, and withal, [year 2. Olymp. 118.]

When Euridice, the relict of Ophellus, 4. Ophellus, Prince of Cyrene, who was slain the year before returned to Athens, Demetrius the son of Antigonus married her; which marriage, the Athenians took as a great honour done to them; and thereupon they began, and were the first that honoured Demetrius and Antigonus, with the title of Kings; who otherwise refused that title, as the only mark of regality, which hitherto remained entire and untouched to the stock and lineage of Philip and Alexander his son, [Plut. in *Demetrius*.]

Demetrius, being re-called out of Greece by his father Antigonus, to make war upon the Captains of Ptolemy in the Isle of Cyprus, put over first into Caria, and from thence went into Cilicia, and furnishing himself there with shipping and men, sailed thence into Cyprus, with 15 thousand Foot, and four hundred Horie, and a fleet consisting of 110 ships, of three sort of Oares a pieces, of singular swiftness, and 53 not to wit, as the other, yet men of war, as the other were, besides ships of burden of all sorts, sufficient to great a multitude of Men and Hories, as were in them to be wasted over.

Being landed, he first encamped near the shoar, not far from Carpassa, and drawing up his ships to land, fenced them there with a deep trench, and ramparts, and then went, and by force took Urania and Carpassa, and leaving a sufficient guard to defend his trenches about the fleet, marched forthward to Salamis, [Diodorus, year 2. Olympiade 118.]

Menclaus, the brother of Ptolemy, and chief Commander of the Isle, being then in Salamis, and seeing the enemy, within 40 furlongs of the City, drew out of the Garrisons adjoining, to the number of 12000 Foot, and 800 Horie, and went to meet him; but not able to endure the impulsion of the enemy, fled, and Demetrius following him hard at heels, so the very gates of the city, took to the number of three thousand of his men, and slew one thousand more upon the place: the prisoners he distributed among his own companies to serve him: but finding that they were ever ready to fly over again to Menclaus, because their wealth was in Ptolemy's hands in Egypt, he thrust them all away to Antigonus his father, [Id. *ibid.*]

Antigonus at that time was building a City in the upper Syria upon the river Orontes, called after his own name, Antagonia, laying out great sums of money upon it, and taking in within the walls 70 furlongs of ground: for the place it self was very opportune, to lie as a yoke, both upon Babylon, and the upper provinces, and also upon the nether, as far down as Egypt, [Id. *ibid.*]

Menclaus, flying back to Salamis, resolved there to endure a siege, and dispatched away a messenger to Ptolemy, for more help, telling him what danger he was in. And Demetrius fell presently to work, drawing his Engines of battery, to take it by force: among others he had one special Engine, which he called *Helepolis*, (i. e.) one that would not fail him in taking any City, which it was bent against, besides sundry other great rams, and galleies for them. But they within, in the night, threw fire-works upon them, and consumed the principal of them, with the greatest part of the men that kept them: yet Demetrius would not off, but pressing the siege hotly by sea and land, thought in time he should not fail but have it, [Id. *ibid.*]

Ptolemy

4408. 306.



Ptolemy, hearing of the loss of his men, took presently shipping with an army well furnished for sea and land, and arriving at Paphos in Cyprus, took board from the Cities adjoining, and went to Cidium, distant from Salamis some furlongs; his whole Fleet consisted of 140, or as Plutarch hath it, 150 sail; the biggest whereof was five tire of oares; the least of four; and there were attended with a ships of burden, containing no lesse than 10 thousand soldiers; and sent word to Menelaus, that when he saw them in heat of fight, he should then fetour of the Port of Salamis, with 60 sail of ships, and fall in upon the rear of the enemies, and disorder them, all as possible he could. But Demetrius foreseeing what might be; as he left a part of his army to maintain the siege by land, so he gave order to Antifthenes his Admirall, to keep in the Fleet that oares a piece, to lie at the mouth of the Haven of Salamis; and to haveing first ranged his land there was, so that they should not be able to come out; and having first ranged his land army upon the shoar and forelands looking into the sea; took ship himself, and with a Fleet of 108, or as Plutarch hath it, of 180 ships, the greater sort whereof were 7 tire of oares, the least of four, put out to sea, [ *Diad.* and *Plutarch.* ] presently sinking some of

of oares, the least of four, put out to sea, *[Dion. a. c. 61. 1. 1.]* utterly routed the enemy, finking some of them to the bottom, and others to the shore. Ptolemei, in the wing where himself was, utterly routed the enemy, finking some of them to the bottom, and others to the shore. *[Dion. a. c. 61. 1. 1.]* their ships, and taking others with the men in them; and then returning thought to have done the like with the rest: but when he came, he found his left wing wholly routed by Demetrius, and him in hot pursuit of them; wherefore he made back to Citium. But Demetrius committing his men of War to Neon and Burichus, to pursue the enemy withal, and to take up such as they found swimming for their lives, returned to his own Port whence he let out, *[Dion. a. c. 61. 1. 1.]*

3690. Mean while, Menelaus sent out his 60 ships as he was commanded, under the command of Menætiüs, and he enuring a fight with those ten ships that were fit to keep him in, brake through them, and they fled for safety, to the army that was at land, and Menætiüs his men seeing they came too late, to act according to their instructions, returned again to Salamis, [*Id.*]

returned again to Salamis, [*Id.*] Ptolemei, (seeing no good to be done in Cyprus, returned with eight thips only into Egypt, [*Id.* with *Justin*, lib. 5, *cap.* 2, and *Plut.*]) and Meneclaus herewith gave up both the city and also all his Forces both by land and sea to Demetrius his Forces were 2000 Horse, and 12 thousand Foot, all Corleeters. [*Plut.*] And Demetrius having in a short time taken in all the rell of the Cities and Forts of the Island distributed the Garrison souldiers, among his own companies, to the number of 10 thousand Foot, and 6 hundred Horse. [*Disodor.*]

hundred Horle, *[Disorder.]* He took 100 ships of lading, wherein there were almost 8 thousand soldiers. Of the ships of War he took 40 with the men in them; and of those which were bilged in the fight, about 80. all which, leaky as they were, and full of water in the hold, they drew to land, under their Camp near the City. Demetrius had twenty of his own ships forcedly hurt in this fight, which yet being repaired, and rigged up again, proved serviceable as before, *[to finish Disorder.]* But Plutarch thus; Of Ptolemeis ships were taken 70, taken with the men in them, Soldiers and Mariners; but of the rabble and hang-bags, which were in the ships of burden, and slaves, and friends, and women-kind; with arms, and monies to pay the souldier, and engines, nothing escaped. Demetrius took all, and carried it to his Camp. Among the rest, there was one Lania, a famous harlot, and her excellent skill in playing upon the Recorder, and afterward a famous harlot, and though he were then past his prime, yet Demetrius, younger a great deal than she, fell in love with her; and she to far caught, and enamoured him, with the promises of her discourse and behaviour, that he grew as fast in love with her as other women were with him. *[Plut.]*

him; [*Plut.*]  
Demetrius buried the bodies of the enemy, that were slain, very honourably; and dismissed such as he had taken prisoners, and gave the Athenians arms enough to furnish 1200 men; [*Plin.*, in *Demetri.*]. He sent home Leonticeus, Ptolemeion, and Menelaus his brothers, and all his other friends, with fitting provision for their journey by the way; not forgetting what Ptolemei had formerly done to him in the same kind: using the same encreaschable and reciprocal offices of love and kindnesse, in the very heat of war, that it might evidently appear, their contention was for honour, and not for hatreds sake, it being the fashion, it should seem, in those dayes, to wage war mutually, and religiously, than now men use to observe the laws of friendship in time of peace, [*Justin.* lib. 15. caps. 2.]

*[fin. b. 15. cap. 2.]*  
Demetrius dispatch away Aristodemus the Milefian, with the news of this victory to his father; which Aristodemus was reckoned the prime flatterer in all the Court; and coming to Antigonus, stood till a while, and held him in suspense, what the news might be; till at length he burst out with these terms, God save the King Antigonus, we have overthrowne King Ptolemei at sea; Cyprus is ours, we have in our hand 16 thousand 8 hundred of his men prisoners: to whom Antigonus answered, and God save thee too: nevertheless, because thou heldest me so long in suspense before thou

thou toldest me thy good news, thou shalt in some sort be punished too; for thou shalt stay a while, before thou receive thy reward for thy good news, [*Plut.*]

Antigonus, p. died up with pride upon this victory, assumed to himself a Crown, a Diadem, and the Title of King ever after; and thereupon Ptolemy also, least he should any ways seem to hang the head upon this late ill success, or be the less regarded among his subjects, took the Crown and Title of King to himself likewise: and in all his letters from that time forward, wrote himself King: And by their example, other Governors of Provinces did the like; as Seleucus, who had lately subdued the upper Provinces to himself, and Lyflmachus, and Cassander seeing there was neither mother, nor brother, nor son of Alexander the Great now left alive, [*Diador. and Justin. lib. 15. c. p. 2. Plut. in Demet. and Appianus, in his Syriae. p. 122.*]

2. *Plut. in Demet. and Appianus, in his Syriae. p. 122.*

3. *Plut. in C. Marii. bearing with*

[illegible]

King Antigonus, (for to hereafter we must term him) his youngest son coming to decaele, buried him, in a kindly manner; and calling home Demetrius out of Cyprus, commanded his whole army to meet at his new City of Antiochia; for he was purposed to march from thence into Egypt: wherefore leading the Foot himself, he went thorough Celysiria, having in his land army 80 thousand Foot, and about 10 thousand Horse; and he made Demetrius Admiral of his Fleet, giving him order to keep close to the shoar, in sight of the land army, having in all 150 fighting ships; and 7000 more of burden, wherein was an infinite store of armes of all sorts: and when the Pilots told him that now was the time that the seven Scares were ready to set, and would last 8 day from thence, (so to wit, in the beginning of April, he told them they were no timorous to make good their men, [*Disd. year 3 Olymp. 118.*]

Antigonus coming with his army to Gaza, and purposing to fall upon Ptolemai before he was provided for him, commanded his soldiers to take with them ten days victual, and getting together Camels out of Arabia, he loaded on them 13000 fadrs bullocks of wheat, and infinite store of hay upon other beasts of carriage, and carrying his munition in carts, went thorough the Desert, not without some trouble to the army; for that they met withundry fens, and dry places by the way, especially among the place called Barabara. [*Id. ibid.*]

Demetrius, with his ships looting from Gaza, in the dead of the night, was for many days together becalmed; so that the lighter ships were faint to tow the ships of burden after with ropes: but after this, and to loon as the feverish Scares were, a northerly wind rose, and fell upon them, with which, many of the ships of 4 tire of oares a piece were driven on shoar, near to the City Raphia, where was no commodious landing for them: but of those which carried the artillery, some of them were sunk, and the rest recovered Gaza again: yet some of the best of them bare up, and came under the promontory of Cabus. This Foreland is not far distant from the River Nile; but is no place fit for shipping, especially if any tempest be, there is a coming near it: wherefore every ship dropping two anchors a piece, two hulongs off from land, were faine to ride it out, in a huge sea, and in the middle of a thousand dangers, and were driven to that extremity, that had the tempest lasted but one day longer, they might have perished there. But in this great extremity of theirs, the storme ceased; and Antigonus with his army coming to the place, there encamped, and the weather-beaten men came ashore, and refreshed themselves in the Camp: nevertheless in this tempest, there were lost, three ships o 5 tire of oares a piece, out of which, yet four men escaped alive to land. [ibid.]

From hence Antigonus removed and late down with his army a furlong off from the River Nile; But Ptolemy having manned all the bank of the River with strong Garrisons, sent some to River-banks, that going as near the further bank as safely they might; they should there proclaim, that if any of Antigonus his army would come to him, he would give him, if a common soldier two pounds, if a Captain, a whole talent for his pains. No sooner was this proclamation made, but a multitude of Antigonus his men which served him for pay, grew very desirous to be gone: yea, and some of his Captains also, for that, and some other reasons, had a mind to be going too. But when Antigonus perceived that a multitude of his men were flying away from him, he disposed archers, and slingers, and other engines of War, to keep them from flying over the water in boats, and if any were lighted on that went, he put them to death with horrible torments, *[Ibid.]* Antigonus

## Antigo



Antigonos, gathering together his ships which came, though late, to him; went to a place called Pseudostomon, thinking there to have landed some of his men: but found a strong Garrison of the enemy there, and was beaten off from thence with bows and slings, and other Engines of war; and therefore the night drawing on, he went his way, giving order to the masters of the river Nile, which is called Phagneticum, but the next morning, finding that a many of his ships had lost their way, and were gone he knew not whither, he was fain to come to anchor there right, and to send away the swiftest ships he had, all the sea over, to look out, and bring in the rest unto him. Mean while, time ran on, and Ptolemei, being advertised of the approach of the enemy, went forth with to the relief of his men, and ranged his army all along the shoar, in the enemies fight. Then Demetrius, finding no possibility of landing here neither; and being informed, that if he should land, yet the Country adjoining was naturally fenced and fortified with fens, and moorish grounds, fell sail, and returned, [*Ibid.*]

But as he was going, the wind struck up to the North, and with a mighty tempest, drove three of his ship, of four tire of oares, and some others of his men of war, upon the shoar, all which came into Ptolemeis hand; the rest, with much ado, recovered Antigonos his Camp. Now Ptolemei had placed strong Garrisons, at every one of the mouthes of the river Nile, and had an infinite number of river boats every where ready, and stored with darts and slings, and men which knew right well how to use them; which troubled Antigonos very sorely, for the mouth of the river at Pelusium, being strongly guarded by Ptolemei, he could make no use of his ships at all: and for his land force, the river Nile, which beginneth always at the coming of the sun into Cancer to swell, but at his entering into Leo, overfloweth all his banks, was now grown to that height, that they could do little, and, which was worse, with his long lying both food for men, and fodder for cattle, began to fail, [*Ib.*]

Wherefore Antigonos, seeing his army to hang the head, called them all together, and before them all, propounded it to the Captains, whether of the two were best, to stay and fight it out now, or to return into Syria for the present; and to return again better provided the next year, and when the waters should be lower. And when every mans voice was to be gone; he bad his loudiest trusts up their tinklers, and his Navy keeping still along the shoar by them, he returned into Syria, [*Ibid.*] Which fruitlesse issue of this journey, Medius one of his Nobles, is said to have fore-seen in a dream: for it seemed to him, that he saw Antigonos with all his army to contend in a race at Olympus, called *Dianlus*, (i. e.) a double course, wherein at the first setting out, they seemed to run exceeding well, but after a while, to grow somewhat wearisome: and when they came to the race-post, and were to turn about it, and return to the barriers whence they let out, (for that was the manner of this double course) they grew to out of breath, that they could go no further, [*Plut. in Demetrius.*]

Ptolemei, growing glad at heart, that the enemy was thus gone, offered sacrifice to his gods, for this great benefit bestowed upon him; and made withall, a magnificent feast for his Nobles: and wrote away letters to Seleucus, Lyfimachus and Cassander, of his prosperous successe: not forgetting to tell them what a company of Antigonos his men, had flid over to him. And now having refused, as it were, Egypt, a second time, and gotten it by his sword; he thought he might lawfully reckon it his own, and returned in triumph to Alexandria, [*Diodorus.*] Whence it is that Cl. Ptolemeus, in his Reg. Cauto, counts the beginning of his reign over Egypt, from this time, reckoning from the death of Alexander the Great to this time, full 19 years: for the 19 year from the death of Alexander the Great ends just, according to his account, with the sixth day of this present November, which we are now upon, of the year 4409, according to the Julian account.

Whiles these things thus passed in Egypt, Dionysius the Tyrant of Heraclea in Pontus, (as Diodorus writes) dyed; having then reigned 33 years, as *Athenians* lib. 12, cap. 26. recordeth: though *Memnon* saith, that he reigned but 30, and *Diodorus* but 37 years: of whole incredible fardelle, besides *Memnon*, *Nymphis*, *Heracleotes*, in his book of the City Heraclea, cited by *Athenas* in the place aforesaid, maketh mention: and to doth *Elia*, *Var. Histor. lib. 9, cap. 13.* To him were born two sons by *Amastri*, *al. Amestris*, the daughter of *Craterus*, by Alexander: the eldest of these sons was called *Clearchus*, the younger *Oxathras*; and by *Diodor*, *Zathras*: *Dionysius*, therefore by his last will, left the government of his kingdom, and charge of his two children, who were yet very young, to his wife, joining some other in commission with her, [*Memnon in Excerpt. Ptoleii, cap. 5, with Diodorus, year. 3. Olympiade 118, and 119. year 3.*]

Menecdemus going from Patara in Lycia, Commander of three ships, each of them between two and three tire of oares apiece, took a ship of four tire of oares, coming out of

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of Cilicia, wherein were found letters from Phila, together with rich and royal apparel, and other furniture most curiously and costly wrought, sent to Demetrius Ptolemees: all which Menecdemus lent to Ptolemei in Egypt. This affront envenomed Demetrius against the Rhodians, as he then lay in siege before their City to take it: yet after a years time spent about it, by the mediation of the Athenians, they came to this agreement, That the Rhodians should assist Antigonos and Demetrius, in their wars against any, save only Ptolemei: and to the siege brake up, [*Diod. Olymp. 119, year 1, and Plut. in Demetrius.*]

The Rhodians, so soon as the war was ended, sent some of their Priests to consult the Oracle of Ammon, whether they should worship Ptolemei as a god or no; and being answered, yea, they presently consecrated to him a four-square Grove in their City; building on every side thereof, a gallery of a furlong in length, and called it Ptolemeum, or Ptolemicus gallery: and then was also the surname or title of *Saviour*: (i. e.) Saviour, first given him by them: to wit, for that he had saved them from the force and violence of Antigonos and Demetrius, and nor by the soldiers, for, his saving of Alexander in the City of the Oxydracans, (of which before) as some have imagined, [*Arrian, lib. 6, pag. 131. and Steph. in the word Oxydras, Diodorus, ut supra.*]

Eumelus, the King of Bosphorus Cimmericus, having now reigned there 6 years, came to his end by a mischance: for, making halfe homeward out of Scythia to a certain solemn sacrifice that was then to be offered, and was in a Coach running upon four wheeles, and drawn with four horses, and covered over with a Canopie, coming to his Palace, the horses took a fright, and ran away with him: and when the coach-man could not hold them, Eumelus for fear lest they would run down some peaciphe or other, leapt out of the Coach; but his sword hanging in the wheeles, he was whirled away with it, and so killed; after whom, succeeded Spartacus his son, who reigned 20 years, [*Id. year 3. Olymp. 117, and year 1. Olymp. 119.*]

Seleucus, crossing the River Indus, made war upon Sandrocotus, *al. Androcotus*; for that he, at the same time when Seleucus laid the foundation of his greatness in the East, had murdered all the Governours, which Alexander had set there, and took all India into his own possession, [*Justin, lib. 15, cap. 4. Appian, in his Syriae, page 122, 123.*]

Now as he was going to make this war, a wild Elephant of a vast bignesse came to him upon the way, and as if he had been tame, and brought up to it, suffered him to get up, and proved a prime and singular Elephant for the war, [*Justin, ibid.*] Whereupon, traversing all India over, with 600 thousand men, brought it entirely into his own subjection, [*Plut. in Alexan.*] and then making himself King over them, freed them from a yoke of strangers, to bring them under another of his own, [*Justin, ut sup.*]

Megasthenes, in his Indica, writes, that he oftentimes repaired to him, while he remained with Sibyrus Governour of the Aracholians; as [*Arrian, lib. 5, cites him*] and withal saies, that he had been in his army 400 thousand soldiers, [*Strabo, lib. 16, page 709.*]

Cassander, King of Macedon, sending his Ambassadors to Antigonos, desired him to make a peace with him. But when he would not, unless Cassander would absolutely stand to his mercy: then, upon conference with Lyfimachus King of Thrace, they both agreed to send their Ambassadors to Ptolemei, King of Egypt, and to Seleucus, King of the upper Provinces of Asia, crying out upon the pride and gorgedury of Antigonos, expressed in his answers, and remonstrating to them, how far this war concerned them both, [*Diodor, year 3. Olymp. 119.*] Wherefore perceiving that Antigonos his purpose was to take them to task one after another, whiles they never cared to make it a common cause; they heartened each other by their motives first, and then appointed a place where all were to meet; and resolved to contribute their several stocks to the maintenance of this war: but because Cassander himself could not be there, by reason he had an enemy to nigh at hand, therefore he sent Lyfimachus, with all the power which he was able to make, and infinite provisions for them, [*Justin, lib. 15, cap. 2.*]

Seleucus, having made affinity with Sandrocotus, King of India, gave him all those Regions lying upon the bank of Indus, which Alexander had taken from the Arians, and made them Colonies of his own, setting Governours over them, and received of him for a present 500 Elephants, [*Strabo, lib. 15, pag. 724. Plut. in Alex. and Appian, in Syria, pag. 123.*] And to having made all peace in the East, prepared himself for the war against Antigonos, with his consorts; according to agreement in the West, [*Justin, lib. 15, cap. 4.*]

Lyfimachus, putting over into Asia side with his own army, came before Lampacus and Paros, and because they submitted readily to him, he restored them to their ancient liberty; but having taken Sigseum by force, he put into it a strong Garrison of his own

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own, and then committing six thousand Foot, and 1000 Horse, to the charge of Prepelau, sent him to take in the Cities of Ionia and Eolia; and himself went before Abydus, carrying all manner of Engines of battery, and other necessaries with him. Nevertheless, when an army sent from Demetrius for the defence of that place arrived, he gave off that siege, and having taken in Hellepont and Phrygia, he went on and besieged the City Synada, where the king Antigonus his Magazin lay, and the same time drove over Docimus, a Commander of Antigonus his party, to stand for the common cause, and by his help, took both Synada and other Foris and places belonging to Antigonus; and where his treasures were laid up. [*Diadorus, year 3. Olymp. ad. 119.*]

Mean while, Prepelau, who was sent to make war upon Ionia and Eolia, by the way, took Adramittium, and besieged Ephesus, and so terrified the inhabitants, that they submitted to him; and finding that the hostages which the Rhodians had given, he sent them all home again to their friends: nor did he any hurt at all to the Ephesians themselves in their persons; only let on fire all the ships which he found in their harbour; because the enemy commanded as yet, all at sea: and for that, the issue of the war was hitherto uncertain: after this he joined to him, and the common cause, the Teians, and Colophonians; but as for Erythrae, and Clazomenae, they had succored themselves in them by sea; and therefore he could not take them: but having wasted their territories, he departed, and went for Sardis, and there he drew over by fair words, two of Antigonus his Captains, Phænax and Docimus; and took the City itself, all save the Castle, into his protection; as for the Castle, Philippos, a friend of Antigonus, kept it, and would not betray the trust which he had repoled in him. [*Id. Ibid.*]

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Antigonus was at that time, wholly taken up in making sports and feasts, at his new City of Antigonica; and had proclaimed great prizes for such as would put in for them, and huge wages to all cunning artificers, that could be gotten. But when he heard how Lyfimachus was come into Asia, and by what miracles his soldiers revolted to him, he brake off his sports, and yet disturbed among the wrestlers, and artificers: that were already thither come, to the sum of 300 talents; and then taking his army with him, he marched away, and by long journeys, hastened to meet the enemy; and so soon as he came to Tarsus in Cilicia, he there out of the monies, which he took with him out of the City Quind, gave his army three months pay before hand: and besides this, brought three thousand talents along with him from Antigonica to the end he might not be to seek for money, if need should be; then passing the Taurus, he hastened into Cappadocia, and reduced such as in the upper Phrygia and Lycaonia, had revolted from him, to serve him in the wars, as they did before. [*Ibid.*]

Then Lyfimachus, hearing of the enemies approach, fell to consult with his council, in this imminent danger, what were fittest to be done: and their advice was, by no means to hazard a battle, till Seleucus came down out of the upper provinces; but to possess himself of the surest places, and to intrench himself, in the strongest manner that possibly he could, with ramparts, and palisadoes and stakes: and there expect the coming of the enemy. Lyfimachus having heard this advice, put it seriously in execution, and Antigonus on the other side, loo as he came in sight of his Camp drew out in battalion, and provoked Lyfimachus to a fight, but seeing he would not, he went and kept all the passages, by which any victual might come into the Camp, whereupon Lyfimachus, fearing least, food failing, he might happily fall alive into Antigonus his hand, removed by night, and having marched 400 furlongs, came to Doryzeum, and there encamped: for that in those parts, there was store of corn, and other provisions in abundance, having a river at the back of him: wherefore, having there raised a work, and enclosed it with an exceeding deep trench, and three rows of stakes upon the top of it, he made all as sure as art could make it. But Antigonus, finding the enemy gone, pursued after him with all speed, and coming near the place where he lay entrenched, and seeing no disposition in him to fight, he presently fell to work, and drew another trench round about his Camp to besiege him there; and to that purpose caused all kind of instruments of a siege, as darts, arrows, and Catapults thither to be brought, and though many skirmishes were made about the trenches, because Lyfimachus his men fought from their work; to hinder the enemy in making theirs, yet it so fell out, that Antigonus his party had still the better of it. [*Ibid.*]

But in process of time, Antigonus his works came to be almost finished round about, and Lyfimachus his provision began to fail; wherefore Lyfimachus, taking the advantage of a tempestuous night, got him away with his army, and thorough mountainous countries, came to his winter quarters. But when Antigonus the next morning saw that the enemy was gone, he also marched after him through the champaign country. But by reason there fell great store of rain, and the ways were foul, and full of sloughs, he lost many of his carriages, and some of his men also in that journey: and the whole army

army was distressed therewith: wherefore, both to spare his army, and because the Winter quarter came on, he gave off the pursuit of him, for that time; and casting about for the fittest places to winter in, distributed his army into them. [*Id.*]

And Lyfimachus, in like manner, sent his army to be quartered in the country of Salmonia, having made large provision for them out of Heraclea: for that he had made alliance with them of that City; by marrying Amstius, the widow, as was said before of Dionysius, and tutor of his two young children; and Governelle for the present of that City. [*Id. Ibid. with Ammon, in Photius, cap. 5.*]

At this time Demetrius, being sent for by his father out of Greece, made peace with Cassander; and, steering a straight course thorough the Islands of the Egean Sea, came to Ephesus: and there landing his army, encamped before it, and reduced it to their former obedience; and suffered the Garrison of his own into the Castle there, to depart with safety. And putting a strong Garrison of his own into the Castle there, marched away with the rest of his army as far as Hellepont, and reduced the Lampacians and Parians to his subjection. And from thence going to the mouth of Pontus, encamped near to a place called the Temple of the Chalcidians, and there fortified: which done, he left there 3 thousand Foot, and 30 tall of good ships to keep it; and sent the rest of his army to quarter for that Winter, in sundry places thereabouts. [*Diadorus, year 3. Olymp. 119.*]

About this time, Mithridates who was subject to Antigonus, being suspected of favouring Cassanders party, was slain at Cus, in the country of Mylia, where, as also at Artinus, he had continued Prince 35 years. [*Id. Ibid.*] Of whom divers Authors speak diversly. For this Mithridates, is that son of Ariobarzanes, a man of the Royal blood of Persia, and descended from one of those seven which destroyed the Magi there: as we may gather out of [*Polybius, lib. 5, pag. 388. and Florus, lib. 3, cap. 5. and Sext. Aurelius, Victor, de Vir. Illust. cap. 76.*] surnamed Cruels: (i.e.) the Builder; and lost the succession of the kingdom of Pontus after him down to Eupator, at that Mithridates, who maintained so long a war against the Romans: as Strabo tells us, [*lib. 12, pag. 562.*] whence it is also that Tertullian, [*lib. de Anima, §. 11. c.*] (saith he) out of Strabo, that Mithridates got the kingdom of Pontus by a dream: the Story is this: Antigonus in a dream, thought that he had a field full of a golden harvest; and that Mithridates came and cut it, and carried it away into Pontus: whereupon he purposed to apprehend and kill him; whereof Mithridates being advertised by Demetrius, fled away with six horse only in his company, and fortified a certain Town in Cappadocia, where many men joined with him: and so he obtained to himself, both Cappadocia, and also many other Countries of Pontus, and left them to the eighth generation after him; and then it was extinguished by the Romans. [*Plut. in Demetrius. and Appian, in his Mithridaticis, pag. 176.*] Lucian, [*in his book of Long-lived men, pag. 176.*] out of Hieronymus Cardianus, and other Writers reports, that he lived to the age of 84 years; and that his son, called also Mithridates, succeeding him in his Principality, added to his Dominions Cappadocia, and Paphlagonia, and held them 36 years. [*Diadorus, ad. sup.*]

Cassander sent one Pleistarchus into Asia, with an army of 12000 Foot, and 500 Horse, to assist Lyfimachus; and he, coming to the mouth of Pontus, found that streight kept by the enemy: and thereupon despairing of any passage that way, went to Odelus, which lies between Apollonia and Galatia, over against Heraclea, where a part of Lyfimachus his men lay; but finding no ships there, for his transportation, he divided his army into three parts; and the first part that set out, landed safely at Heraclea; the second miscarried by the enemy, which were set to keep that streight of Pontus. The third, wherein Pleistarchus himself was, was so overlet with a violent tempest, that the greater part of the ships, and men in them, perished; and the ship wherein himself was, being a goodly ship of six tire of oars, was cast away likewise: and of all the men in her, which could not be less than 500, only 33 escaped, of which Pleistarchus himself was one, who getting upon a plank of the ship when it split, was cast on shore half dead: yet being a little recovered, was carried to Heraclea; and there growing strong again, went to Lyfimachus in his winter quarter, having lost the greater part of his army by the way. [*Id. Ibid.*]

About the same time Ptolemei, coming with an excellently well appointed army out of Egypt, reduced all the Cities of Cœlo Syria to his obedience, but when he lay in siege before Sidon, there came a false rumour to his ears, that a battle had been fought, wherein Seleucus and Lyfimachus were beaten, and fled to Heraclea, and that Antigonus thereupon was halting into Syria with his victorious army. Ptolemei, giving over-light credit to this report, made a Truce with the Sidonians for five months; and putting Garrisons into the other Cities which he had taken in those parts, returned into Egypt. [*Ibid.*]

While these things thus passed, 2800 of Lyfimachus his chief souldiers fled over to Antigonus.

Antigonus, and Antigonus entertained them very curiously, and furnishing them with such pay as they said Lyfimachus ought them, gave them also for a reward of their doings, large monies over and above, [*Ibid.*]

At the same time also, Seleucus with a great army came down out of the upper provinces into Cappadocia, and wintered his army in tents, which he brought ready made for them. His army consisted of 20 thousand Foot, and 12 thousand horse, (reckoning in with them his archers on horseback) and 480 Elephants, and iron Chariots one hundred, thus these Kings forces came together, purposing the next summer to try for the mastery between them.

Pythagoras the foorthlayer, as formerly for Alexander the Great, and for Perdicas, so now for Antigonus, fell to his divinations by the bowels of beafts offered in facricice; and finding the ftrings or filets wanting in the liver of them, told Antigonus that his death was thereby portended. [*Arrian, lib. 7. pag. 166.*]

Alexander the Great also appeared to Demetrius in his sleep, all gloriously armed, and asked him, what was the word which he and his father purposed to give; and he answered, *Love and victory*, then replied Alexander, *Therefore will I go over to thy enemies, for they will take me for theirs.* [Plut. in Demetrio.]

Antigonus, hearing that there were many Kings gotten together against him, vanquished laid, that he would faine have been like to many birds out of a bulw, yet the enemies approaching, he was observed to be more lumpish and silent then he used to be, and fawching him, which they marvelled at, more than all at the rest, had speech with him in secret, and when the times all alone, whereas formerly, he would never impart any secret at all unto him. And when his army was all ready ranged in batallio, and he going out of his pavilion to them, he stumbled, and fell all along upon his face, and being forely troubled therat, and got up again, he begged of the gods to find him either a victory that day, or a death void of pain. *[Plut. lb.]*

This fight, between these so many Kings, was fought at Iptus, a Town in Phrygia; [*Arria. lib. 7. Plutarch in Pyrrhus. and Arrian. princeps. pag. 122. Diad. and Porphy year 4. Olymp. 119.*] to wit in the fourth year of that year. In which battle Antiochus and Demetrius were slain, and above 70 thousand Foot, 10 thousand Horse, 75 Elephants, and 120000 men, and Demetrius with the belt part of his Horse, charged upon Antiochus the son of Seleucus, and his succellor afterward in his kingdom, and having slain him valiantly routed him, but over rarely pursuing him, and too far, was the cause of the loss of that victory to his father; yet in that pu luit, Pyrrhus made his brave valour and worth, conspicuously to appear, who being then but 17 years of age, and thrust out of his kingdom by the Epikors his subjects, joyned himself with Demetrius, who had married his sister Deianira, who was intended for Alexander, the son of Alexander the Great, by Roxane, [*Id. in Pyrrho.*]

Alexander the Great, by Roxane, *Levi's Story*.  
Seleucus, seeing Antigonos his dardian definite of all help from their Horle, made as if he would have fallen upon them, but withall, very adively invited them rather to fall over unto him: whereupon a great part of them did so, and the rest fled: and turning upon Antigonos, one of them cryed out, laying, *I have come upon thee, O King*; and he answered, *But Demetrius will come and help us*: and whiles he stood looking till for Demetrius his return to rescue him, the enemy came on, and powd on their dard, as thick as hail upon him, and in that storm, he fell: whereupon all took him, and thrust for themselves, only one Thorax of Larissa staid by the body of him, [*Id ib. Demet.*] His body was afterward taken up, and buried in a royal manner, [*Id ib. 21.*] Plutarch tells us, that when Antigonos was upon his late voyage into Egypt, he was then little less than 80 years of age; Appianus, that when he came upon this journey, he was upward of fourcore years old. But the whole term of his life, was 86 years, as Porphyrie affirms, cited by Scaliger in his *Greek fragments of Eusebius*, [*lib. iii.*] But Hieronymus Cardianus, the Historiographer, and one who lived with him (as Lactantius, in his book of Long-Lived men, voucheth him) affirmeth, that he lived 81 years, and no more.

Demetrius, seeing all loft, with five thousand Foot, and four thousand horse, fled away with all his possible speed to Ephesus; where, when all men began to fear, lest for want of monies, he would fall a plundering of the Temple of Diana, and he himself thought he should not be able to hold his fortifiers hands from it, he halted thence with all speed, *[Plut. in Demetrius]*, and taking his mother Stratonice, and all his treasure with him, sailed to Salamis, in the Isle of Cyprus, which was at that time under his command. *[Diod. lib. 2.]*

The Kings that had gotten this great victory, tell presently a sharing this great kingdom of Antigonus and Demetrius, among themselves, and laid every man his share, to the dominion: which he formerly possessed. [*Plut. in Demetr. Appian. in Syriac. pag. 122. with Polyb. lib. 5. pag. 410.*]

But

But when they could not agree about the partage of the spoils, they fell again into two sides between themselves; for Seleucus joined presently with Demetrius, and Ptolemæi with Lysimachus; [ *Jufin, lb. v. cap. 4.* ] for Seleucus and Ptolemæi were, without compare, the two mightiest of them all; and therefore the contention, between them was propagated, and continued to their posterities, under the names of the Seleucians, Kings of the North, and the Ptolemæi Kings of the South: as we find foretold in the 23 chapter of the prophete of Daniel.

After Onias, his son, Simon, succeeded him in the Priesthood at Hierusalem: he was named the *Tuff*; because of his great zeal and fervency in the worship of God, and the exceeding love, which he ever expressed to his country-men the Jews, [*Josephus, l. 6. c. 2.*] of whom in the book of Ecclesiasticus, [*chap. 50. v. 1.*] we find this testimony given: Simon, I say, he, the High-Priest, the son of Onias, who by his life: time repaired the House again, and in his days fortified the Temple; and by him was built from the foundation the double height (or curtain) the high fortress of the wall about the Temple. In his days he suffered to receive water, being in camp at the sea, was covered with plates of brass. He took care of the Temple that it should not fall, and fortified the City again by building. How was he honoured in the midst of the people at his coming out of the Sanctuary? [*See Salian, his Annals, To. 5. year of the World, 3675. and Scaliger, in his Animadversions, upon Enchir. an. 1785.*] This man is said to have faste High Priest there 9 years by [*Scaliger, in Græc. Enchir. pag. 50.*]

3704. Seleucus, upon the 23 day of our April, offering sacrifice to Jupiter in the mount  
Cafius, consulted him also concerning a place, where to build a City; in which present  
an Eagle came and caught away a piece of flesh from the altar, which he is said to  
have left all, in a place near the sea, below Palæopolis, (a little city built in former  
times by Syrus, the son of Agenor, on a hill there) in a town of Pieria: Where-  
upon, Seleucus left presently to lay the foundation of a great City, which he built there,  
and called it after his own name, Seleucia. [*Joban. Malela, in his Chron. not printed.*]  
wherein yet, others say; that he followed not that act of the Eagle, but the flash of some  
lightning that appeared to him, and that thereupon the lightning was ever after in  
that place celebrated with fet hymns and praises, as if it were a god it self. [*Appian, in  
Syrice, pag. 125.*]

Syriac, pag. 125.] Seleucus himself proceeded, came to Iopolis, a City built in the hill Country of Silphium; and there the third day after his coming, falling upon the first of Artemisium; (i. e.) of our May, offered sacrifice to *Jove the Thunderer*, in a certain Chapel, laid to have been anciently there built by Pericles the son of Danae: And afterward coming to Antigonia, and there offering sacrifice to *Jove*, upon the alters newly then built by Antigonus, he together with Amphion the Priest, prayed that *Jupiter* would bless him by some sign, whether he should inhabit Antigonia it self, calling it by some other name, or whether he should go and build a new City in another place: and then again it is said, that an Eagle came and caught away a piece of flesh from the alters, and let it fall near the hill of Silphium. Whereupon it was, that a Town called Bortzia, he laid the foundation of his wall, upon the 22 day of the month Artemisium, and the rising of the sun: which City he called after the name of his son Antiochus; and therein afterwards erected a Temple to *Jupiter Bortzius*. There is also many more like things, doth Johannes Malela an Antiochian borne, deliver concerning the origin of this City; which Eusebius also in his Chron. affirmeth to have been built by Seleucus in the 12 year of his reign. Now this Metropolis of Syria, was afterward made a Tetrapolis; (i. e.) a fourfold City, being divided into four Regions, making, as it were, in many Cities: for that every one of them, had a proper wall built about it self, and one common one, which enclosed them all: of which, the first onely was built by this Seleucus Nicator: The second was the work of the Inhabitants themselves. The third was finished by Seleucus Callinicus: And the fourth, by Antiochus Epiphanes, [Serapio, lib. 16, pag. 750.]

[Syrabo, lb. 16, pag. 750.]

Now that Seleucus called this City after the name of his son Antiochus, besides Mela and Cedremus, Julian also calls Apollonia in his Misopogon teacheth us; whereas yet Syraho, and Appianus and Trogus Pompey tell us, that he called it Antiochia, after the name of his father Antiochus; *And Insin, out of Trogus Pompeius, lib. 25, cap. 4. 1.* faith, that he therein conferred the memorial of a twofold beginning; for, faith he, that he called the City after the name of his father Antiochus, and consecrated the fountains about it to Apollo; became to his son, his mother Laodice, would needs make him believe, that he was begotten on her by Apollo: and therefore Daphne, a suburb of Antioch, a place much renowned for the Grove of Lawrelltrees that there was, and no less than 80 furlongs in compass, was consecrated to Apollo: whence as this day it is called *ἡ πόλις Δαφνιτικῆ καὶ Ἀντιοχείας* (i.e.,) Daphne near unto Antiochia, *as Maccabees chapter 4. verse 33.* So the City it selfe of Antioch, is

4414.	300.
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called *Ἀντιόχεια ἐν τῇ Δάφνῃ*; (i. e.) *Antioch near unto Daphne*, by other Writers.

Seleucus, utterly demolishing Antigonis, conveyed the materials down the river Orontes, unto Antioch; and transplanted from thence, to the number of 5300 Macedons and Athenians, which Antigonis had there planted, unto his new city [*Jo. Malala*], though Diodore saies indeed, that Seleucus did destroy Antigonis, but adds, that he transported the inhabitants thereof, to his new city Seleucia; [*20. year. 2. Olym. 118.*] But Strabo also maketh mention of the inhabitants of Antiochia, removed to Antiochia; [*14. 6. p. 750.*] where he also adds, that some of the race and off-spring of Triptolemus, and Argivians, which were long ago sent with him to seek out Io, were there planted by Seleucus; which yet were none other than those Grecians out of Peloponnesus, which Stephanus Byzantius saith, were placed to dwell in Antioch, *ἐν τῇ Δάφνῃ*, (i. e.) in Antioch by Daphne. To which purpose also is that saying of *Jo. Malala*, *ἡτοιμασεν δὲ τὸ δόρυ τοῦ Σελεύκου τὸν Δάφνης, ὡς τοῖς ἑσπέραις*, (i. e.) *Seleucus himself brought some of the Grecians of Ionia, and transplanted those Grecians which dwell in Ioplia, to make them inhabitants of Antioch, and whom he made Citizens there, as men of a more sacred and generous kind, than the rest*: compare this here with Scaliger's note, upon the 713. number of the *Enfich. Chron.*

Lyfimachus the King of Thrace took to wife Arianae, the daughter of Ptolemei, not Ptolemei Philadelphus, as in *Mennon*, (cap. 5.) but of Ptolemei the first, the son of Lagus, surnamed the deliverer, as we learn out of *Plutarch* in *Demetr.* and *Justin*, lib. 17. cap. 2, and lib. 24. cap. 2, and even out of *Mennon* himself, in *Excerptis* (cap. 9.) of Ptolemei the first, I say, and Eutrope, as we find in *Paulan his Asia*, [pag. 8.] whereat his former wife Amestris, the relict of Dionysius, the King perforce, or tyrant, or a usurper of Heraclea, grew to offended, that he left him, and returned to Heraclea, and there built a City near the Euxian Sea, which he called after his own name Amastris, and sent for men out of Sefamus, Cytorus, Ciomius and Teios, and other places to inhabit it, [*Mennon. Excerpt. cap. 5. with Strabo lib. 12. pag. 544.*]

3705.

Seleucus following the example of Lyfimachus, sent his Ambassadors, and by them desired to have Stratonice, the daughter of Demetrius, surnamed Poliorcetes, and Phila, for his wife. Whereupon Demetrius, taking his daughter along with him, took shipping, and with his whole fleet which attended him at Athens, set sail for Syria. But by the way touched in Cilicia, which Plutarch, the brother of Cassander, then held, as allotted to him by a general consent of the Kings, after the battle wherein Antigonis, his Grandfather was slain. This Plutarch conceiving himself wronged by Demetrius his setting foot upon his land, went and complained thereof to Seleucus, and expostulated the matter with him; for that without the consent of the other Kings, Ptolemei and Lyfimachus, he had entered into a league and alliance with Demetrius, a common enemy to them all. Hereupon Demetrius in a rage went from thence to Quinda, where when he found yet remaining of the old treasure of Alexander, 1200 talents, he took them all away with him, and weighed anchor, and to sea, as fast as he could high him, [*Plut. in Demetr.*]

Seleucus came to meet Demetrius, and his wife Phila, at a place called Oroffus, and first invited them to dine with him at his pavilion in his Camp: after which Demetrius invited him aboard his ship of 13 tite of oars high, after which they spent whole days in familiar discourse together, without arms or guard about them, till at length Seleucus married Stratonice, and with her returned in great pomp and magnificence to Antioch.

Demetrius, having possessed himself of Cilicia, dispatched away his wife Phila to her brother Cassander, to excuse such matters as Plutarchus might happily have laid unto his charge, and whiles the was away, his other wife Decidamia came to him to Athens, where after a short while, she died. [*Ibid.*]

3706.

Seleucus desired Demetrius to let him have Cilicia for a certain sum of money, which when he would not grant, Seleucus in a choleric way, demanded to have Sidon and Tyre cut of his hands, and this seemed an injurious act of his, that having made himself Lord, and possessing all from India, to the Syrian Sea, yet he was of so poor a spirit, as to trouble his father in law, being otherwise under a cloud of adverse fortune, for two such poor Cities, as Tyre and Sidon were. Wherefore Demetrius stoutly answered, that if he were a thousand times overcome, yet he would never buy a son in law at so dear a rate; and thereupon fell presently a fortifying of those two Cities, which were such fort in Seleucus his eyes, [*Ibid.*]

3707.

Cassander, having had the rule and government of things in Macedonia 19 years, dyed, leaving three sons, Philip, Antipater, and Alexander, begotten on the body of Thessalonice, the sister of Alexander the Great, all which reigned after their father three years and six months only, [*Dexippus and Porphyrius in Scaligeri Greek Enschians, pag. 48. 288.*]

Philip

Philip the elder of the three, coming shortly after his fathers death to fall away and die of a consumption, his two younger brothers, Antipater and Alexander, fell together by the ears about the kingdom, [*Justin lib. 16. cap. 1. Paulan, in his Best. pag. 287. and Plut. in Pyrrho & Alexan.*]

This Antipater, Dexippus, and Eufeb, in Chron. call by the name of *Antigonis* 1 not could Herimippus understand any other, where he saith, that Demetrius Philarcus, after the death of Cassander, for the dread he had of Antigonis, fled to Ptolemei, surnamed the Deliverer, [*Dlog. Laertius, in Demetr. Phil.*]

Pyrrhus also, at the same time, remained with Ptolemei, as a hostage in Egypt: where he married Antigone the daughter of Berenice the Queen, by Philip her former husband, [*Plut. in Pyrrho, Paulan in Asia, pag. 10.*]

Pyrrhus, by the help of Antigone his wife, having obtained both a Fleet of ships, and store of money withal, from Ptolemei; set sail for his old kingdom Epirus; and there came to a composition with Neopolemus, who had usurped his kingdom, upon terms, to hold it joyfully with him, [*Id. ibid.*]

Eupolemus, the Historian, deduceth his Chronologie from Adam, and the coming of the children of Israel out of Egypt, down to the fifth year of this Demetrius, reckoned from the death of his father Antigonis, and to the 12 year of Ptolemei, reckoned from the utter extinction of Alexander the Great, his Race, of which I spake toward the end of the year of the World, 3695, in his book of the Kings of Juda; as we find in the [*1 book of Strom, of Cleman, Alexan.*]

Demetrius, Poliorcetes, (i. e.) the City sieger, wasted the City of Samaria, which Perdiccas had formerly new rebuilt, [*Ensch. Chron.*]

Velleius Paterculus, in the first book of his History, tells us, that Pyrrhus began his reign, when Fabius Max. and Q. Decius Mus, were each of them, the fifth time Consul of Rome; to wit, when Neopolemus being slain, Pyrrhus took the sole possession of Epirus into his hands; and then, remembering how much he had been beholding to Berenice and Ptolemei, by whose favour it was, that he had thus recovered his kingdom; he called his son, which Antigone now bare unto him, by the name of Ptolemei; and having built a new City in a neck of land in Epirus, he called it after the name of his wives mother, Berenice, [*Plut. in Pyrrho.*]

In the 36 year of the Period or account of Calippus, the 25 day of the month Pofidon, in the year 454, of Nabonassar, the 16 day of Paophus 3 hours after midnight, the 21 day of our Decemb. Timochares observed at Alexandria in Egypt, that the Moon rising to her utmost height northward, touched upon the most northerly Star of those which are in the head of Scorpio, [*Ptol. in his great Synax. lib. 7. cap. 3.*]

In the same year also, upon the 15 day of Elaphebolion, the 5 of Tybus, four hours before midnight upon the 9 of our May, the same Timochares observed the conjunction of the Moon with *Spica Virginis*, [*Id. ibid.*]

Thessalonice the Queen, and relict of Cassander, the daughter of Philip, father of Alexander the Great, begotten upon the daughter of Nicaipolus, was murdered by Antipater her own son; yea, though she begged life of him by those paps which gave him suck: the reason was, for that in the partage of the kingdom, made between him and his brother, she seemed a little inclined to her youngest son Alexander, And Alexander, to revenge this murder of his mother, prayed in aid of all the friends he could make; of Pyrrhus, King of Epirus, of Demetrius Poliorcetes, in Peloponnesus, [*Justin, lib. 16. cap. 1. Plut. in Pyrrho & Demetr. Paulan, in Best. pag. 287.*]

Lyfimachus the King of Thrace, for the dread he had of Demetrius his coming, persuaded with his son in law Antipater, rather to agree with his brother, than by killing out with him, to draw upon himself an old hereditary enemy of his father, [*Justin. ibid.*] And knowing well, that Pyrrhus would do any thing for Ptolemei's sake; he sent certain forged letters to him, as sent from Ptolemei, wherein he advised him, to receive a gratuity of 300 talents from Antipater, and to give off his journey into Macedon for the support of Alexander against his Brother. But Pyrrhus perceived this trick of his; for opening the letters, he found not there the usual salutation from Ptolemei to him: which was, *Pater filio*, (i. e.) *The father to his son*: instead whereof, it was there written, *King Ptolemei to King Pyrrhus, sendeth greeting*: and withal Demetrius his sudden falling in upon Macedonia, brake off all these devices of Lyfimachus, [*Plut. in Pyrrho.*]

Ptolemei of Egypt, took the whole life of Cyprus out of Demetrius his hands; the City Salamis only excepted, where he besieged Demetrius his mother and children that were therein: and them, having at length taken the City, he sent home unto him honourably attended, and with rich presents bestowed on them, for their journey, [*Plut. in Demetr.*]

Demetrius, having gotten Alexander into his hands and slain him, possessed himself

4417. 297.

4418. 296.

4419. 295.

4420. 294.





3711.

self of the kingdom of Macedon, [Justin, l. 16. cap. 1. Pausan. Bant. pag. 287. Plut. in Pyrr. & Demet. and in his treatise, wpl down words: (i.e.) of shameface Jussell; and held it seven years, as the same Plutarch affirmeth.

Lysimachus, being at that time engaged in a war which one Dromichetes a King of the Getae made upon him, least he should be forced to maintain a war against the King of Geres, and Demetrius both at once, gave up that part of Macedon, which belonged to his son in law Antipater, and to made peace with him, [Justin lib. 16. cap. 1. wib Strab. lib. 7. pag. 302. & 305.]

Dromichetes his hap was to take Lysimachus prisoner, but used him very kindly [Strabo, ut supra. Diodorus, in Excerpt. H. Val. pag. 257, 258.] and Lysimachus gave him his daughter to wife, and gave up into his hands that part of Thrace, which lay beyond the Ister, for a dowrie with her. [Pausan. in Attica. pag. 8.]

Clearchus, the King perforce, or Tyrant of Heraclea in Pontus, going to help Lysimachus in his war against the Getae, was taken prisoner together with him, and when Lysimachus was gotten at liberty himself; he, by his widome, used the means to procure his liberty also, [Memnon, in Excerpt. cap. 6.]

3712.

When Simon, surnamed the Jut, the High Priest at Jerusalem, was dead, leaving behind him one onely son Onias, then an infant, his brother Eleazar, the son of Onias the first, took upon him the high priesthood of the Jews, [Joseph, lib. 12. cap. 2.] and is said to have reigned there 32 years, in Scaligers Greek Jewish fragments, [pag. 50. and 162.]

After the return of Lysimachus from the Gerick war, Agathocles, his eldest son, and who was taken prisoner in the first battle that ever he was in, as some report, took to wife Lyandra, the daughter of Ptolemy of Egypt, surnamed the deliverer, and of Euridice his wife, [Pausan. in his Attic. p. 8.]

After this, Lysimachus, passing with his Navy over into Asia, seized on such as there were in subjection to Antigonus and Demetrius, [Id. lib. wib Plut. in Demet.] where whilst he lay before Ephesus, and they had to help them one Mardo, an arch Pirate, who often brought in thither rich prizes which he had taken: Lysimachus felt a bribing of him, and wan him over to betray the City to him, and for the effecting thereof, put into his hands certain valiant Macedons, whom he with their hands bound behind them, brought like prisoners into Ephesus; and they spying their time, got arms in the Castle where they were, and took the City for Lysimachus, [Jul. Frontin. Strateg. lib. 2. cap. 3.] and whereas the City of Ephesus being feared in a low ground, was a while after infinitely annoyed by an inundation of the sea coming in upon it, and quite drowned by it, of which deluge we may read an epigram in Stephanus Byzantinus, made by one Duris, Lysimachus now removed it into another place; and being new built, called it after the name of his new wife Arsinoe, though after his death, it quickly returned to her former name and appellation of Ephesus, [Strabo lib. 14. p. 640. and Stephanus in Ephesus.] and to replenish his new City with inhabitants, he demolished the two Cities of Lebedus, and Colophos, and removed the dwellers in them to it; which destruction of those two famous Cities, Phoenix in his lambicks, grievously deplored, [Pausan. ut sup.]

3713.

Seleucus, to this such Cities as he had built in Asia, and the lower Syria, and especially Antioch, the Metropolis of all the rest, removed the Jews from their own dwellings into them: giving them every where equal privileges, prerogatives and immunities with the Macedons, both in Towns and Cities, [Ench. Chron. Joseph. Antiqu. lib. 12. cap. 3. & lib. 2. Cont. Apio. pag. 1063.] But of the Cities which he built, he named 16 after the name of his father Antioch, Antiochia; and six others after the name of his mother Laodice, Laodicea; nine of them from himself, Seleucia; three from his wife, Apamea; and one from his last wife, Stratonice; and to the rest, he gave certain Greek and Macedonic names, as came in his head: as Berrea, Edessa, Pella, and the like, [Appian, in Syria.]

3715.

Agathocles, the Tyrant of Sicilie, coming to die, shipped away his wife Thoxena, with his two children, which he had by her, being very little ones, with all his treasure and family, and rich furniture, wherein he exceeded all other Kings, and sent them into Egypt, from whence he took her, fearing least to soon as he was dead, they should be made a spoil to some or other, together with his kingdom. Though his wife, entreated hardly, that at least she herself, might not be forced to leave him, whilst the breath was in his body; pleading for her self, that when the married him, she contracted a society with him of all fortunes, as well bad as good, and that he would willingly hazard her own life, to be with him at the hour and instant of his death, and his children, little though they were, yet hardly could they be drawn off from holding by him; and in the end, parted from him with a dolefull cry, and pitifull lamentation, when the wind served, and they must be gone, and so soon as they were gone, he breathed out

4421.

393.

3716.

out his life, and gave up the ghost, [Justin, lib. 23. cap. 2.] Clearchus and Oxathres, the two Kings of Heraclea in Pontus, when their mother Ametris had gotten a ship-board to be gone from them, in a most barbarous manner, caused her to be thrown over-board, and drowned in the sea, [Memnon Excerpt. cap. 6.]

Lysimachus, desirous to revenge the death of Ametris, sometime his wife, came into Heraclea, and shewing there all fatherly affection to Clearchus and those who were nearest about him; first slew him, and then his brother Oxathres, [Id. cap. 7.] seventeen years after the death of Clearchus their father: as may be gathered out of Diodor. year 3. Olymp. 118.] and so having reduced that City and territory therunto belonging to his own power, and obliged it to himself, he took all the treasure belonging to those Tyrants, and whatever they had crimped together, into his own hands, and leaving the City in full liberty, and to live after their own laws, he returned into his own kingdom, [Memnon, ut sup.]

Strato of Lamplacus, the son of Arceflaus, and surnamed Phyliscus, succeeded Theophrastus in his schoole; which Strato wasthe teacher and bringer up of Ptolemaeus Philadelphus, who gave him for his pains, taken in his education, as it is said, four score talents, [Diog. Laert. in Strabone.]

Demetrius Poliorcetes, seeking to recover all his father Antigonus his Dominions, was now ready to land in Asia, with a huge an army, as no man after the dayes of Alexander the Great, to that time, had the like; for in his army he had no less than 100 thousand Foot, wanting two; and little less than 12 thousand Horse: in his Fleet he had hull 500 ships, whereof some were of an excessive bignesse, as of 15 or 16 tone of oares: Before his going, he made a firm league with Pyrrhus; for fear least he, moving some troubles in his absence, might interrupt, and hinder him in his main design, [Plut. in Demet. & Pyrrho.]

3717.

Seleucus, Ptolemy, and Lysimachus, fearing, as well they might, whither this excessive preparation tended: combined together, and making one body of all their Forces, began to find him work, and to make war upon him in Europe; and in all their three names sent Ambassadors to Pyrrhus in Epirus, advising him to invade Macedon: nor should reckon that a league, which he had made with Demetrius, since he therein had no intension of peace; but only a purpose to be at liberty himself, to make war upon whom he pleased: Pyrrhus easily assented hereunto: debauched Demetrius his army, put him to flight, and took the kingdom of Macedon into his own possession, [Id. ibid. Justin, lib. 16. cap. 2.] And this was the first time, as [Pausan. in Attic. pag. 11.] noeth, that ever Pyrrhus was Master of some few Elephants.

But when Lysimachus came, and pretending that he had a hand in the quashing of Demetrius as well as Pyrrhus, and therefore craved halfe with him in the kingdom of Macedonia; Pyrrhus, doubting of the firmity of the Macedons unto him, yielded thereto, and so came to a division of the kingdom of Macedon with him by Cities and Regions, [Plut. ut sup.]

But in this mangling of things, Lysimachus, finding that his son in law Antipater, complained openly that his father in law had cheated him of the kingdom of Macedon, made short work, and slew him: and because his daughter Euridice Antipaters now Relict, repined at the death of her husband, therefore he committed her to prison. And to the whole house of Cassander paid Alexander the Great the price, whether of his own death, or whether of the destruction of his Race, partly by murders, partly by to-mens, partly by perniciall acts committed in his own family to the utter extirpation of it, [Justin, ut sup.]

This Demetrius, being in an instant stripe of his kingdom, fled to Cassandria. But his wife Phila swallowed up with grief, and not enduring to see her husband fall again into the condition of a private man in a foreign country, and despairing of all better successe in time to come, poisoned her self, and died, [Plut. in Demet.]

When Demetrius lay at the siege of Athens, which had revolted from him to Pyrrhus, Crates the Philosopher, being sent in Embasie to him, perswaded him to raise his siege: whereupon, getting all his ships together, and putting aboard them eleven thousand Foot, besides his Horse, he sailed away into Asia, there to get all Caria and Lydia from Lysimachus. There Euridice the sister of his wife Phila, met him not far from Miletus, bringing with her Ptolemaïs, her daughter by Ptolemy of Egypt, whom his son in law Seleucus, had formerly spoken to Ptolemy to bestow on him. Demetrius therefore now married her; by the good will of Euridice; and of her Demetrius begat Demetrios, who afterward reigned in Cyrena, [Id. ibid.]

In this voyage, Demetrius took in many Towns and Cities, some by fair means, some by force, and some fell over from Lysimachus to him, who also brought great store of men and means with them. But when Agathocles the son of Lysimachus came towards him with an army, he marched up into Phrygia, purposing to invade Armenia, and



and thereby to make a combustion in Media it self, and consequently to feel the pulse, of the upper provinces of Asia, and how they stood affected to him; for that there he might happily find many a lurking hole, it need should be: as for Agathocles, who followed him, he often worried him in small encounters, but never came to a main battle with him, [*Ibid.*]

Nevertheless, failing many times of food for himself, and fodder for his Horse, he found himself sorely distressed, especially by an error committed in passing the Lycus, he lost many of his souldiers, which that fierce river swept away. And at last by a pestilence following the tamin in his army, he lost eight thousand of his company, and was fain with the rest to come back to Tarsus in Cilicia, where his purpose was to refrain all kind of injury and oppression of the people, as appertaining to Seleucus, whom he would not offend in any kind. But that could not be; considering the extreme necessity his army was in, and Agathocles kept all the passages of the Taurus, wherefore he wrote his letters to Seleucus; wherein complaining of his own hard fortune, he humbly besought him to compassionate his case, as a poor kinsman of his, and one that desired to be piured, even of an enemy, [*Ibid.*]

3718.

Seleucus, taking into consideration the distressed estate of his father in law, wrote to his Commander and officers in those parts, to supply him with all necessities in a kindly manner, and not to suffer his army to want in any kind. But there was one Procles, an intimate friend and familiar of Seleucus, who wrought close with him, by suggestions which he put into his head against Demetrius, that he presently led an army against him into Cilicia. Demetrius, wondering at this sudden alteration in Seleucus, drew off presently into the craggy mountains of Taurus, and from thence sent his agents to him, to desire, that by his good leave, he might fall upon some free state or other, among the Barbarians; and there spend the remainder of his life, without ranging the world over any longer; but if not, yet that he would suffer him to winter quietly where he was, and not to expose him, in the extremity he now was in, to the force and fury of his enraged enemy. Seleucus made an ill construction of all these motions, and therefore granted him only, that, giving up into his hands the principal of his friends, which he had about him for hostages and pledges of his good abearance, he should spend two months of his winter quarters in Caesarea, which was a country bordering upon Cappadocia, and withall, stop up all passages which led from thence into Syria. [*Ibid.*]

And now Demetrius, being thus closed up like a wild beast in a den, having Agathocles the son of Lyfimachus on the one hand, and Seleucus on the other, to watch him; turned himself to try what he could do by force, and wasted some of the provinces belonging to Seleucus, and in every encounter, had the better of him; and when Seleucus let his iron Chariots file upon him, Demetrius sundry times routed them also, and put his enemies to flight; and took the passages of the mountains, casting out the Garrisons which Seleucus had there placed for the keeping of them. And growing now confident of his own strength, resolved to throw at all, in a pitch battle with Seleucus, when upon the sudden, a grievous sickness fell upon him, which utterly overthrew the state, both of his body, and also of his affairs, and hopes in the world; for that during his sickness his souldiers all abandoned him, some falling away to his enemies, and others disbanded, and went where they pleased. [*Ibid.*]

Whiles Demetrius thus lay under the lash of Seleucus in Syria, Lyfimachus let upon Pnythus, in Macedonia; and in five years and six months space, was it all from him, [*Deuxius and Porphy.*]

Demetrius, at the end of 40 dayes, being recovered of his sickness, taking such souldiers with him as were left, removed his Camp, making as if he would march into Cilicia; and the night following, without sound of trumpet, turned short another way; and having passed the hill Amanus, ravaged and plundered all that Country as far as Cynthetica, a region in Syria. And when Seleucus came thither with his army, and encamped not far from him. Demetrius with his men came upon him by night, whiles he slept, yet he getting notice of his coming by some that fled over to him, start out of his bed, and commanded an alarm to be sounded; and whiles he was putting on his shoes, cried out to his friends, that he had to do with a fierce wild beast; and Demetrius, finding, by the noise which he heard in the enemies Camp, that his coming was discovered, retired presently, and went his way. [*Plus in Demet.*]

So soon as it was day, Seleucus followed and overtook him; and Demetrius giving one wing to be led by a captain of his, led the other himself, and routed the wing of the enemy, on his side; then Seleucus leapt off his Horse, and took off his helmet, and with a target in his hand, shewed himself bare faced to the mercenaries of Demetrius his army, and exhorted them to leave Demetrius, and fall over to him, and to be once to wife, as to understand, that it was more in favour of them, than of Demetrius, that he had restrained thus long from falling on them: whereupon they all cried out, God save

save Seleucus, and calling him their King, abandoned Demetrius, and served him, [*Ibid.*]

Demetrius, supposing this to be the last reverse of fortune, and worst that could befall him, retired to the freits of the mount Amanus, and there spent that night in a thick wood, with those few friends which he had about him: purposing from thence to go to the City Caenus, and hoping there to get shipping for some other country to flee unto. But when he saw that he had not so much as one dayes provision for them neither; it fell out so luckily with him, that an old friend of his, Sotigines, came and brought him 400 Crowns. This supply he hoped would carry him and his to the sea side; and therefore went by night, to pass the top of the mountain: yet because he saw by the fires every where made, that the enemy lay in his way, in great despair he was him to return to the place whence he set out. And there, when one of the company told him, he should do well to put himself into Seleucus his hands, he drew his sword, and would have there present fallen upon it; but being persuaded by his friends about him to forbear, he sent to Seleucus, and submitted both himself and all that he had to his will and pleasure, [*Ibid.*]

Seleucus, having heard the message, gave order presently to his servants, to fit up a Royal Pavilion in most princely manner to receive Demetrius in; and dispatched away one Apollonides, who had formerly been an intimate friend of Demetrius, to comfort him, and to tell him, that there was no cause of fear, seeing he was to come to an old friend and son in law of his: when this came to the ears of Seleucus his servants, first by one and one, and anon after, they all flocked in great multitudes to Demetrius: which act of theirs, instead of compassion, in, caused envy towards him, and made his foes to alienate Seleucus his good intentions, from him: telling him, that no sooner should Demetrius be seen in the Camp, but he should find strange altercations, and innovations in it, [*Ibid.*]

Hecrupon, Pausanias was sent with a traine of about a thousand men, Horse and Foot together; who put all others from him, and instead of bringing him to Seleucus his presence, carried him away to a certain Portland lying out into the Sea, in Syria. In that place was he kept ever after, with a strong guard upon him; but sufficient allowance made him, wanting for no moities, no walks, no gardens, nor places of hunting, or other recreations, that his heart could wish: and with his friends that had followed him, had free leave to have access unto, and converse with him: nor passed there a day, wherein some or other came not unto him, to see him from Seleucus; with friendly messages from him, and to bid him be of good comfort, and to put him in hope of his further liberty upon reasonable conditions: so soon as Antiochus (which was Seleucus his son) and his wife Stratonice were come to Court, [*Ibid.*] yet [*Diodorus, lib. 21.*] tells us, that he was all this while kept prisoner at Pella, [*Hen. Vales, in Excerpt. pag. 262.*]

Demetrius, being fallen into this condition, wrote to his son, and other Captains, and friends of his at Athens, and Corinth and other places, that they should give no credence to any letters that might happen to come to them as sent from him, or sealed with his seale: but should look to, and order all, for the behoof of his son Antigonus, as if himself were actually dead, [*Plus in Demet.*] from whence it is that Porphyrie deduceth Antigonus his reign over Greece from this time; to wit, from the tenth year before he added the kingdom of Macedonia to his other Dominions: which Porphyrie telleth us further, that this Antigonus from a place called Gomit in Thessalia, where he was bred and brought up, was surnamed *Captivity*, [*Scalig. in Grac. Eusebia, pag. 226.*] Now Antigonus, hearing the news of his fathers capture, took it very heavily, and put himself into mourning weeds, and wrote away his letters, as to sundry other Kings, so to Seleucus himself, in all humble manner and suppliant-wise, offering himself, and whatever he could call in, in pledge unto him for his father; the like letters and messages came to Seleucus from sundry Cities and Potentates, on his behalf, [*Plus in Demet.*]

Only Lyfimachus by his letters advised Seleucus to take heed how he let a man go, of so ambitious and turbulent a spirit, so ambitious of Sovereignty, and to encroaching upon the rights of all other King; and offering him 2 thousand talents gratis, if he would lend him packing out of the World: but Seleucus, who had never any good opinion of the man, upon this letter of his, grew into utter detestation of him, as of a barbarous and execrable person, and spared not to let fall foul words to his Ambassadors, for that they went about to persuade him, not only to break the word and promise which he had given, but also to commit so prodigious a murder upon a person, so many wayes and so nearly allied unto him: nevertheless he wrote away his letters forthwith to his son Antiochus, who was then in Media, for his advice, what he should do with Demetrius now he had him: for that of himself, he was purposed to let him go at liberty, and to restore him in all points to his former state and glory of a King; which he therefore thought fit to communicate to him, because he had married his daughter

Stratonice, and had children by her, [*Id. Ib. and Diad. in Excerpt. published by Hen. Vales.*  
*lib. 21.*]

3719-

Demetrius, being hitherto confined to that Chersonese or neck of land, at first, forbore not to exercise himself in hunting, and other sports: but by little and little grew idle and recheffe, and fell to potting and dicing, and spent his time for the most part that way. *[But in Demet.]*

4429. 285.

Antipater of Egypt (named Soier, having children first by Euridice, the daughter of Antipater, and then by Berenice, whom Antipater lent as a companion only with his daughter, into Egypt, drawing now near to his end, left Ptolemaeus, (named Philadelphus, one of his sons, which he had by Berenice, to succeed him in the kingdom, as *Plutarch*, *Antic. attic.*, *Justin* lib. 16, cap. 2, [telleth us, that before ever he grew into any infirmity of body, he put over his kingdom to his said son, and that he gave him as zealous for his doing to do as he pleased. But Lucianus in *Macrobius*, and *Perphyrie* in the *Greek*, *Enchiridion* fragments; [p. 235.] tell us, that when he had reigned 38 years alone, he then joyed his son with him in the kingdom, and so held it joyfully with him two years. But I conceive, that it was in the 39 year, beginning after the death of Alexander, that he took his son Philadelphus into the consociorship of the kingdom with him, and that in remembrance thereof it was, that Dionysius the Astronomer, framed a new Era or Calendar, to be reckoned from the summer of this year, 379, as *Clavius*, *Ptolemaeus* (noweth in his *Great Synaxis*, out of the said Dionysius his celestial observations, which Dionysius is the same man, and none other, which this Ptolemaeus Philadelphus lent into India. as *Plinius* lib. 6, cap. 17, reporteth.)

Hermippus saies, that Demetrius Phalerus aduised Ptolemei, the father, by all means to  
joyn with him in his kingdom, one of his sons beinge of Eutricide, and not of Ber. nice:  
and Heraclides, (reported by Diog. Laertius in Demetr. Phaler. in his Epitome: of the  
successe of Sotio), saith, that when the said Ptolemei would needs give the Diadem  
to his son Philadelphus, Demetrius said to him, *Sir, take heed what ye doe; if you giue it  
once away, you will neuer see it againe:* for he had said so much money given  
him, that he was faine to fighte all the people, both atterdanted on him as could  
be, till he had receiued an extraordinary guard of Pentarchs, saying, That it far  
surpassed the hauing of a kingdom,  
to breake the father of a King, [*In Philad. l. 6. cap. 2.*]

Proterius was famed Ceraunus, (*i.e.*) Lightning, either for his quickness and celebrity in dispatch of business, or for his herceness of nature, as Memnon faith, the son of Eurydice, feeling his younger brother made King before him, for fear of what might follow, got him privily away, and fled to Seleucus; and he putted his safe, as of the love of a friend, and entertained him with large and honourable allowance, not without some figuration, that when ever his father came to die, he would get him in his throne in Egypt. (*Memnon in Excerpt, cap. 9. & 13. Apianus Syriac. pag. 128.*)

In the 124 Olympiade, as we find in Cytil of Alexandria, (*lib. 1. cont. Jul. a.*) [the image of Serapis was brought from Sinoepe, upon the Euxine Sea to Alexandria, in the reign of Ptolemee Philadelphus,] as some think, or rather under Ptol. me the first, his fathers, [for in the beginning of this Olympiade it was that they reigned jointly,] as was said before, [for that Ambassadors were sent from him concerning this very thing to Scythrophenus, who was at that time King of Sinoepe in Pontus, Cornelius Tacitus sheweth at large. In the fourth book of his History, toward the end thereof,

3720.

In the same Olympiad, as we find in *Enchir. Chron.*, Sostratus of Cnidus built the Pharos of watch-tower, in Alexandria, of which *Plinius*, [lib. 36. cap. 13.] speaks in this wise, *Magnificam turris a rege facta, &c.* (i.e., *King*). Much renowned, laith he, is the Tower built by a King in the Ifle of Pharos, which maketh the port of Alexandria, which *Pharum* cap 800 talents the building : wherein (to omit nothing great was the mind of *Prolemaeus* the King, in that he suffered *Sostratus*, the Architect of that great work to set his name upon it. The eflect of which Tower was, to bear a light in it, for the help of those who travelled by sea in the night season : and by day, to show them the way into the port, and how to avoid the Bevels that lay before it. [*Straboli* b. 17. pag. 791.] calls this *Sostratus*, *ἄναξ τῶν Κνίων*, &c. (i.e., *the friend of Kings*; meaning of the two *Ptolemies*, father and son, who, as I shewed before, at this time held that kingdom in comforth together : and withall, relates the inscription which *Sostratus* there made of himself; as thus, *Ἰδὲναι Κνίῳ καὶ Λαϊνίῳ βασιλεῦσι Σωστράτης ἀπὸ τῶν κνίων*. *Sostratus a Cnidian born, the friend of Dracophanes, to he gods the deliverers, for the benefit of the sea-men, and Lucian in the end of his book, of the 8th writing of a History, hath the same saying, that he faith : Sostrates inferred it somewhere cunningly, and of himself, and not, as *Plinius*, by the difference and good liking of the two Kings. For when he built the Tower, he graved this inscription somewhere in the inside of it, and then plastered it over, and upon that plaister, let the name of the *Ptolemies*, whoever it were, that then reigned, conceiving that it would come to passe in some short time (as indeed it did) that the upper inscription, together with the plaister, would fall off, and then his own name, that was graven under in good stone, would appear.*

4439. 284.

But to the end that there might be a safe arrival made for shipping to this Pharos which lay so tedious distant from the main land, there was made a huge caule, which joyned the Island to the Continent, and made it now to be no longer a distinct Island but a Cheroneuse or Peninsula, and a part of the Continent, joyning to Rhacotis a suburb of the City of Alexandria : of which [ *Ju. Caesar, in lib. 3. Comment. De Bello civil.* ] toward the end thereof, speaketh in this wise : *Pharos, faith he, is a tower in that Island of a wondrous height, and sumptuously built, which is so called from the Island it self whereon it stands : This Island lying over against Alexandria, makes an arme of the sea between a sweet haven for the Cities use ; but a superiour Region ; for so it should be, as Brodus, Salustiger, and Sallianus have well observed, not, a superiour Regionibus, as the vulgar printed Copies have it* (i. e.) *by their Kings in elder ages, had a narrow caulway of 900 paces long been made through the sea, which by the help of a bridge joyneth it to the town, so we may in no fort give credit to that fable of [ *Annian. Idem lib. 2. of Joban. Malact. lib. 5. cap. 2.* ]* of the Author of the *Fabstical* of *George Cedrenus, and Jo. Tzetzes*, who dreamed, that both the tower it self, and caulway, were the work of Cleopatra, the last Queen of Egypt.

Spartacus, the King of Bosphorus Cimmetius died, when he had reigned 22 years as Diodorus telleth us in the year 1. of the 119. Olympiade: after whom, as it seemeth, succeeded his son Parysates, of whom I spake in the year of the World, 3695.

Demetrius Poliorcetes, who had now lain three whole years confined in a Promontory or Foreland of Syria, partly with laziness, partly with posting and gormandizing, fell into a sickness, and died, [*Plut. in Demetr.*] 17 years after the decate of his father Antigonus: as [*Descriptio, Porphyre and Eusebii*] say: Seleucus was ill spoken of abroad in the world about his death: and indeed, he repented him often, and blamed himself for being too jealous and suspicious of him. But Antigonus, Demetrius's father, when he heard that the Reliques of his father were coming towards him, put to sea, with all the shipping that he could make, and met them about the Illes, and there, receiving the ashes of his father's body, laid them up in a golden Urne, and covering them over with a veil of Scarlet, and a Diadem or golden Crown set thereon, and using all Rites Pomps, and Ceremonies usual and belonging to so great a Funeral, carried them along with him first to Cotiaeth, and afterward to Demetrias, a City so called after his father's name, and by him peopled with men, drawn out from the lesser towns and villages of Iolcos in Thellacie.

Selencus, having now gotten all that which Demetrius possessed in Syria, and Asia, properly to called, made of both those kingdoms one entire Empire, [*Euseb. Chron.* at which time the Jews paid him 300 talents yearly for their tribute: yet they had no foreign Ruler set over them, but were governed by their High Priests, and according to the fashion of their country. *Sever. Solup. Sac. Hist. lib. 2.*]

3721

In this year, Proclus, the son of *Lagus*, (surnamed *Soter*, died; after his joyning his son with him in the conthorship of the kingdom, or the Epoch of the Dionysian account, 1 year, and almost 3 months after the death of Alexander the Great, 39 years, and 4 months, or thereabouts (for which others reckon 40 full years) but [*Clau. Procl.* in *Reg. Car.*] 39 years only) when he had lived full 84 years, as [*Lucian* bath is in *Macrobis*.] The countries and kingdoms which he held in his possession, are all contained [*Idyll. 27.*] of Theocritus the Poet; as namely, *Egypt, Phœnicia, Arabia, Syria, Lybia, Ethiopia, Pamphylia, Cilicia, Lycia, Caria, and the Isles of the Cyclades*. The truth is, that he is said to have joined in arms with Seleucus, against Demetrius, upon the death of his father, and to have been the conqueror of him; but Ptolemy, in his expresse conditions, that the dominion of all Asia should be to Seleucus, and that Ptolemy and Cœlorylia he would have to himselfe. But [*Strabo* in his 17. *lib.*] says, that Ptolemy entered into an allocation of arms against Seleucus, not to gain any thing thereby to himself; but only to free Seleucus in the claim which he laid to Cœlorylia; and that, that, upon Seleucus, [*Antiquit. Antigonus*, Callander, and Lytimachus, was it which called Cœlorylia upon Seleucus, [*Polyb. lib. 5. pag. 410.*] Now although there be no doubt, but that Phis that he after the death of Antigonus, who had wrested them out of his hands, subdued Syria again to himself; as [*Pausan. in Aric.*] relates; yet we have already shewed, that Tyre and Sidon, were in the possession of Demetrius Poliorcetes; and after his death, if not before, both those two places and all the rest of Syria, came into Seleucus his possession.

Josephus, (*Jib.* 11. *esp.* 2.) gives Ptolemæus Philadelphus 39 years of his reign, reckoning as it seemeth from the time, that he first reigned joyndly with his father: but after his fathers death, Clemens Alexandrinus gives him but 37 years, [*Claud. Ptolemaeus*, in *Reg. Cœm.* 38.] and so do Porphyrius, Eusebius and others. Whereas *Plutarch* saith to my acquaintance, he reigned after his fathers decease, 37 years and almost 8 months, but in all, 39 years, wanting one month. But how long longer he reigned, certain it is not, that he put to death his younger brother Argæus, as guilty of conspiring his death, (so

did he another brother of his, born of Euridice, as detected for soliciting the life of Cyprus to a revolt from him; [*Pausan. in Attic. pag. 63*] Whereby it seems, that he little deserved that specious name of *Philadelphus*, (i.e.) a lover of his brethren. Theocritus in his 17 Idyllion saith, that he had in his dominions 33339 Cities, and is said to have been of to great power, that he exceeded therein, his father Ptolemy the first: which Jerom confirmeth out of Histories, upon [*Daniel, cap. 11.*] and so doth Appianus Alexandrinus, out of the Records of the Kings of Egypt, in his preface to his History of the Romans, unto whom for this purpose we may add, what Athenæus, [*lib. 5, Deipnosoph. cap. 5.*] relateth of his feets, and the unmeasurable bignesse of his hips.

In the year 47 of the first Periode of Calippus, in the eighth day of the month Anthelion, 465 years of Nabonassar's account, the 29 day of the month Athyr, three howers before midnight, in the end of the 29 day of our January, after the Julian Calendar, Timochares observed at Alexandria. That the fourth part of the Moon covered the following part of the Virgilia's, to a third part or near half. [*Ptolem. lib. 7, cap. 33*]

Lymachus, now King both of Thrace and Macedon, being drawn thereto by the persuasion of his wife Arinoe, (by whom he had also children born) murdered his son Agathocles; his eldest son, and whom he had ever designed to be his successor in his kingdom, and by whose conduct he had achieved so many glorious victories, but whether by poyson, or by the hand of Ptolemæus Ceraurus, brother to his said wife Arinoe, I cannot say; [*Strabo lib. 13, p. 623, Justin lib. 17, cap. 1. Pausan. in Attic. pag. 9, Memnon Excerpt. cap. 9.*]

But having thus begun with his own son, he fell afterward to act the like upon his Nobles that were about him, for no other cause than for that they lamented the death of his son. Whereupon they which escaped his hands, and the Captains of his armies in all parts, fled away to Seleucus, [*Justin lib. 17.*] and when upon these murders of his Nobles, all the people fell to have him in abomination, now not single persons only, but whole Cities fell off from him, and revolted to Seleucus. [*Memnon lib. 17.*]

Lysandra, the daughter of Ptolemæus Soter, and sister to Arinoe, with her children begotten on her by Agathocles, and her brothers with her, fled away all to Seleucus; and with them Alexander also, another son of Lymachus, but by the venter of Odyria's, another wife of his, fled also for company to him; all which coming to Babylon, joyned in petition to him, to make war upon Lymachus, [*Pausan. lib. 17, with Appian in Syriac. pag. 120.*]

At the same time also, one Philæteus a Paphlagonian born, and an Eunuch made, but one who had had good education in his youth, and whom Lymachus had made keeper of all his treasure laid up in Pergamus, repining at the murder acted upon Agathocles, and therefore laid at by Arinoe, who daily accused him to Lymachus, seized himself of the city Pergamus, which stands upon the river Caicus, and then sent to Seleucus, offering himself, and all the treasure which he there had under his charge, belonging to Lymachus, to his disposing, and to holding in still with the strongest, and him that was next at hand, and bearing them in hand, with fair promises, and good offices, as occasion was offered, kept the Cælle there, and principality of the place, 20 years long. [*Pausan. in Attic. pag. 7, and 9, Strabo lib. 13, pag. 623, And Appian in Syriac. pag. 129.*] calls him, *ἡγεμόν τῆς Περσέως*, (i.e.) the Prince or Potentate of Pergamus, but certain old choicines in *Huber, Gelsæ Tetræus*, have him, *Regem*, (i.e.) King: For indeed this was the man that was the founder of that new principality in Pergamus; being 60 years of age, as Lucian, in *Macrobius* affirmeth of him.

In the year 48 of the first Periode of Calippus, on the 25 day of the month Pyanepfion, 466 year of Nabonassar, the seventh day of the month Thoth, three howers and one half before midnight, the ninth day of our November, Timochares at Alexandria observed the Conjunction of the moon with *Spica Pomeris*, in the northern part thereof. [*Ptolem. lib. 7, cap. 3.*]

Antiochus, surnamed Soter, son of Seleucus Nicator, falling in love with Stratonice, his Stepdaughter, and one by whom his father had a son born, being conscious to himself, of the tedious of his own desire, neither attempted any thing upon her, nor disclosed ought of that which troubled him, but lay gnawing his feets, and in that melancholy, would fain have died. But Lepidus, a Mathematician, or as others say, one Erasistratus, a Physician, Aristotles grandchild by a daughter of his, and a disciple of Chryppus, as *Plinius* hath it, [*lib. 29, cap. 1.*] to wit, of Chryppus a Cnidian born, and by profession, a Physician likewise as Laertius in the life of Chryppus saith, though some others say he was a scolar under Theophrastus, as the same Laertius, in the life of Theophrastus toward the end thereof noteth, against whose followers, going by the name

name or sect of Erasistratus, Galen afterward wrote a book of *Phlebotomie*, or opening of a vein, yet extant; this Erasistratus therefore, sitting upon a time by Antiochus, observed, that at the coming in of Stratonice his colour ever rose, and his pulse beat high, and when the went away, he grew pale and was again, and tereht his breath short, and panted, found thereby what ailod him; and opened the matter to Seleucus: who thereupon was content to part with her, though most dearly beloved, to his son; and calling his army together, before them all, married her to his son, and whereas he had at that time 79 Provinces under him, he gave up the greater part of them, *ἡνίκα τὸ 4*, (i.e.) the upper provinces, which were all to the eastward of Euphrates, to his son, reserving to himself onely such countries as lay from the Euphrates westward, to the Mediterranean sea, [*Appian in Syriac. with Valer. Max. lib. 5, cap. 7. Plut. in Demet. Lucian. De Syria Dea, Galen. νεῖ τε σπυρίων, (i.e.) of foreknowing, and Julia in Mætopogone.*]

Lymachus, passing over into Asia, made war upon Seleucus. And this was the last battle fought between the Survivors of Alexander the Great: of which there were now already 34 extinct and dead, these two onely survived: This battle was fought in Porygia, lying upon the Hellespont, *ἡνὶ κῆρ νικῶν*: as we read, [*in Porphyry, in Græc. Euseb. Scaliger, pag. 228.*] wherein Lymachus fighting very valiantly in his own person, and having lost many of his men, was struck thorough with a great Spear, by one of Heracles, whose name was Malæon: and so having seen the death of fifteen of his children, before him, remained as it were the last stone of his house, to be pulled down, [*Pausan. in Attic. pag. 9, Memnon, Excerpt. cap. 9. Appian, in Syriac. pag. 128, 131, Justin, lib. 17, cap. 1, & 2, Oros. lib. 3, cap. 16.*] Appian saith, that he had then lived 70 years, Justin, and Orosius, 74, but Hieronymus Cardianus, the Historian, who then lived in great esteem, saith that he was at that time 80 years of age, as [*Lucian, in Macrobis*], reporteth out of him.

When Lymachus was fallen, a dog of his kept by the body, and beat off all birds and beasts from it: till a length one Thorax, of the country of Phalaris, having long sought for it, found it out, when it was almost putrified, and knew it principally by his dog that lay by it; and Alexander his son by Odyrias, with much ado, and after many entreaties, gat it of Lysandra, and carried it into the Cheroneise of Thrace, and there buried it: his bones were afterward translated to the Temple in Lysimachia, by the Citizens of the place, and there laid up in an Urne: which Temple, went afterward by the name of Lysimachium, [*Pausan. and Appian.*]

When he was dead, his kingdom accrued to Seleucus, as an addition to his former Monarchie, [*Memnon*], with which, so great a victory he much pleased himself: and therewith, for that he now lay himself the last alive of all that company, which went by the name of Alexander's fellows, or companions in arms; and a Conqueror of Conquerors, which he said, was a gift not of man, but of god himself, [*Justin*].

The men of Heraclea in Pontus, hearing that Lymachus was dead, and that he was slain by a country man of theirs, in the 34 year after that Clearchus had first usurped the Sovereignty over them, fell into a desire of recovering their native liberty, which after their town-born tyrants were extinct, Lymachus had again taken from them; and in the recovery thereof, they shewed themselves right valiant men for Lymachus, though upon the death of the two Brothers, Clearchus the second, and Oxathres, he restored their liberty to the Citizens for a while; yet afterward, thorough the importunity of his wife Arinoe, he made war afresh upon them, which [*Justin, lib. 17, cap. 3.*] mentions; and having taken their City, he made one Heraclius Cimeus, a man wholly at Arinoe's devotion, Governour over them. After Lysimachus his death therefore, the men of Heraclea dealt with this Heraclius offering him not onely all security for his own person, but also a large summe of money to bear his charges on the way; provided onely, that he would be gone, and leave them in their prison and native liberty. And he thereupon, grew into a rage, and commanded some of them away presently to be put to death: which the Citizens perceiving, and having formerly underhand agreed with the chief officers of the Garrison under him, to make them free of their City, and to pay them all their arrears which had been detained from them, fairly took Heraclius himself, and put him in prison: where they kept him for a while; but seeing themselves anon after free from all dangers, they demolished the Citadel, which Lysimachus had built upon them; and sending an Embassy to Seleucus, to satisfy him concerning what they had done, made one Procorus, Superintendent or Curator of their State, [*Memnon, Excerpt. cap. 8, & 10.*]

Zizæus, a petty King of Bithynia, growing angry with the men of Heraclea, first for Lysimachus and now for Seleucus his sake (for he was enemy to them both) made inroads upon their land, and spared not for any mischief that he could do them; where in nevertheless his men escaped not free: but received oftentimes, as much damage them.

themselves as they did hurt to them, [*Ibid.* cap. 11.]

Mean while Seleucus sent one Aphroditus to the Cities of Phrygia, and places adjoining, to look to his profits and affairs there: who having dispatched the business he was sent about, at his return, gave large commendations of other Cities, but laid made things to the Heraclians charge; especially that they stood ill-affected to Seleucus himself: whereupon the King growing into choler, scorned the Embassy sent by them unto him; and used many rough and minatory speeches to them; but there was one of them called Camatcon, who, nothing daunted therewith, spake to Seleucus in this wise, *Sir, Hercules, Carron*, (now Carron in the Dorian Dialect or language, signifies, him that is the strongest) which word, when Seleucus understood not, perceiving in his former choler against them, turned away from them. Whereupon the Messengers that were sent, conceived that it was no boote for them, either to stay there, or to return home again; which tidings coming to Heraclea, they not only fortified their City, the best they could of themselves, but also fell to procuring of foreign aides, and sent their Ambassadors to Mithridates King of Pontus, and to the States of Byzantium and Chalcedon, to pray in aide of them, [*Ibid.* cap. 12.]

But those who were banished and lived in exile from the state of Heraclea, met together, and came to an agreement among themselves, which was this. There was one Nymphidius, who persuaded them to labour for a restitution to their country; and told them it would be no hard matter to effect it, if they would desire restitution of what their ancestors had lost in a fair, and not in a turbulent way: whereunto they were all easily persuaded; and when thereupon all things fell out happily, and succeeded according to their desires, it was hard to say, whether they that thus returned to their Country, or their Country which thus received them home again, were the gladder of it, for both they who returned, used the Citizens, who had expelled them, very lovingly; and the Citizens suffered none of them to want for any necessary and convenient means to live withal; and by this means they grew all into a body again, and returned into their pristine state of nobility and government; as they were before, [*Ibid.*]

Seleucus, purposing to end his dayes in his old and native Country of Macedonia, passed over the Hellespont, and going from thence to Lyfimachia, espied by chance, a certain altar standing in a conspicuous place, and asked what the name of that altar was; it was told him, that it was called Argos. Now it is said, that he had been forewarned by an oracle, to beware of Argos. But he further asked, why it was called Argos, whether from the *Argonauta*, which passed that way in elder time, when they went with Jason to Colchos, or from the Argivi, who went to the siege of Troy, or for that the great Argos, wherein Jason went, was there cast away in their return, or for that it was the Country of the Atreids, Agamemnon, and Menelaus; and as he was thus questioning about the name of that altar, Ptolemæus Ceraunus, the son of Ptolemei the first, by his wife Eudicte, and brother to Antiochus the Rhetor of Lyfimachus, standing behind him, ran him thorough with his sword, and slew him; having been his great benefactor, and who had ever borne him up, and maintained him, and who would never let him be from him. And so Seleucus within seven months after the death of Lyfimachus, lost both the kingdom of Macedon, which he had taken from him; and his life withal.

Arrianus tells us, that Seleucus was the greatest man that was, after Alexander the Great, and the most nobly spirited of all the rest, and the extent of whose dominions, exceeded all others, [*lib. de Reb. Alexand.*] He died in the 43 year after the decease of Alexander, the 32 year of the Grecian, or Seleucian Calendar, having spent in his life, as Appian says, 73 years, but as Justin intimates, 78. His body was buried by Philetarus the Pontic of Pergamus, which he redeemed out of Ceraunus his hand, with a great sum of money; and having buried it in all solemn wife, sent his ashes to his son Antiochus, who receiving it, burned it in Seleucia, which stands upon the sea coast; adding a consecrated Chapel to his tomb, which, from his surname, was called, *Nicatorium*, [*Appian, in Syriac, pag. 129.*] Justin tells us, that both he, and his sons, and grand-children after him, were all born with the signe of an anchor in one of their thighs; as a naturall badge and token of that race, [*Ibid. 15. cap. 4.*] And Antonius in his book *de Claris Urbibus*, (i. e.) of famous Cities, speaking of Antiochia, saith, [*l. 2.*]

—*Ma Seleucum, &c.*  
She for her founder did Seleucus praise;  
Who wore a native anchor in his thigh;  
A true impress of his nativity,  
And cognisance on all his progenie.

But Polybius, [*lib. 2 pag. 128.*] notes, that Ptolemei the first, and Lyfimachus, and Seleucus, and Ptolemæus Ceraunus, all died about the 124 Olymp. and that Ptolemei the

the first, died in the first year of it, and Lyfimachus and Seleucus in the last: But Ceraunus did not till the later end of the first year of the Olympiade following; and whom therefore Polybius, mentioning again the concurrence of their deaths in the [*same book, pag. 155.*] seemeth of no purpose to have omitted.

Ceraunus, having thus murdered Seleucus, by the help of a swift horse, gat him to Lyfimachia; where putting a Crown upon his head, and taking a fair guard about him, he went unto the army, where of pure necessity the army received him, and cryed, God save the King: who had but a little before, sworn fealty to Seleucus, [*Memnon, Excerpt. cap. 13.*]

Antigonus, surnamed Gonatas, the son of Demetrius Poliorcetes, hearing how Seleucus was murdered, made a journey into Macedonia, purposing to prevent Ceraunus in thence, both by his land and sea Forces. But Ceraunus, having all Lyfimachus his Fleet in a readinesse, drew out, and met him in right good array at sea: in which among other forts, there were from Heraclea in Pontus sent him sundry vessels, some of fix, some of five tire oares, and such as were called *Aprabæ*; and above all one of eight tire oares, called the *Leontifera*, which for her great bulke, and exquisite buildings, was much admired by all that beheld her; for in her were an hundred oares, so that on each side there were 800 rowers, which made 1600 in all: and upon the upper deck or hatches, there were 1200 fighting men; under two special Commanders: inasmuch, as when they came to grapple, Ceraunus had by far the better of it; and Antigonus was fain to flee, with all his Navy. In this fight the ships from Heraclea, did belt; and among them the *Leontifera* best of all. Antigonus therefore being thus routed, fled into Bœotia, and Ptolemæus Ceraunus went into Macedonia, where he remained quiet by the space of two years, [*Ibid. cap. 14. 15.*] to wit, one full year and five moneths, as Dæxippus and Porphyry, do more precisely relate this matter.

Ceraunus, growing now gracious in the eyes of the multitude, both in regard of his father Ptolemei the first of Egypt, and also for the revenge which he took of Lyfimachus his death, endeavoured first, to take in, and make faire with Lyfimachus his sons; and desired to marry Arfinoe their mother, and his own sister, bearing them in hand, that he would adopt them for his children; that so succeeding in their fathers room, they might, either in reverence of their own mother, or in regard that they were now to call him father, forbear attempting any thing against him. He also by his letters sought the love and friendship of his brother Ptolemæus Philadelphus King of Egypt, professing that he utterly forgot his losse of his fathers kingdom, and that he would never seek to get that from his brother, which he had already more fairly attained to, by getting it from an enemy. [*Justin, lib. 17. cap. 2.*] He made also a peace with Antiochus the son of Seleucus, whom he had murdered, [*Id. lib. 24. cap. 1.*]

Neither did he omit to sollicite Pyrrhus the King of Epirus to the same effect: supposing it would infinitely sway the scales, to which side soever he leaned. For as much as he so then lay at catch, to get any mans estate that lay in his way; and offered himself to any man that would make use of him. In which humor, being to aid the Tarentines in Italy against the Romans, he sent to borrow ships of Antigonus Gonatas, to transport his army into Italy, to Antiochus the son of Seleucus deceased, to borrow money, because he seemed to be better stored of money, than of men; and to Ptolemæus Ceraunus, to furnish him with some companies of soldiers out of Macedonia: and Ceraunus presently sent him 5 thousand Foot, and 4 thousand Horse, and fifty Elephants; yet to serve him two years, and no longer. In request of which favour, he took his daughter to wife, and left him Guardian and Protector of his kingdom of Epirus, during his absence; for fear, least while he was away, with the flower of his youth in Italy, some or other, might take advantage, and make a spoile thereof in his absence, [*Id. lib. 27. cap. 2.*]

Wherefore, leaving his son Ptolemei, whom he had by Antigone the daughter of Berenice, being but 15 years old, Governour of his kingdom, yet as it were under the tuition of the said Ptolemei Ceraunus King of Macedon, he took his journey, and with his army landed in the Port of Tarentum, now Otranto in Italy; taking with him his two younger sons, Alexander and Helenus, being very little ones, for his solace in to remote a war, [*Id. lib. 28. cap. 1.*] and never staying for the Spring, put over thither in the midst of Winter, as Zonaras reports, out of Dionysius Halicarnassæus in the 124 Olympiade, as [*Polybius saith, lib. 2. pag. 129.*] to wit, in the fourth and last year of that Olympiade.

Antiochus Soter, after his father Seleucus his death, held the kingdom of Syria 19 years. [*Porphyry, Eusebius, and Serr. Sulpicius.*] who when, with much ado, and with many a battle fought, he had hardly recovered all his fathers Dominions: in the end, he sent an army under the command of Paracles, to pals the mountain Taurus; and he chose him a Lieutenant, one Hermones, borne at Apidens. Now Paracles his purpose was, to set upon Heraclea, in the country of Pontus: but receiving satisfaction by an

Embassie which they sent unto him, he forbore proceeding any further against them, and making a firme league with them, turned his course, and passing thorough the country of the Argives came into Bithynia. but the Bithynians by an ambuscament which he laid for him cut off him, and his whole army and utterly destroyed them; whereunto yet Parotides himself played all the parts of a most valiant man, and did with his own hand many exploits upon the enemy. [*Memoirs, Excerpt. cap. 16.*] and Zipates the King of Bithyn a, having thus destroyed Antiochus his enemy, built a City at the foot of the hill Liparus, and called it after his own name, [*Id. ibid. cap. 21.*]

In the end of the fiftieth year of the first Periode of Calippus, being the 44 from the death of Alexander the Great, Aristarchus of Samos, took an observation of the Summer Solstice, and after that Meton did the like for 158 or 9 decades of years: as Cl. Ptolemaeus in his book *De anni Magnitudine*, reporteth out of Hipparchus, [lib. 3. *Syntax. cap. 2.*]

Artinoes, the Relict of Lyfymachus, being married to her own brother, Prolemaus Ceraunus, received him into her City of Callandrea : and he presently, seizing upon the safety of the coolness of the two sons, which had by Lyfymachus, the one called Lyfimus, the other, Prolemaus, who were both of them about sixteen years of age, the other, Philippus, being but three years old, and slew them both in their mothers arms; and the her self rending her clothes and tearing her hair, was haled out of the gates of the City with two servants onely, and sent into banishment to the Isle of Samothracia, [*Lufinus, lib. 24. cap. 2. & 3. Nömmen, Excerpt. cap. 15. ]*

3725. In the beginning of the second year after Pyrrhus his arrival in Italy, the Gauls invaded Greece, [*Phil. lib. 1, pag. 6.*] for they, dividing their whole army into three parts, and allotting to every part, their work to do; one fell in upon the Thracians and Tribally, under the conduct of Cerechrius; the second upon Pannonia, under Brennus and Acichorius; the third upon Macedonia and Illyrium, under Belgus, [*for so Iustin.* 24, cap. 5, and lib. 25, cap. 2, calls him] not Belgus, as Paulanias names him, [*Paulanias, in Phocies.*]

Protemerus Ceraurus, with a small company, and they not all of the best marshalled  
neither, (as it was were as easily waged, as murders are committed) driven on with the  
furies of his wicked minde, went outgainst Belgii; and when the King of the Dar-  
danes offered to aid him against these new-come Galls, with 30 thousand men, he  
would none of them: and when the Galls sent Messengers to him, offering him peace  
for money, he sent them back word, that he would not give them peace, unless they  
delivered their armes, and the principal of their army, for hostages of their good a-  
bearing unto him. So to it they went, and the Macedons not able to endure the im-  
pression of the Galls, fled before them: Polemius himself being forely wounded, and  
the Elephant on which he rode, being also wounded, and thereupon grown unruly,  
was cast off his back, and taken by the Galls, and by them torne in pieces; his head  
cut off, and being taken upon the point of a Spear, was carried about for a terror to the  
enemy. Few of the Macedons escaped; the rest were either slain or taken prisoners.

[*Jufin, lib. 24, cap. 4. s. lib. 23, cap. 2. with Memnon's Excerpt, cap. 15. Diod. Sic. lib.*  
*22. Sec. 3. Panfanius in Phoc. page 335.*]

32. Sec. 32. *Antipater* in *12. 16*, p. 335. M  
 After Ptolemy, in the kingdom of Macedon, succeeded his brother Meleager, and him the Macedons, after two months space, ejected, as a man unworthy of the place and put in Antipater, the son of Philip, who was brother to Cassander, of whom *Juss.* in lib. 12. cap. 14. k. maketh mention: and whom they nicknamed the Ethiopian because he continued in the place but 45 days, for therabouts it is, that the Ethiopian winds upon that coast to blow every year, and no more, *Porphy. in Grac. Enchirid.* pag. 228.

Brennus; (who, some say, was by birth a Praetorian, as we read in [*Strabo, lib. 4, pag. 187.*] hearing of this great victory gotten by Belgus, fretting in himself, to see that he had never slip out of his hands to seize an opportunity, of getting so great a Proie, as the whole riches of the East: gathered together 150 thousand Foot, and 15 thousand Horse of his Galls, and marched in all haste into Macedonia, [*Jeslin, lib. 4, cap. 6.*] but coming into the country of the Dardans, a people in Illyrum, was forced to stay there, by reason of a mutiny which rose in his army: for to the number of 50 thousand of his men, (which number Suidas allo, in the word Galatz hath) with Leonorius and Lurarius their Captains, fell from him, and went away into Thracia: and what with fighting, what with selling peace to those that would buy it of them, came at length to Byzantium: and having for a while wasted the country of Propontis, and making it tributary to them, possessed themselves at last, of all the Cities in those parts. [*Liv. lib. 28.*]

3726. Sothenes, a chief man in Macedonia, gathering together the youth and lusty gallants of the country, made head against those Galls that there were, and quelled them in many encounters, and defended the country from their further plundings. For which

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which great service, when many of the Nobles there strove for the kingdom, he being a man of obscure place and parentage, and of no Royal blood, was yet preferred before them all: and when they would have made him King, he refused it, and made them take their oath to him, as to their Captain or Commander onely, *Justin. lib. 24. cap. 5.* and in that capacity, he governed that country two years, *Porphyrie and Euclib.*

When Brennus came into Macedonia, and there fell to spoiling and ravaging of the Country, Softness met him with his army; but so few as they were against so many, and heartless against men grown haughty upon so many victories, the Macedons were quickly overthrow'n, and fled to their Cities; where whilest they kept themselves, not daring to peep out, Brennus with his army, overran and plundred all the Country. [*Justin, lib. 24. cap. 6.*]

Leonorius and Lotarius, getting by a trick, into Lyſimachia, and poſſeſſing themſelves entirely of the Cheroneſe there, came down from thence into Hellespont, and there finding how little a cur it was over into Asia, had a great mind to paſſe over into it; and ſent their Agents to Antipater the Governour of Hellespont, to treat with him about their paſſage, [*Liv. lib. 38.*]

Zipetes, having now reigned in Bithynia, full 48, and lived 76 years; died, leaving four sons: the eldest of which, was called Nicomedes, who succeeded his father in the kingdom, and proved to his brothers, not a brother, but a butcher, [Mammos, Excerpt. cap. 21.] but the younger who was called Zipetes, and whom [Liv. lib. 38.] calleth Zibaas, held the sea coast of Bithynia, which went by the name of Thracia Thyniaca; [Asia. lib. 18. cap. 18.]

Now, when after Zepherus his death, Antiochus Soter prepared to make war upon Bithynia, Nicomedes held and prayed in aid of the City of Heraclea: promising to doth like for them, if they ever happened to stand in need of him: whereupon they sent him aid at that present; and by this occasion they afterwards thought to have experience of monies, recovered Cierus and Tiur, and the land of Thinis: But when they went about to recover the City and Territory of Amelitis, (which had also been taken from them) and spared neither for war nor money to recover it: Eumenes who held it, as Governor only, chose for very profit to give it up to Ariobarzanes the son of Mithridates, then King of Pontus, gratis, rather than to render it to the State of Heraclea, upon any terms, [*Ibid.* cap. x7.]

οὐκ ἔρασαν, ὡπλίσθησαν δὲ καὶ οἱ Ἰλλυριοὶ, ὡς Ἀππιανὸς ἐν Ἰλλυρίᾳ τειλεῖται ὅτι, whom they call Auarians, and Celts, whom they call Cimbrians, left Macedonia, and went into Greece, with an army of 152,000 Foot, and 20,000 Horse, of which Horle had two footmen attending on him, they on horseback likewise, to help their Masters, if occasion were, and to supply his place, if he happened to be slain: but, when they went to plunder the Temple at Delphos, they were terribly beaten off with Thunder and Lightning, with Earthquakes, and, with the linking of the ground under them in the Mount Olympus, and with bitter Frost and Snow, being then the Winter Season, and miserably distressed in all kinds: and they which were slain by the sword of the Phœnices themselves, were little left than six thousand men. There fell upon them likewise, a panic fear; and by a Frost falling in a night, they lost upward of ten thousand more, and as many more perished of very hunger in the place. Brennus their Leader, vexed with the wounds which he had received in his body, and for very shame of such his overthrow, having first swill'd himself with drink, fell upon his own sword and died: and Acichorius, seeing how the heads of this war were punished, gar his hartmily, with a company of 10 thousand poor maimed souldiers out of Greece; but the continual stormes of rain and snow, with bitter frosts and famine, and which was worst of all, perpetual waking, utterly consumed the reliques of this unlucky army; and all nations thorough which they passed in their return, fell upon them as they went, here and there scattered, and made a prey of them, [Pausan. in Phoc. & Attic, Justin, lib. 2. cap. 6, 7. 8. Eclrog. Diodor. lib. 22. Sec. 13. Appian. Illyr. pag. 758.] which calamity Polybius, [lib. 2. pag. 108.] notes to have befallen them, year 2, of the 125 Olympiade, and when Anaxicrates was Lord Chancellor of Athens. [Pausan. in Phoc. pag. 340.]

As for those of Ilyria, who called Auraria, they escaped this misfortune, when they came home into their own country, they found themselves there pestered with such a multitude of frogs, sent upon them, that they corrupted the very Rivers with their putrefaction; and then a vapour rising out of the earth after them, bred a pestilence thoroughout all the Countrey, till they were faine to flee from their native soile; but carrying the plague along with them, no Countrey would receive them, and so were they faine to go on 343 daies journey, till they came into the countrey of the Bisturnians, and there they build them cities to dwell in, moreover it is said that the land of the Celts, was plagued with Earthquakes, and in them whole Cities swallowed.



vowed up; and that these plagues still followed them, till at last they also were forced to leave their habitation, and went wandering till they came to the Country of the Illyrians, who were partakers with them in their action at Delphos: and them, as being already consumed with the plagues, they easily overcame, but taking the infection there by mixing with their goods, they were fain again to be gone from thence, and wandered still, till they came to Pyrene, [Appian. *in sup.*] of all which horrid, strange, and miraculous plagues and punishments falling upon these Galls and others formerly mentioned, or hereafter to be mentioned, for their sacrilegious acts committed against their Idols, we may truly say, and must confess, that to be most true, which the wife man faith of them, who swear falsely by them, *That it was not the power of them by whom they swore, not of them, whom these thus robbed, but the just vengeance of sinners, from the true God, which punisheth always the offences of the ungodly.* [Wild. *cap. 14. v. ult.*]

As for the Cordulae, who were a part of these Galls, which attempted the plundering of Delphos, it is said, that one Bathanasius their Captain, seated them near the bank of the river Ilster, from whom it is, that the way by which they returned, was afterwards called Bathanasius his way, as Athenius tells us, [*lib. 6. cap. 4.*] which are the same Galls, which Strabo calls, the *Scordisci*, seated upon the Ilster, and they put these Avarians, or Avartates, from their possession, which they had there gotten, [*lib. 7. pag. 293. 296. 313. 317. 318.*]

And now for those Galls, who as I said before, went out of Thrace, down to the strait of Hellespont, upon a discord raised among them, Leonoria, with the greater part of his men, returned to Byzantium, from whence he came. But Lutatius took from the Macedons, who were sent by Antipater, to him, as spies upon him, under the colour of Ambassadors, five ships, which he used to transport his men by some and some, day and night, till he had landed them all in Asia, [*Liv. lib. 38.*]

And now to return to where we left, the war growing between Zepetes, the Bithynian, and the state of Heraclea, Zepetes got the victory of them, but succours coming them from other parts, Zepetes was fain to fly: whereupon the Heracleians, getting the bodies of their slain, burnt them, and carried their bones into the City, and laid them up in their charnel howles, as the bones of men, who among others had excellently well deserved of their Country, [*Memorus Excerpti. cap. 18.*]

About the same time, Antiochus Soter, and Antigonus Gonatas, making each of them great provisions for war, one against the other, Nicomedes, King of Bithynia, sided with Antigonus; but others with Antiochus, Antiochus therefore, for bearing Antigonus for the present, matched first against Nicomedes, whereupon he was fain to gather what aides he could from other parts, and among the rest sent to his friends the Heracleians, and got from them 13 ships, of three tire of oars a piece, and then went to encounter Antiochus upon the sea, and their fleets met indeed, but having stood at gaze a while, and looking only one upon another, each party drew off again, and so nothing was done between them that time, [*lib. cap. 9.*]

They of Byzantium, wearied out with the continual incursions and plunderings of the Galls, sent their Ambassadors about to their friends, and got of the Heracleians a thousand, (some say, four thousand) Crowns; and not long after, Nicomedes dealt with these Galls, and upon terms, procured them to come to his help in Asia; which terms were these: *That they should for ever continue firm and fast friends to Nicomedes, and his heirs. That without his privacy and consent, they should lend no helping hand to any that by Embassies should implore their aid in their wars, but should be friends to his friends, and foes to his foes. Item, That they should help them of Byzantium, if occasion were. Item, That they should maintain league and friendship with the Tiansians, and Heracleians, and Chalcidians, and Carians, and some other States, which had other nations under their jurisdiction.* [*lib. cap. 20. 21.*] and so Leonorius, by the means of Nicomedes, King of Bithynia, put over from Byzantium into Asia side. [*Liv. lib. 38. Strabo lib. 12. pag. 566.*] Now this passage of the Galls into Asia, Pausanias in Phoc. [*p. 340.*] tells us, was in the third year of 155 Olymp.

Neither yet were they of Byzantium hereby quite rid of those plundering Galls, for some of those who were at Delphos with Brennus, and escaped that danger, came into Hellespont under their Captain Comontorius, and they had no mind to go any further, but liking well of the Country which lay about Byzantium, there sat them down, and having conquered the Thracians, and made Tyla the head City of their kingdom, put Byzantium into as great a fear of an utter ruine, as they were in before, [*Polib. lib. 4. pag. 313.*]

Ptolemy Philadelphus, being a great favourer of learning, and all liberal, arts and sciences, built a most famous library at Alexandria, in that quarter of the City which was called Brachium; and having committed the care of getting books of all sorts, and out of all Countries, to Demetrius Phalerus, upon his advice, he also sent to have the holy writings of the Jews to be translated out of Hebrew into Greek by 72 inter-

preters in the seventh year of his reign, as Epiphanius in his book, *de mensuris & ponderibus*, (i. e.) of weights and measures, reporteth, of which Tertullian, [*cap. 18. Apology.*] thus writeth: *The most learned King, faith he, of all the Ptolemies, surnamed Philadelphus, and most exquisitely keen in all kind of literature, finding, as I conceive, to engraft Philothesia in the matter of libraries, among all other monuments, which either antiquity or curiosity could afford, for the extirpation of a man's fame to posterity, by the advice and setting on of Demetrius Phalerus, a most excellent scholar, and humanitarian in those days, whom he had first over that work, desired of the Jews to have their books also.*

And verily that this Ptolemy, never any King, was infinitely addicted to the studies of humane learning, is confirmed by Phylarchus, vouched by Athenæus, [*lib. 12. cap. 17. Deipn.*] which is more fully delivered by Vitruvius, in his preface to his book of Architecture, where he lietheth that having finished his great library at Alexandria, he instituted certain games in honour of Apollo and the Muses: whereunto he invited, all writers in the common arts and sciences, (as others were wont to do, wriflers and the like) to put in for the prize; and appointed great rewards to them who were found to excel, and surpass the rest in them, and shewed how he entertained Zonites, surnamed *Hemarmesius*, (i. e.) the scourge of Homer, when he came unto him.

For this collection of books, Aristotle shewed him the way, for he at his death, left his library to Theophrastus, and Theophrastus by his last will and testament, which we find in *Diog. Laertius*, left it to Nilas Scaphus, [*Strabo lib. 13. pag. 608. Plus in Sylle.*] and from him Ptolemy bought them, besides others which he bought at Athens and Rhodes; and brought them all to Alexandria, as Athenæus, [*lib. 1. cap. 1.*] teacheth us, though Strabo and Plutarch in the places above mentioned, and Athenæus himself elsewhere, to wit, [*lib. 5. cap. 11.*] say, that Theophrastus his books, and with them all Aristotles library, came to the hands of Neleus his heirs, and were by his successours, and long after in the days of Sylle, sold for a great sum of money, to one Apellion the Teian.

Keeper of this great library after Demetrius Phalerus, (who was not only a great Grammarian, for which only Tertullian commends him, but also a singular Philosopher, and one who had been formerly a great State-man, and an excellent Governour in Athens) was one Zenodotus of Ephesus, (the first Corrector of Homers books) as Suidas saies, and after him Aristophanes, who with great diligence and industry, read over all the books of that great library, in order as they stood; as Vitruvius in his forementioned Preface to his book of Architecture affirmeth. But this was afterward: and therefore to return to the time we are now upon. Aristas in his Treatise of the 70 interpreters, and after him Josephus, [*lib. 12. Antiq. cap. 2. and Ench. lib. 8. de Prepar. Evangel. speak.*] as followeth.

Demetrius Phalerus, being upon a time asked by King Ptolemy, how many Myriads or ten thousands of books he had gotten together, answered about 20 Myriads, but hoped ere long, to make them 50 Myriads, which number of 200000 books, (ince we find, not only in Aristas, which we now have, but also in those Copies which Josephus and Eusebius heretofore used, that that lesser sum of 54800, found in Epiphanius, who wrote long after them, is in no wise to be admired.

Demetrius Phalerus advised the king, as I said before, to ask those sacred writings of the Jews; but Aristas, who was an attendant about him, at that time, advised him, for the purchasing of them, to let all the Jews, who were then in slaves in Egypt, at liberty, and send them home; and it is said that the number of them came to 10 Myriads, (i. e.) one hundred thousand souls: and in our copy of Aristas, it is said: that every one of them cost the King 30 drachmae, or 120, as it is in Josephus: now 120 drachmae, make 30 sicles, or sicles, or tetradrachmae in silver, which was the full price of a slave in [*Exod. c. 21. 32.*] as which rate our Saviour also, what time, for our sakes, he took the form of a slave upon him in the flesh, was sold by Judas the traitor, now these 20 drachmae which we find in our Aristas, being multiplied by 10 Myriades (i. e.) 200 thousand amount to 2000000 drachmae, which again being divided by 6000, which make just an Antick talent, make 333 Antick talents: now the price which Ptolemy paid to redeem the Jews from their masters, came to above 400 talents, both by Josephus his and also by our Aristas his account: because it is said that there were above 10 Myriades paid. In which redemption of the Jewish slaves from their masters the like price was paid for every sucking child of them, together with the mothers which they suckt on over and above, whence it is that Josephus saies that Ptolemy paid in this kind, upward of 460 talents, in reed of which our vulgar editions of Aristas have 460 talents.

Of these Jews Ptolemy took the younger sort and ablest of them into his army, and of the rest, such as he thought fit, he employed in his private affairs, as in his letters to Eleazar the High Priest, himself affirmeth, for which one true letter of the Kings, Epiphanius



Epiphanius giveth us two forged ones, far different both in stile, and meaning, from that which we find in Aristeas, and Josephus, the latter of which beginneth thus, *ὁ βασιλεὺς Ἰσχυρίων*, 8cc. (i. e.) of a treasure that is hid from the eyes of men, what profit is there whereas in the greek one attributed to the king, who doth not perceive a manifest Hebraisme, and that taken out of Ecclesiast. [c. 20. 30.] *wise as if it be hid, and a treasure unseen, what profit is there of either of them?*

But together with that Epistle, he sent also rich presents to the use of the Temple at Jerusalem, by Andreas, and Aristas his two servants, to be delivered to Eleazar the High Priest, as namely, a golden table of two cubits long, (and an half, as Josephus addeth) and no less than half a cubit thick, all of solid gold, and not covered over only with plates of gold; with 30 goblets of like gold, and 30 of silver, for the making of all which, he allowed over and above, 50 talents weight of gold, and 70 of silver, and precious stones to the number of 5 thousand, so that these stones amounted in the value of them, to five times as much as the gold which he sent, came unto, and the workmanship these unto belonging, besides all which he sent 100 talents for sacrifices and other uses of the Temple.

Eleazar the Priest, receiving these presents, out of every tribe, (for that after the captivity there remained some of 10 tribes of the twelve, I shew'd before in the year of the World 3468. c.) he chose six principal men, most eminent above all others, for ripeness of age, for nobility, for learning and experience; which should translate Gods Law, out of Hebrew into Greek; the particular names of the which 72 elders are expressly delivered by Aristeas; the last of which called Ezekiel, I conceive to be none other but him, whom Eusebius in the ninth book, *de Præpar. Evangel.* reporteth to have written a Tragedie of the bringing forth, or deliverance of the children of Israel out of Egypt: for the very name of Ezekiel he weth, that he was of the Jewish race, and not a Greek, as Clemens Alexandrinus, and Eusebius, thought he was.

Eleazar also wrote back a letter to the King, the beginning whereof, as we find in Aristeas, was this, *Αντίς τῷ βασιλεῖ*, (i. e.) *God save you*, or as Eusebius, more rightly, *Εὐχαριστίαν*, 8cc. (i. e.) *If your self are well, and the Queen Aristas your sister, all is well, and as we desire it should be:* for Philadelphus, after the death of Arsinoe, the daughter of Lysimachus King of Thracæ and Macedon, by whom he had Ptolomeus Evergetes, and Berenice (of whom more in their proper places) married a second Arsinoe, his own sister, which after the death of Lysimachus her first husband was married to Ptolemæus Ceraunus her own brother, but he dyed, before he bare any child to Philadelphus, on whom he so doted, that he called a province in Egypt, Arsinoitis, after her name, [Pausan. in *Attic.* pag. 7.] and made her a statue of 10 paces high, four cubits high, and consecrated her in a Temple, which was called the golden Temple, [Plinius lib. 7. c. 8.] and by his appointment, Dinocrates the Architect, let him to make an arch-roof over her, all of load-stone, to the end, that an image of her made of Iron, might cleave thereto, and seem there to hang in the air, [Id. lib. 14. cap. 14.] of which Dinocrates, Aufonius in his *Idyllion*, speaking, saith;

*Justas ob incesti qui quondam fœdus amoris, 8cc.  
(i. e.) Who for a monument of incestuous love,  
By Ptolemæus command did make to hang,  
Arsinoe in the air of an Egyptian King.*

These 72 interpreters entering into Alexandria, presented the King with such things as Eleazar had sent unto him, together with sundry parchments, wherein the law was written, with golden letters, in the language of the Jews, all curiously written, and the parchments so joyned together, that the learning of them could not be discerned by the eye of man. and it fell out, that they came thither at a time, when news came to him of a great victory gotten by him at sea against Antigonus, of which sea fight, for want of writers in that time, I find no mention made in any other place but this, for I can no wayes approve their judgement, who refer it to that time, when Antigonus Gonatas making war upon the Athenians, besieged their Cities by sea and land, which we find by Justin, [lib. 26. and by Pausan. in *Laconic.*] was not till after the death of Pyrrhus, and before the death of Arætas, or Arcus the first King of Lacedæmon, which was between the years 442, and 445, according to the Julian account: for albeit that Arcus with his land forces, and Patrocles with Ptolemæus fleet, came at that time to the succour of the Athenians, yet seeing that Arcus returned home without any battle fought, Pausanias shewes, that Patrocles did nothing neither for their relief, [In *Attic.* pag. 7. and in *Laonic.* 87.]

But concerning our 72 interpreters, Ptolemæi to entertain them, feasted them seven dayes, or as Josephus hath it, 12 dayes, in a most sumptuous and magnificent manner, and afterward appointed one Dorotheus to take care of them, and to supply them with

with all necessaries, not letting them want for any thing, for their table or otherwise. And the King himselfe would now and then put them questions, some concerning affairs of State, some of morality: whereunto they extempore made him very prudent and well advised answers: as we find in Aristeas, who took all that he wrote out of the Kings Diaries, or Day-books, then caused he three talents to be given to each of them and the boy that carried them.

Three dayes after, one Demetrius walking along the caufway, called the H-prastadium, that is a mile, wanting one furlong, with the Interpreters, led them over the bridge into the Isle of Pharos, and there placed them in a goodly house, upon the north shore of the Islands and far off from any noise or tumult; and they there fed themselves every man to his work of the Translation, most exactly fitting it to the meaning of the Original: which done, Demetrius caused it to be laudably exhibited: every day they sat at it till three of the clock in the afternoon; and then went and took their repast: having all things abundantly provided for them, and especially their diet, of the same kind that was provided for the Kings own table, did Dorotheus see them furnished withal, by the Kings appointment. Moreover, every morning very early, they came to Court, and there having bid the King good-morrow, returned to their place: and there having waitt their hand, as their manner was, and said their prayers, they let themselves to read, and to interpret from point to point: But Epiphanius, varying herein from Aristeas and Josephus, writes that they were put into 36 cells; to wit, two together in every one of them; and there continued from break of day, to the very evening; and that then they were put into 36 boats, (i. e.) two into a boat, and so brought back to the Kings Palace, and there eat of the Kings diet: in the former part of which Narration, he followeth I know not whom; but in the latter, it seems, is led by their Fables, which dream't that the caufway of 7 furlongs was not made, at least not finished, till Cleopatraes time.

And it so fell out, that this work of the 72 Interpreters was finished in 72 dayes, as if it had been so fast by them of set purpose; which done, Demetrius calling all the Jews together in the place where it was done, read it all over in the presence of the Interpreters themselves: and they as the authors and finishers of so great a good, were highly commended and magnified by all the Jews there present: Demetrius also himselfe wanted not his share of praises among them: and they blesse him, that he would deliver a copy of the law, so translated to their Rulers. And when it had been all read over to them, then the Priests and Elders of the Interpreters, and the Magistrates and Officers of the Jews, stood up and said, Forasmuch as this Interpretation is religiously, and in every point accurately performed, it is requisite and fit, that it should stand as it is, and that no alteration be made in it. And when all approved that saying of theirs, with a great acclamation, then Demetrius required to lay a great curse (as the manner was) upon any man that should offer to alter it, by adding any thing thereto, or taking any thing therefrom.

And when all had been in like manner read over to the King, he infinitely admired the wisdom of the Legislator; and commanded all possible care to be taken of those Books, and that they should be religiously laid up and kept. He also desired the Interpreters themselves, that after their return home, they would not fail to come often to him again; and gave to every of them, three faire Gownes, two Talents of Gold, a Cup of one whole Talent, and the full furniture of a Chamber.

And moreover, to Eleazar the High Priest, he sent by them, ten beds with Silver feet, and rich furniture thereunto belonging: a Cup of 30 Talents, ten Raiments, with Scarlets, and a Crown richly wrought, and about one hundred pieces of Linnen, as fine as Silke; and withal, Violets, and Mazers, and two golden Goblets, to sacrifice withal; and by his letters desired him, that if any of these men had at any time a desire to come and visit him, he would not hinder them; for that he infinitely desired to converse with such kind of men, and chose to spend his money upon them rather than any other way.

The Galls, which were left by Brennus, when he went into Greece, to keep Macedon, lest they should seem to sit idle, whilst their fellows were at work, fitted out 15 thousand Foot, and 3 thousand Horse, and set upon the Geres, and the Triballi and routed them, [Justin, lib. 25. cap. 1.]

Antigonus Gonatas, having lost a battle at sea, as was said before, by Ptolemæi Philadelphus his men, made a peace with Antiochus Soter, as Justin, shewes, [lib. 25. cap. 1.] and went into Macedonia, where his father Demetrius Poliorketes had sometimes reigned, and which himselfe, coming to it in the tenth year after his first being King of Greece, held 34 years, [Porphyrius in *Gram. Enchirid.* pag. 29.] whose Heirs continued King there down to Perseus; in whom, being overcome by the Romans, the Kingdom of Macedon, was ending, [Id. in *Demetrium.*]

The Galls, having overcome the Geres and the Triballi, sent their Ambassadors to Antigonus

Antigonus the King of Macedon, to offer him peace for his money; but withal to spare his army, and the manner of his Camp: These Antigonus entertained and feasted in sumptuous manner: but the Galls seeing the infinite store of Silver and Gold set forth for the feast, for greediness thereof, returned more his enemies than they came. And thereupon resolved with one accord to set upon him: but he having got an inclining of their coming, gave order that every man should take with him what he could, and lie close in a wood adjoining: the Galls came on, and taking what they there found, turned away to the sea side; where, whilst they were busy in rifling the ships, the Mariners, and a part of the army which was thither fled with their wives and children to save themselves, set upon them unawares, and slew them, and made such havock of them, that the reputation thereof secured Antigonus from thence forward, not only from the Galls, but also from all the nations round about him. [Justin lib. 25, cap. 10 & 2.]

Now as touching those Galls, who under their 17 Commanders, the chief whereof were Leonorius and Lutatius afore named, passed over it several times into Asia, they all came again into one body, and offered their assistance to Nicomedes against Zibarus, al. Zibarus the younger, who held the coast of Bithynia lying upon the sea; by these, and others which came from Heraclea in Pontus, was poor Zibarus crushed to pieces; and so Bithynia came all into the hands of Nicomedes. But the Galls having wasted that Country all over, shared the spoil thereof among themselves; and then dividing the kingdom between them and Nicomedes, called their portion thereof, by the name of Gallogracia. [Livie lib. 38. Justin, lib. 25, cap. 2. Admon. Excerpt, cap. 20.]

Of 20 thousand men that they were, there were not above 10 thousand armed; yet they struck such a terror into all the Nations and Countries on this side the Taurus that as well the places which they went not to, as those they did go to, far and near, all submitted to them. And whereas they consisted of three nations of their own, to wit, the Tolitobogians, al. the Tolitobogians; (coming, as was thought, from the Galls, which were called the Boii) the Trocmi, and the Tectofagi, they divided all Asia between them, according to the several parts thereof, where they planted themselves: to the Trocmi lots fell Hellefpont, and all that coast: Eolia and Ionia, fell to the Tolitobogians, and the Tectofagi possessed the inland or middle part of Asia; but they made their chief seat upon the bank of the river Halys. [Liv, lib. 28, and Strabo in the word Galatia.]

Of this passing of the Galls out of Europe into Asia, Demetrius Byzantius wrote 13 books, as [Laert. in the Life of Demetrius Phalerus] says, which one Phoeniss, who lived a while ago before this fell out, is said by way of oracle to have foretold, in these words,

Δὴ νῦν ἀπὸ πλεῖστον, &c. (i.e.)  
The Galls shall pass the Straights of Hellefpont,  
And ravage all the land of Asia;  
Yet worse things hath God in store for them,  
Who on the sea coast of that land do dwell.

In the 126 Olympiade, Eratosthenes Cyrenæus, the son of Aglai, or, as others, of Ambrosius, was born. He was a scholar of Aristotle the Philosopher, and of Lyfania of Cyrene the Grammarian, and of Callimachus of Cyrene a Poet. [Strabo in the word Eratosthenes.]

3730.

Curius Dentatus, this year fought with Pyrrhus in Italy: and having slain 23 thousand of his men, and taken his Camp, made him retreat to Tarentum. [Enrop. lib. 2.]

When the Ambassadors, which Pyrrhus had sent to the Kings of Asia, and to Antigonus Gonaras, to help him with men and money, and they returned without either, to him; he called the Princes of the Epirotes and Tarentines together, and suppressing the letters, told them, that supplies would come very speedily. But when the same hereof came among the Romans in their Camp, and that there were great supplies coming to him out of Macedon and Asia both, that report held them quiet from attempting any thing more upon him, [Panjan. in Asia, pag. 11.] But Pyrrhus, never telling why, made as if he would remove with his army from Tarentum. Mean while, he called his confederates to provide for war, and committed the keeping of the Castle at Tarentum to his son Helenus, and to one of his Nobles, whose name was Milo. [Justin lib. 25, cap. 3.] and when he had spent six whole years in the war in Italy and Sicily, and lost many of his men, and had no hope left, of doing any good, he returned into Epirus, with those eight thousand Foot, and five hundred Horse, which he had left. [Plut in Pyrr.]

Curius

Curius in his Consulship triumphed of Pyrrhus; and was the first that brought Elephants (four in number) to be seen in Rome. [Enrop. lib. 2.] nor did the people behold any thing in that triumph more willingly, than those beasts with turres on the backs of them, and which they were so much afraid of: which very beasts seemed to have a sense of their captive condition, by holding down their heads, as they followed the victorious horse in the triumph. [Florus, Rer. Rom. lib. 1, cap. 18.] which triumph, was made in the month of Jan, or Febr, as is gathered out of the Marble fragments of the Records of their Triumphs.

Pyrrhus, getting some of the Galls to joyn with him, made some inroads upon Macedonia, where Antigonus Gonaras then reigned. And having gotten many Cities, and two thousand of Antigonus his souldiers revolting to him, and his hopes still increasing, he marched directly against Antigonus himself to bid him battle; and put him with all his Forces, Macedons and Galls, to flight. Of which Galls who brought up the reare, and fought that day very manfully, many were cut in pieces, and died in the place, and the Captains of the Elephants, being distressed by the enemy, yielded themselves and Elephants unto him. The Macedon Foot standing amazed at this overthrow, and hearing Pyrrhus calling upon them all in general, and upon their Captains, and chief Officers by name, to yield unto him, left Antigonus, and fell to him; and when Antigonus saved himself by flight, Pyrrhus pursued him to the sea side. [Plut. in Pyrrho, Panjan. in Asia, pag. 11, 12.]

After this victory to gotten, Pyrrhus took the richest and fairest spoils of the Galls, and hung them up in the Temple of Pallas of Ionia, which is between Phera, &c. Larissa: and brought all the upper Macedonia and Thessalie into his subjection. [Id. ibid.] and as if this had made him amends for Italy and Sicily, which he reckoned he had lost, sent for his son Helenus from the Castle of Tarentum where he had left him, [Justin, lib. 25, cap. 3.]

When Pyrrhus had spoiled the City Egeas, which was the Royal Seat of the late Kings of Macedon, and where they lay buried, he left there the Galls who had followed him in this war, to keep it, who when they had heard by some, that in the Tombs of the Kings which there lay, there was great store of treasure hid, according to the fashion of old times, they brake down the Tombs themselves, and took away such wealth as was in them; threw their bones about the streets, and basely trampled them under their feet. But Pyrrhus, though finding that by that act of theirs, he himself was ill spoken of among the Macedons, yet blamed he not them therefore openly, knowing what need he had of them in his wars. [Plut. in Diador. lib. 2, in the Excerpt. by Valer. pag. 266.]

Antigonus, with some few Horse that followed him, came to Thessalonica, there to attend the event of things, and what would become of Macedonia, now he had lost it: purposing to put for it again, by the help of such mercenary Galls as he had taken into his pay. But being a second time utterly defeated by young Ptolemei, Pyrrhus his son, with eleven only in his company, he skulkt up and down, seeking no longer now to recover his kingdom, but to save his own skull. [Justin, lib. 25, cap. 3.] And Pyrrhus reproached him, calling him an impudent fellow, for that, notwithstanding the condition he was in, yet he would not get him a cloak to wear, as other Grecians did, but continued still in his Scarlet Robe. [Plut. in Pyrr.]

3731.

In the year when Caius Fabius Licinius, and Caius Claudius Caninas, were Consuls of Rome, Ptolemeus Philadelphus, hearing of the great overthrow of Pyrrhus by the Romans, and how they began to grow in the world, sent his Ambassadors, with presents from Alexandria to Rome, and made a league and covenant with them. [Enrop. lib. 2. Liv. lib. 14. Dio. in Excerpt. Legatio, published at Rome by Fulvio Ursino, and Jo. Zonar. Chron. lib. 2.] and the Romans being glad to see that to great a King as he was, thus sought their friendship; sent likewise their Ambassadors to him to wit, Q. Fabius Gurgus, Cn. Fabius Pictor, and Quin. Ogulnius. These, having received rich presents from the King, as soon as they came home, and before they went to yield an account of their Embassy to the Senate, went and gave up all that ever they had received from him into the Treasury; rightly conceiving, that out of a publick service for the Common-wealth, they ought not to reap any benefit of their well-doing, save only praise and honour; but all was restored to them again, not only by a Decree of the Senate, but also by the general voice of the people; and the Questors were commanded, to go and deliver to every of them his own again. So that in this one thing, the bounty and magnificence of Ptolemei, the sincerity of the Ambassadors, the equity of the Senate, and whole people of Rome, had every of them the praise due and belonging to them. [Diod. in Ep. Valer. Max. lib. 4, cap. 3.]

3732.

In the 13 year, according to Dionysius, on the 25 day of Egon or Capricornion, in the 52 year from the death of Alexander the Great, or 476 from the beginning of Nabonassars account, on the 30 day of Athyr, (17 of our January) the Planet of Mars was

4441. 273:

4442. 273:

The year of the World.	354	The sixth Age of the World.	The Julian Period.	The Year before Christ.
		was observed to be in the morning, under the northerly part, of the forehead of the Scorpion. [ <i>Cl. Ptol. lib. 10. cap. 9.</i> ]		
		Pyrhus, having obtained the kingdom of Macedonia, began now to look after the sovereignty of all Greece and Asia. [ <i>Justin. lib. 25. cap. 4.</i> ] But before he had quite subdued all Macedonia, he was sent upon by Cleonymus of Sparta to come and help him in his wars at Laconia. [ <i>Pausan. in Attic. pag. 12.</i> ] in the absence of Aereus their King, who was then away in Pyrrhus, helping the men of Gortyna there, who were then oppressed with a war. Pyrrhus therefore went, with 25 thousand foot, and two thousand Horse, and 24 Elephants which great army put Pyrrhus in mind not to recover Sparta to Cleonymus, but to get all Peloponnesus for himself. [ <i>Plutarch in Pyrrho.</i> ]		
3733.		In the 13 year of Ptol. Philadelphus (in some impressions it is falsely, and a half,) in the 476 year of Nabonassar, in the 17 day of the month Mafor, answering the 21 of our October, 12 hours after the setting of the sun, Timochares observed the star of Venus in the morning wholly to have eclipsed and darkened. [ <i>Cl. Ptolem. lib. 10. cap. 4.</i> ]		
		While Pyrrhus lay before Sparta, a company of women, whose Captainess was Archidamia, defended it against him till the return of Aereus out of Crete, and Accrotatus the son of Aereus, valiantly repulsed Ptolemie the son of Pyrrhus, when he made an assault, and would have broken into it, with two thousand Galls, and certain choice companies out of Chaonia: whereupon Pyrrhus, despairing of any good to be done there, drew off, and took the spoil of the Country, purposing there to winter.		
		Now whilst the war thus lasted in Laconia, Antigonus, having recovered the Cities of Macedonia, marched down with his army into Peloponnesus, there to encounter again with Pyrrhus, knowing that if he sped well there, he would presently return into Macedonia, to pursue the point of the war there. [ <i>Pausan. in Attic. pag. 12.</i> ] and when Pyrrhus was upon his way to Argos, Aereus the King fell upon the rear of him; and ever now and then cut off some of the Galls and Molefians, which brought it up, and one Orates a Cretian born, slew Ptolemie the son of Pyrrhus, valiantly fighting on his father's behalf. [ <i>Plutarch.</i> ] whose body brought off, when his father beheld, he said, that this death beheaded him not so soon as he feared it would, or his overmuch rashness did deserve. [ <i>Justin. lib. 25. cap. 4.</i> ]		
		In the very night that Pyrrhus entered into Argos, it is said, that a scorch-owle came and fate upon the top of his Spear. [ <i>Eliu. de Histo. Animal. lib. 10. cap. 37.</i> ] and the day following, he was kill'd, with a brick-bat, which a poor old woman threw down upon his head; and his head was presently cut off by one Zophyrus, a souldier of Antigonus, and carryed to Alcyonius, Antigonus his son, who took it, and dash it on the ground at Antigonus his foot, where he late, with his Nobles about him; and Antigonus rebuked him very sharply for so lawlessly insulting over the fall of so great a person; not considering the casualty of human condition: and taking the head, put his hood over it, which he then wore for an attire, after the manner of the Macedons, and buried his body very honourable. And when his son Helenus was brought prisoner to him, he willed him to take upon him both the habit, and also the spirit of a King, and delivered into his hands the bones of his father, enclosed in a golden Urne, willing him to carry it into Epirus, to his brother Alexander. And as for Pyrrhus his Nobles and friends, for they also, camp and all, fell into his hands, he entreated them with all the fair respect that might be. [ <i>Plut. in the end of his Pyrrhus, lib. 25. cap. 5. Val. Max. lib. 5. cap. 1.</i> ]		
		Those of Tarentum, hearing of the death of Pyrrhus, sent to Carthage to crave aid thence, as well against the Romans, as against Milo, who held the City with a strong Garrison of Epirotes: and Milo being reduced to this exigence, and being enclosed on all sides, by the Romans at land, and Carthaginians by sea, delivered up the Castellio Pappyrus Curio, the Roman consul, upon this condition, that he and his souldiers, with their monies, and other stuff, might be suffered safely to passe into their own Country. The City thereupon was also surrendered to Pappyrus, by the Townsmen thereof: giving up their armes, their ship, themselves, and all into his hands: and this was the end of the war of Tarentum, against the Romans. [ <i>Zonaras in end of Dio-nodorus. lib. 4. cap. 3. Frontin. Strateg. lib. 3.</i> ]		
3734.		After the death of Strato, who fate master of the school of the Peripaticks 18 years, Lycon of Troas, the son of Asitaxus, succeeded him; a man eloquent of himself, and very fit to instruct and bring up youth. [ <i>Laert.</i> ]	4444.	270.
3735.		Archelus the younger, the brother of Philitarus had a son born him, whose name also was called attalus, and reigned afterward in Pergamum, and lived 73 years, as we find in Polybius, in Excerpt. Hen. Valef. and Suid. in Aristoteles, and Liv. lib. 33.]	4447.	269.
3736.		Jubilate: 24.		
		After		

The year of the World.	The Macedonian Empire.	355	The Julian Period.	The Year before Christ.
	After Mithridates, when he had sitten King of Pontus 36 years, succeeded his son Ariobarzanes. [ <i>Diad. lib. 30. year 3. Olymp. 119. with Excerpt. Mimon. c. 17. c. 35.</i> ]	4448.	266.	
3739.	In the year according to Dionysius, 18 in the 22, and 26 day of the month Scorpion, in the year 484 of Nabonassar, 18 and 23 day of the month Thoth, and in the 14 and 18 of November, according to the Julian account, there was an observation taken of the planet Mercurie in the morning. [ <i>Plan. Ptol. lib. 9. cap. 10. 11.</i> ]	4449.	265.	
3740.	Philatus the Teian, both at Teii in Pontus, when he had ruled in Pergamus 20 years, departed this life at the age of 80 years, after whom came Eumenes the first, his elder brother Eumenes his son, who fate there 28 years. [ <i>Strabo lib. 12. pag. 543. c. lib. 13. pag. 623. 624. with Lucian in his Macrobii.</i> ]	4751.	263.	
3741.	The first Punic or Sicilian war began this year between the Romans, (who now first set foot out of Italic, and fought their first battle at Ica) and the Carthaginians, who had then invaded Sicily; and this war continued 24 years without intermission. [ <i>Polyb. lib. 1.</i> ]			
	This same year also, when Diogenes was L. Chancellor at Athens, the Chronologer of Paros, made his Canon or order of times; which the learned Mr. Selden lately published in his <i>Marmora Arundiniana</i> .	4452.	262.	
3742.	In the 23 year, according to Dionysius, in the 29 (it should be the 19 or 20, according to the point of the sun assigned) of Hydron or Aquarion, in the 486 year of Nabonassar in the month Chæzac, and 17 day thereof, (upon the 11 of our February) in the morning; and fourth of the month Tauron, or first of Phamenoth the Egyptian month, (for in Cl. Ptolem. we must here write A for A) that is, upon the 26 of our April, in the evening, and first hour of the night, and in the same year of Nabonassar; but the 24 of the Dionysian account, on the 24 of Leonion, or 30 of Paynus, answering to the 23 of our August, in the evening, Dionysius the Astronomer, took the observations, of the Planet of Mercurie, which Cl. Ptolemæus, relateth out of Hipparchus, lib. 9. cap. 7. of his book called his Great Work.			
	Nicomedes King of Bithynia, enlarging the City Astacus, called it after his own name, Nicomedia. [ <i>Enseb. Chron. with Pausan. in his Eliac. lib. 2. pag. 159. Trebel. Pollio. in Gallienis. and Ammian. Marcell. lib. 22.</i> ] though Memnon, Excerpt. cap. 21. faith, that he built Nicomedia over against the City Astacus, as indeed Strabo and Plinie both, make them two distinct Cities.			
	Eumenes, 1. having gotten many Cities, and places near about Pergamus, into his hands, fought a pitched field, with Antiochus the son of Seleucus, near unto Sardes, and overthrew him in it. [ <i>Strabo lib. 12. pag. 624.</i> ]	4453.	261.	
3743.	Antiochus of Syria, having kill'd one of his sons, and declared the other his successor, died. [ <i>Prolog. of Trog. Pompeius. lib. 26.</i> ] who in his life time, for the great defeat which he gave the Galls, who came over out of Europe into Asia, was surnamed Soter, (i. e.) their deliverer. [ <i>Appian. in Syriac. pag. 130.</i> ] concerning which victory of his over the Galls, we may read more in Lucian, in his book, <i>τὸν τοῦ ἀποκαταστάσεως τοῦ ἀνδραγαθίου</i> , (i. e.) of falling in most speech, and in his <i>Zeuxippos</i> , al. <i>Antiochus</i> . As for his son and successor Antiochus, whom he had by Stratonice, the Milesians were the first, who surnamed him <i>Θεός</i> , or God, because he rid them of their Tyrant, Timarchus, [ <i>Aspian. in sup.</i> ] and Tatanus the Assyrian, in his oration against the Gentiles, intimates, that Berolius, who was a Priest of Belus in Babylon, dedicated his three books of the Chaldean History unto this Antiochus, by whom also, [ <i>Plinie. lib. 7. cap. 56.</i> ] were published the observations of the Celestial Motions, among the Babylonians, for 480 years, which number of years, it we deduce from the head or Epoch of Nabonassars account, as other learned men do, we shall find it to end but six years before the beginning of this Antiochus. But Porphyrie, Eusebius, Severus Sulpitrius, Johannes Malela of Antioch, and all agree in this, that he reigned 15 years.			
	This man gave the Jews living in Ionia, equal rights and priviledges with the Gentiles, and yet suffered them to live according to their own religion and customs of their nation. [ <i>Josephus lib. 12. cap. 3.</i> ] he made sundry times war upon Ptol. Philadelphus, and fought with him, with all the forces he could raise from out of Babylon, and all the oriental parts. Wherefore Ptolemie, desirous to put an end to this bloody war, gave him his daughter Bernice two wife, while his former wife Laodice was yet living; by whom yet he had borne him two sons, Seleucus Callinicus, and Antiochus Hierax, (i. e.) the Hawk. And Ptolemie accompanied his daughter as far as Pelusium, and there gave him an infinite mass of gold and silver, in dowrie with her, whence he was called <i>πρωτον</i> (i. e.) the dowrie giver. [ <i>Jerom upon Daniel. c. 11.</i> ] and took great care to his no final cost besides, that water out of the river Nile, might be carried to her, where ever he was, to the end he might never drink of any other water but that, as <i>Athenensis. lib. 2. c. 2.</i> reporteth out of Polybius. And Appianus is mightily overtasked, where he faith, that Bernice and Laodice were both daughters to this Ptolemie. [ <i>in Syriac. pag. 130.</i> ]			
	Z z 2			
	Josephus,			

The year of the World.	356	The sixth Age of the World.	The Julian Period.	The year since Christ.
3745.		Josephus, [L. 1. c. 3.] which that after Eleazar the son of Onias, (i. e.) his Uncle Manasses, the son of Jaddus, succeeded him in the Priesthood at Jerusalem, and gave High Priest there 26 years; by the reckoning of [Scaliger, in Graec. Eusebia, page 50.]	4455.	259.
3746.		Laodice bare unto Antiochus Theos, a son called Antiochus, who, as I said before, was called Hierax. See hereafter, [An. Mem. 1760.]	4456.	258.
3747.		In the year 28, according to Dionysius's account, the 7 day of the month Didymon, in the 491 of Nabonnassar, day 5 of the month Parmuth, the 8 of our July, the Planet of Mercury was seen near to the sign of Gemini, in the evening toward the fourth head thereof, [Cl. Prot. lib. 9. cap. 7.]	4457.	257.
3750.		This year the second Periode of Calippus began.		
3753.		Aratus of Sicyone, at the age of 20 years, delivering his native country from the tyranny and oppression of Nicoteles, joined it to the body of the State or Commonwealth of Achaia, [Polyb. lib. 2. pag. 130.] and then sent to Ptolemei Philadelphus in Egypt, and gave him 150 talents, which he bestowed among his poor country-men; especially in redeeming such as had been taken prisoners. And because those that had been turned out of their Country, and were now restored, would never let them be quiet, who upon what title soever, were now possessed of their lands and estates; therefore he made a journey himself, to Ptolemei, and desired more money of him, to make all even among his country-men, and to take away all suits of law and differences between them. In which journey, thorough violence of tempests, and contrary winds, he was driven upon the coast of Caria; in Asia; and from thence, having made along voyage of it, came at last into Egypt: where he obtained a boone of 150 talents more for his country's good; of which he took 40 talents presently along with him, and returned into Peloponnesus, [Plut. in Arato.]	4454.	250.
3754.		This year, when Manlius Vulgus and Antilius Regulus were Consuls in Rome, which, as Polybius foretold, was the 14 year of this first Carthaginian war, the Parthians, under their Captain Arfaces, broke off the Macedonian yoke, and revolted from them, [Troge. Pomp. lib. 31.] This Arfaces, the later Persian Writers call <i>Akizal Akkan</i> : and Mircondus <i>Chapar</i> , who, as he saith, began his reign there, in the 77 year after the death of Alexander the Great; which is one year before the Consulship of Manlius and Antilius in Rome, and 3 years before Olymp. 133. in which Eusebius in his Chrononeth; that this Arfaces and his Parthians fell off, and rebelled against Antiochus Theos; nevertheless, because the Parthians keep the day, whereon Arfaces fought with Seleucus Callinicus, the son and successor of Antiochus, and overcame him, and took Callinicus himself prisoner, <i>holday, and make it great festival of it, as the very birthday of their liberty</i> ; as Justin relateth out of [Trogeus, lib. 42. cap. 4.] therefore both [Justin, and Appian, in Syria, pag. 130.] thought that the Parthians began their revolt, under Seleucus, and not under Antiochus his father. And the Parthians moreover, did this Arfaces that honour, as to call all their Race of Kings after him, by the names of Arfaces, [Justin, lib. 41. cap. 5. Strabo, lib. 15. pag. 702.]		
		Now that the Parthians, together with the Persians, which the later Persian Writers confound, and make one people with the Parthians, (of which we may see more in [Schefferus, Turic, pag. 101. and 102.]) and our third note upon the AEs of Ignatius) fell off from the Persian Empire, Arriamus, in Persia, sheweth, as we find him in [Photius, his Bibliotheca, cod. 58.] Where he also sheweth the cause of this their revolt from the Persian Empire, to have been since this Arfaces and Tyridates, the sons of Phriapates, or Priapatus, the son of Arfaces, first had slain one Pherecles (al. Agathocles, as we find him titled by Geor. Syncellus) the Governor of that Country, appointed by Antiochus Theos; for that he offered to abuse the body of the said Tyridates in a sodomitical way, having five others in the plot with him. And then turning the Macedons out, took the Sovereignty to themselves: whose successors afterward stood it out also, against the Romans, and contended with them for the Empire of the World. See [Strabo, lib. 11. pag. 515.]		
		At the same time also, Theodotus, who had under him 1000 Cities of the Bactrians, fell off, and revolted from the Macedons; and the whole East, following their example, did the like, [Justin, lib. 41. cap. 4. out of Trogeus.] Others say, that the two Kings of Syria and Media, falling out, one Euthydemus persuaded the Grecians, which inhabited Bactria, to revolt from the Macedons, and to cast off their yoke; and that thereupon Arfaces, seeing Dionus, al. Theodorus, grow into such power among the Bactrians, drew the Parthians to a revolt likewise from the Macedons; as Apollodorus al. in his books of the Parthian affairs, tells us; that those Greeks, which dwelt in the Bactria, growing strong, invaded Lydia, and went to lay therein, that, passing the River Hypanis, Eastward, went as far as the Hamus, and our-went Alexander in the conquest of India, [Strabo, lib. 11. pag. 515, 516, and lib. 15. pag. 686.]		

The year of the World.	The Macedonian Empire.	357	The Julian Period.	The year since Christ.
3758.	<p>Seleucus King of Syria, overcome with love, sent for his former wife Laodice, and her children; to Court again; and the shortly after, tearing the feebleness of his mind; and lest his affections might happily return again to Bernice, his second wife, poisoned him, [Jerom upon Daniel, cap. 11. Appian, in Syria, pag. 130.] and to cover this flattery of hers, the caused one Arctemon, who was very like him, to lie in his bed, as if he himself had lain there sick: and for what with his face, what with his counterfeit speech, concealed all that came to see and visit him in his sickness; and by this means, concealed the death of the true King; till he had taken order for out to succeed him in the kingdom, whom he thought fit, [Polyb. lib. 9. cap. 14. Plinius, lib. 7. cap. 11. Solinus, cap. 1.] and by this means, Seleucus, the eldest son of Seleucus by Laodice, came to succeed him in the kingdom, who from many victories, which he got, (and they were not, that I know of) was surnamed Callinicus, and from his great beard, [Polyb.] which signifies a beard, as in Polyb. lib. 2. pag. 155.] and he late King 20 years, [Eusebius, Chron.]</p> <p>Likewise in Egypt, Ptol. Philadelphus, who, living luxuriously, doctored not to say, that he should live ever, and that he only had found out the way to immortality, as Athenaeus, [lib. 12. cap. 17. reports out of Philarchus his History, lib. 22.] in the 40 year after the decease of Ptolemei the first his father, dyed; and after him succeeded Ptolemei, surnamed Euergetes, his son, begotten of Arsinoe, the daughter of Lyfimachus, and reigned 25 years, as [Cl. Prothom. in Canone, Clements Alexand. in Strom. lib. 1. and Jerom upon cap. 9. of Daniel.] tells us; and in his time it is said, that there appeared a Phoenix, which came to Helopolis, drawing with her a huge flock of other birds, all wondring at her beauty, [Tacit. Annal. lib. 6.]</p> <p>Laodice put Bernice with her young son, which she had by Ptolemei, into the hands of Icadion and Ganeus, (al. Coeneus) two chief men of Antioch, to be murdered. [Jerom upon Daniel, cap. 11. and Appian, in Syria, pag. 130.] Bernice, when she heard that they were coming to murder her, shut her self up in Daphne, a Castle or Suburb of Antioch, of which I spake before. Where when the Cities of Asia heard that the with her young son were besieged, they in remembrance and reverence of her high calling, and progenitors, out of mere compassion, sent her in aidships from all parts. Her brother also Ptolemei, surnamed Euergetes, fearing the danger his sister was in, left his kingdom, and sped him thither, with all the forces which he could make, [Justin lib. 27. cap. 1.] but before any aid could come, the young son, by such devices as Laodice used, was taken and carried away; whereon Bernice the mother hearing, armed her self, and got into a Chariot, and pursued after Ganeus, the butcherly minister of that cruel act; and overtaking him, when she could do nothing on him with her spear, took a stone, and with that, laid him all along; and forcing her Chariot over the very body of the knave, brake thorough the midst of the companies, and went directly to the house, where she heard say, they had laid the body of her son, whom they had already murdered, [Polyb. lib. 9. cap. 10.]</p> <p>The murderers of the child, took another child very like him, and brought him forth, and shewed him to the people, with a royal guard about him, as if it had been the child indeed. But they let a strong guard of mercenary Galls upon Bernice, and delivered up to her the strongest part of the place or Castle at Antioch, and gave her their oath to be true unto her, and entered into a covenant with her; for she gave ear to Aristarchus her Physician, who perswaded her to make a league and covenant of friendship with them, but they using their oath for nought else but a stratagem, to win go get within her, presently fell to cutting of her throat. The women about her stood to defend her, as well as they could, and many of them there dyed in the quarrel: but three of them, to wit, Panariste, and Mania, and Getholyne took her bodies and laid it in her bed, as if she had been wounded only, and not quite dead; giving it forth, that she might recover, and held the people on in that amusements, till the coming of Ptolemei, [Polybius, Strabo, lib. 1.]</p> <p>Now all the Cities of Asia, which were revolted from Seleucus, set ships to sea, and joined with Ptolemei, either for the defence of Bernice, if she were alive, or to revenge her murder, if she were dead, [Justin lib. 27. cap. 1.] and Ptolemei indeed, when he came, slew Laodice, and entering Syria, marched on as far as Babylon, [Appian, in Syria, pag. 130.] possessing himself of Coelocytia, with Seleucia, [Polyb. lib. 5. pag. 402, 403.] Syria also and Cilicia, and the upper provinces beyond the Euphrates, and almost all Asia fell unto him, [Jerom upon Daniel, cap. 11.] even from Taurus unto India, without one battle fought, or stroke of sword; for it was by Seleucus in the place above cited, with which we may also compare, what we find in the monument of Euergetes, called <i>monumentum Admetum</i>, published at Rome, in the year 1631, by Leo Allatrinus, to wit, <i>Having received, saith he, the sovereignty of Egypt, Lydia, Syria, Phoenicia, Cyprus, Lycia, Caria, and the Cyclades Isles, from his father, he gathered an army of Horse and Foot, with a fleet of ships, and Elephants out of Trogadicia, and Ethiopia, parts</i></p>	4468.	246.	

3745. Josephus, [*l. 12. c. 3.*] writeth that after Eleazar the son of Onias, (*i. e.*) his Uncle Manasse, the son of Jaddus, succeeded him in the Priesthood at Jerusalem, and gave High Priest there 26 years, by the reckoning of [*Scaliger, in Græc. Eusebii, page 50.*]
3746. Laodice bare unto Antiochus Theos, a son called Antiochus, who, as I said before, was called Hierax. See hereafter, [*An. Mus. 1760.*]
3747. In the year 28, according to Dionysius his account, the 7 day of the month Didymon, in the 49 of Nabonnassar, day 5 of the month Parmuth, the 28 of our July, the Planet of Mercury was seen near to the sign of Gemini, in the evening toward the fourth head thereof, [*Cl. Prol. lib. 9. cap. 7.*]
3750. This year the second Periode of Calippus began.
3753. Aratus of Sicyone, at the age of 40 years, delivering his native country from the tyranny and oppression of Nicoteles, joyed it to the body of the State or Commonwealth of Achaia, [*Polyb. lib. 2. pag. 130.*] and then sent to Ptolemei Philadelphus in Egypt, and gat of him 150 talents, which he bestowed among his poor country-men; especially in redeeming such as had been taken prisoners. And because those that had been turned out of their Country, and were now restored, would never let them be quiet, who upon what title soever, were now possessed of their lands and estates; therefore he made a journey himself to Ptolemei, and desired more money of him, to make all even among his country-men, and to take away all forces of law and differences between them. In which journey, through violence of tempests, and contrary winds, he was driven upon the coast of Caria, in Asia; and from thence, having made along voyage of it, came at last into Egypt: where he obtained a boone of 150 talents more for his country's good; of which he took 40 talents presently along with him, and returned unto Peloponnesus, [*Plut. in Africo.*]
3754. This year, when Manlius Vulso, and Atilius Regulus were Consuls in Rome, which, as Polybius noteth, was the 14 year of this first Carthaginian war, the Parthians, under their Captain Arsaces, broke off the Macedonian yoke, and revolted from them, [*Trog. Pomp. lib. 41.*] This Arsaces, the later Persian Writers call *Ashk, al. Askam*; and Mitrochus *Chapari*, who, as he saith, began his reign there, in the 72 year, after the death of Alexander the Great; which is one year before the Consulship of Manlius and Atilius in Rome, and 3 years before Olymp. 133. in which Eusebius in his Chron. noteth; that this Arsaces and his Parthians fell off, and rebelled against Antiochus Theos; nevertheless, because the Parthians keep the day, whereon Arsaces fought with Seleucus Callinicus, the son and successor of Antiochus, and overcame him, and took Callinicus himself prisoner, *holidays and make a great festival of it, as the very birthday of their liberty*; as Justin relacth out of [*Trogus, lib. 42. cap. 4.*] therefore both [*Justin, and Appian, in Syriac, pag. 130.*] thought that the Parthians began their revolt, under Seleucus, and not under Antiochus his father. And the Parthians moreover, did this Arsaces that honour, as to call all their Race of Kings after him, by the names of Arsaces, [*Justin, lib. 41. cap. 5. Strabo, lib. 15. pag. 702.*]
- Now that the Parthians, together with the Persians, which the later Persian Writers confound, and make one people with the Parthians, (of which we may see more in [*Schikardi, Tarich. pag. 101. and 102.*]) and our third more upon the Acts of Ignatius) fell off from the Persian Empire, Artians, in Persia, sheweth, as we find him in [*Phorinus, his Bibliotheca, cod. 58.*] Where he also sheweth the cause of this their revolt from the Persian Empire, to have been in this Arsaces and Tyridates, the sons of Priapatius, *al. Priapafius*, the son of Arsaces, first had slain one Pherecles (*al. Agathocles*, as we find him styled by Geor. Syncellus) the Governour of that Country, appointed by Antiochus Theos; for that he offered to abuse the body of the said Tyridates in a sodomitical way, having five others in the plot with him. And then turning the Macedons out, took the Sovereignty to themselves: whose successors afterward stood it out also, against the Romans, and contended with them for the Empire of the World. See [*Strabo, lib. 11. pag. 515.*]
- At the same time also, Theodotus, who had under him 1000 Cities of the Bactrians, fell off, and revolted from the Macedons; and the whole East, following their example, did the like, [*Justin, lib. 41. cap. 4. out of Trogus.*] Others say, that the two Kings of Syria and Media, falling out, one Euthydemus persuaded the Grecians, which inhabited Bactria, to revolt from the Macedons, and to cast off their yoke; and that thereupon Arsaces, seeing Dionus, *al. Theodotus*, grow into such power among the Bactrians, drew the Parthians to a revolt likewise from the Macedons; Apollodorus also, in his books of the Parthian affairs, tells us; that those Greeks, which dwelt in the Bactria, growing strong, invaded India, and went to live therein, that, passing the River Hypanis, Eastward, went as far as the Ilamas, and out-went Alexander in the conquest of India, [*Strabo, lib. 11. pag. 515, 516. and lib. 15. pag. 686.*]

Seleucus King of Syria, overcome with love, sent for his former wife Laodice, and her children, to Court again; and the shortly after, fearing the fickleness of his mind, and least his affections might happily return again to Bernice, his second wife, poisoned him, [*Jerom upon Daniel, cap. 11. Appian, in Syriac, pag. 130.*] and to cover this sluttish of hers, she caused one Artemon, who was very like him, to lie in his bed, as if he himself had lain there sick; and so, what with his face, what with his counterfeit speech, cozened all that came to see and visit him in his sickbed; and by this means, concealed the death of the true King, till he had taken order for one to succeed him in the kingdom, whom she thought fit, [*Valer. Max. lib. 9. cap. 14. Plinius, lib. 7. cap. 11. Solinus, cap. 1.*] and by this means, Seleucus, the eldest son of Seleucus by Laodice, came to succeed him in the kingdom, who from the many victories, which he got, (and they were none, that I know of) was surnamed Callinicus, and from his great beard, (*i. e.*) which signified a beard, as in *Polyb. lib. 2. pag. 155.* and he late King 20 years, [*Euseb. Chron.*]

Likewise in Egypt, Ptol. Philadelphus, who, living luxuriously, doubted not to say, that he should live ever, and that he only had found out the way to immortality, as *Athenarus*, [*lib. 12. cap. 17. reporteth out of Philarchus his History, lib. 12.*] in the 40 year after the decease of Ptolemei the first his father, dyed; and after him succeeded Ptolemei, surnamed Euergetes, his son, begotten of Arsinoe, the daughter of Lyfimachus, and reigned 25 years, as [*Cl. Ptolem. in Canon. Clements Alexand. in Strom. lib. 1. and Jerom upon cap. 9. of Daniel*], tells us; and in this time it is said, that there appeared a Phaenix, which came to Heliopolis, drawing with her a huge flock of other birds, all wondering at her beauty, [*Tacit. Annal. lib. 6.*]

Laodice put Bernice with her young son, which she had by Ptolemei, into the hands of Acadion, and Guneus, (*al. Concus*) two chief men of Antioch, to be murdered. [*Jerom upon Daniel, cap. 11. and Appian, in Syriac, pag. 130.*] Bernice, when she heard that they were coming to murder her, shut her self up in Daphne, a Castle or Suburb of Antioch, of which I spake before. Where, when the Cities of Asia heard that the with her young son were besieged, they in compassion, sent her in aides from all parts. Her brother also Ptolemei, surnamed Euergetes, fearing the danger his sister was in, left his kingdom, and sped him thither, with all the forces which he could make, [*Justin lib. 27. cap. 1.*] but before any aides could come, the young son, by such devices as Laodice used, was taken and carried away; whereof Bernice the mother hearing, armed her self, and got into a Chariot, and pursued after Guneus, the butcherly minister of that cruel act; and overtaking him, when she could do nothing on him with her spear, took a stone, and with that, laid him all along; and forcing her Chariot over the very body of the knave, brake thorough the midst of the companies, and went directly to the houses, where she heard say, they had laid the body of her son, whom they had already murdered, [*Val. Max. lib. 9. cap. 10.*]

The murderers of the child, took another child very like him, and brought him forth, and shewed him to the people, with a roial guard about him, as it it had been the child indeed. But they set a strong guard of mercenary Galls upon Bernice, and delivered up to her the strongest part of the place or Castle at Antioch, and gave her their oath to be true unto her, and entered into a covenant with her; for she gave ear to Aristarchus her Physician, who persuaded her to make a league and covenant of friendship with them, but they using their oath for nought else but a stratagem, to win get within her, presently fell to cutting of her throat. The women about her, stood to defend her, as well as they could, and many of them there dyed in the quarrel; but three of them, to wit, Panariste, and Mania, and Gertholynce, took her body, and laid it in her bed, as if she had been wounded onely, and not quite dead; giving it forth, that she might recover, and held the people on in that amusement, till the coming of Ptolemei, [*Polyarchus Strateg. lib. 1.*]

Now all the Cities of Asia, which were revolted from Seleucus, set ships to sea, and joyined with Ptolemei, either for the defence of Bernice, if she were alive, or to revenge her murder, if she were dead, [*Justin lib. 27. cap. 1.*] and Ptolemei indeed, when he came, slew Laodice, and entering Syria, marched on as far as Babylon, [*Appian, in Syriac, pag. 130.*] possessing himself of Ctesilyria, with Seleucia, [*Polyb. lib. 5. pag. 402, 403.*] Syria also and Cilicia, and the upper provinces beyond the Euphrates, and almost all Asia fell unto him, [*Jerom upon Daniel, cap. 11.*] even from Taurus unto India, without one battle fought, or stroke (stricken) for it; it may we believe Polyenus, in the place above cited, with which we may also compare, what we find in the monument of Euergetes, called *monumentum Adulterinum*, published at Rome, in the year 1631, by Leo Allatius to wit, *Flowing received, saith he, the sovereignty of Egypt, Lybia, Syria Phoenicia, Cyprus, Lycia, Caria, and the Cycladian Isles, from his father, he gathered an army of Horse and Foot, with a fleet of ships, and Elephants out of Trogloditica, and Ethiopians, part of*



of which Elephants had been there taken by his father, and the rest by himself, and brought from Egypt, and there trained up to the war, all excellently well furnished, & with them sailed into Asia; and conquering all the land on this side the Euphrates, Cilicia, Pamphylia, Ionia, and Hellepont, and Thracia, together with all their Forces, and other Elephants out of India, and there the Kings of the Nations, in his company; he put over the Euphrates, and there conquered Mesopotamia, Babylon, Susa, Persia, Media, and all the country as far as Bactria.

This Euergetes, having conquered all Syria, came down to Jerusalem, and there offered many sacrifices of thanksgiving unto God, and dedicated to him gifts worthy of so great a Victory: as Josephus speaketh, [lib. 2. c. 2. ap. Jos. pag. 1004.]

3759.

Euergetes, being called back by a sedition of his own people in Egypt, held Syria in his own hands, but trusted Cilicia in the hands of one of his Nobles, named Antiochus; and the Provinces beyond the Euphrates, in the hands of Xanthippus for the Government of them: and spoiling and waisting all the kingdom of Seleucus, carried from thence 40 thousand talents of silver, and all the rich vessels that was therein; and 2500 Images of their gods, among which, he carried away also, those Images which Cambyles heretofore, had taken out of Egypt, at his being there, and carried into Persia: and from thence it was, that the Egyptians, when they saw their gods come home again by his means, gave him the surname of Euergetes, [Jerom. upon Daniel, cap. 11.] of whom, in that Monument aforementioned, called Monumentum Adulitanum, we find it thus written. *Ptolemei, habere receperunt deos quos Persiani habuerant et ita scriptum.* Ptolemei, having received those gods which the Persians had taken and carried out of Egypt in former times, with other treasure, there laid up: sent up his army, by ditches new cut, to let in the water for that purpose.

After the departure of Ptolemei out of Syria, Seleucus, having fitted up a vast Fleet to go against such Cities as had revolted from him: by a sudden tempest arising at sea, lost all his Fleet: whereupon the Cities and Countries which for very hatred of his person had turned to Ptolemei's side; now in very commiseration of his loss so great a calamity at sea, returned all to his obedience again, [Justin, lib. 27. cap. 2.]

3760.

In the year 67. according to the Chaldeans, on the 5 day of the month Apellens, and in the year 504 of Nabonassar, 27 of the month Thoth, the 18 of our November, the Planet of Mercury was observed in the morning to have been to the northward of the uppermost Star in the head of Scorpio, [Gl. Prot. lib. 9. cap. 7.]

Seleucus Callinicus, beginning to make war upon Ptolemei Euergetes, was utterly routed in the field, and thereupon fled to Antioch, and from thence wrote to his brother Antiochus, and craved his help, offering him for his pains, all Asia on this side the Taurus: but Antiochus, being at this time, not above 14 years of age, yet immoderately greedy of a kingdom, laid hold on the occasion, not with so brotherly a mind as he should have done: but like a very Laron, fought to strip his brother of all that he had, in his necessity; and though a child, yet put he on more than a man-like impious resolution: from whence it was, that even then, he got the surname of Hierax; (i. e.) a greedy Hawke; or Harpy rather, because more like a Hawke than a man, he was ever ready to fall upon every mans estate, [Justin, lib. 17. cap. 2. with Strabo, lib. 16. pag. 754.]

3761.

At this time, the people of Smyrna and Magnesia, in the month Lenæon, entered a league between themselves to maintain the honour and greatness of this Seleucus: which league and decree of theirs, we find preferred to this very day, transcribed out of those *Marmora Arundeliana*; (i. e.) those Marble stones which the Earle of Arundel caused to be brought out of those parts, and published in print by Mr. J. Selden, as before.

Ptolemei, when he saw that this young Antiochus took part with Seleucus; least he should be forced to have them both his enemies, at once, struck up a truce with Seleucus, for ten years, [Justin, lib. 27. cap. 2.] In which long time of peace, he sent for Eratosthenes Cyrenæus, from Athens, and made him keeper of his Library at Alexandria, [Suidas, in Eratosthenes, and in the word, Apollonius.] For this Ptolemei Euergetes, followed his father Philadelphus his steps, in promoting the magnificence of this Library, and with it, of all kind of learning besides: for he himself was a scholar of Aristarchus the Philosopher, and wrote certain Historical Commentaries with his own hand, [Athenæ, lib. 2. cap. 33.] And of his care in getting into his Library the works of ancient Writers, Galen, upon the 3 book of Hippocrates, [of Epidemical diseases,] saith, *He gave order for all the books of them which came into Egypt, to be brought to him, and sent out copies of them: and then gave the transcripts of them to the owners which brought them, but put the originals in his own Library, with this inscription, Ταυτα βιβλία: (i. e.) from out of ships; that it might appear, they came out of such ships as were arrived.* And having gotten from Athens the works of Sophocles, Euripides and Eclesylus, onely to transcribe them, and left them 15 talents in pawn, till he restored the originals, which he had borrowed; he caused them to be written out most exquisitely in fair parchment, and then retaining

4469. 245.

4471. 243.

retaining the originals, sent those so fair transcribed copies, back to them again; desiring them to keep his pawn of 15 talents, and so suffer the originals to remain with him.

Antigonus Gonatas, when he had reigned in Macedonia 34 years, and in Greece 44 and had lived in all, 80 years as Modius and other Writers affirm; or as Porphyrie saith 83, died, [Lucian, in Macrobii, Porphyrii, & Græc. Eusebii, Scalgi, pag. 225.]

After him, succeeded his son Demetrius; who reigned 20 years, [Porphyrie, lib. 2. page 131.] in which time he made himself Master of Cyrenæ, and all Lybia, [Porphyrie, ibid.] Now Olympias, the daughter of Pyrrhus, King of Epirus, after the death of Alexander her husband and own brother, gave King of Syria to this Demetrius, who had at that time to wife, the sister of Antiochus, King of Syria: whereupon he came on courted off by her husband, went away to her brother Antiochus, and stirred up his son, to begin a war upon her husband, for the injury by him done to her, [Justin, lib. 28. cap. 1.] Now in all this time there was no other Antiochus that was a King, save onely this Antiochus Hierax, who would have wrested the whole kingdom out of Seleucus his elder brothers hand: for Justin out of Trogius, [lib. 44. cap. 4.] calleth both these brothers, by the name of Kings; and the same [Justin, lib. 27. in the Prologue to it, and Polyb. lib. Strabo, 4. in Antioch. Hierax] shew, that Antiochus went into Mesopotamia; where, as the Fifth Scall have it, Seleucus had built a City, called Callimicopolis: though at that time, neither Antiochus nor Seleucus, had Syria in their possession, but Ptolemei Euergetes King of Egypt.

Now at this time, Antiochus, seeking to wrest all Asia, properly to called, out of his brother Seleucus his hand, raised an army of the Galls for his money against him: and coming to a fight near to the City Ancyræ, Seleucus there, by the extraordinary providence of those Galls, lost the field; whereupon, these Galls supposing that Seleucus had been slain in the battle, turned their arms forthwith upon Antiochus, who had hired them for himself, which he perceiving, bought himself out of theirs, as out of his own, many thieves hands, with money, and was tain to enter a league, and to make an allowance of arms with his mercenaries: but Eumenes with a fresh army of his own, set on Antiochus and his Galls, all bleeding and sore as they were of their late gotten victory, and routed them: and thereby got the greater part of Asia into his possession, [Justin, lib. 27. cap. 2. & 3. with the Prologue of Trogius, ib.]

Eumenes, the son of Eumenes the elder, who was the son of Philaretus, drank himself stark drunk, and died, as [Athenæ, lib. 12. cap. 16. out of Ctesicles, lib. 3. de Timothei] reporteth: and after him succeeded Attalus, that Attalus his son, which was posthumous, [reporteth: and after him succeeded Attalus, the daughter of Achaens, This younger brother to Philaretus, begotten of Antiochus, the daughter of Achaens, selling his great wealth warily and magnificently withal, bred an opinion in himself, of being able to overcome the Galls in a fight, he presently took the and therefore having upon a time overcome the Galls in a fight, he presently took the and port of a King upon him: and so used the matter by his care and providence, that it continued in his house to the third generation, [Polyb. lib. 18. in the Exordium, of him, published by Valef, pag. 102.] concerning which point, Suidas reports an Oracle which was given him by the prophetesse at Delphos; in these words.

Οἱ γὰρ Ταυροκέραι, &c. (i. e.)

Go ye Taurocerus, thou a Crown shalt wear,  
And thy sons sons: and there an end shall be.

Now it is supposed, that this Eumenes, was therefore surnamed Taurocerus, because there were a pair of Bulls horses added some where, to the head of his picture, or other figure of him: as also in that Oracle uttered by Poænæus, concerning the slaughter, which he should one day make of the Galls, he is called, *Tauri fibus*, (i. e.) the son of a Bull, mentioned by [Pausan. in Phocis, pag. 334.] in these words,

Ταυρὸς γὰρ ἐκείνῳ ἀνέστη Κερίων, &c. (i. e.)

For Jove shall quickly send a Saviour send;  
Son of a Bull, and by Jove nurtured,  
Which on the Galls shall bring a dismal day.

Concerning which battle fought between Attalus and the Galls, Livie speaketh, [lib. 38.] *The first in Asia, saith he, that refused to pay contribution to the Galls, was Attalus; and fortune here, beyond all expectation of men, favoured this bold attempt of his: and upon a battle fought he had the better of them.* But Polyæus, [lib. 4. Strabo, in Attalo] tells us, that Suidas, a Chaldean Soothsayer, used to animate the soldiers to this fight, when they had otherwise quite lost their courage: who said Suidas, was none other, but that Babylonian Mathematician, whom we find mentioned by [Strabo, lib. 16. pag. 739.] whole Astronomical tables, one Vertius Valens of Antioch professeth

4472. 242.

4473. 241.





Etymologic concurs with him; for there he notes, that Philopater was there called *Gallus*, because he was wont to go with an Ivie Bush about his head, and other parts of his body, after the manner of the *Galli*, (who were priests of Cybele) in the solemnities of Bacchus; for so effeminate and debauched was this man grown, with whoring and drinking, that when he was in his best wits, and extraordinarily sober, yet even then he would run about the streets, with the maudlin dancers, and belisgling about him, [*Plut. in Cleom.*] and so as Polybius observeth of him, he spent the whole time of his reign, in revellings and pastimes, giving himself up to all sensual and filthy lusts of the flesh, and to daily quaffing and carousing, [*Polyb. lib. 5. pag. 380, 381, and Strabo adds, [lib. 17. pag. 796.]* that both he, and all the Ptolemies that followed, grew luxurious, and never ordered that state well afterward. Now this Philopater reigned after his father 17 years, [*Cl. Ptol. in Reg. Canone. Clem. Alexan. Porphy. Euseb.*]

Philopater, fearing Magas his brother, who by the means of his mother Berenice, was grown gracious in the army, took counsel with one Sosibius, (who was of chief credit with him) and others how to rid them both out of the way. But this employment troubled these men not a little, for fear left, the high courage of Berenice considered, all this enterprise would come to naught, and therefore they were fain to flatter all the Court, giving them assurance of great matters in case the business went on, and succeed as they would have it. But Sosibius went farther, and finding Cleomenes the King of Sparta, who at that time stood in great use of the Kings help, to be a singular wife and politician, and of great experience in matters of the world, brake the matter to him. But Cleomenes dissuaded him from it; saying, that the King had more need to beget him, if it were possible, more brothers, for the security and preservation of his kingdom, than to destroy those which he had. But when Sosibius had told him further, that the King could never be sure of the mercenary soldiers, so long as Magas was alive. Cleomenes then bad him, never fear that, for, faith he, among his mercenaries, he hath three thousand Greeks out of Peloponnesus, and one thousand out of Crete, who at one beck of his, would be ready to do what ever he would have them. Whereupon Sosibius took courage, and went on, and murdered Berenice and her son Magas, and all that belonged to them. [*Polyb. lib. 5. pa. 380; 382, and lib. 15, in Excerpt. p. 65. and Plut. in Cleom.*]

Philopater, having first murdered his father, then his mother, and now with his brother, as if all had been well with him, gave himself over to his luxury more than ever; and in that way all the court followed him, and not only his Nobles in Court, and his chief Commanders in the army; but the whole body of the army, from the highest to the lowest, threw away all care of martial discipline, and lay lolling in Taverns and bawdy-houses at their pleasure, [*Juslin lib. 13. pag. 1.*]

But to return to Antiochus, when he advised with his council, how to repress that rebellion of the two brothers, Molon and Alexander in Media and Persia, Epigenes (who was the man that reduced those forces to Antiochus, which were gathered together for Seleucus, and was of prime credit, and reputation in the army) advised, that Antiochus himself with his army, should presently march against them: but Hermias, on the contrary, advised the King to go himself into Cœlœsyrta, and recover that, and send Xenon and Theodorus Hemolius, to subdue the two brothers, [*Polyb. lib. 5. pag. 387.*]

Whiles this was in agitation, and the King lay at Zeugma in Seleucia, there came to him Diogenes his Ammiral, out of Cappadocia, conducting Laodice the daughter of Mithridates King of Pontus to the King; who, so soon as ever she came, married her: and coming out of the upper regions unto Antioch, there caused her to be proclaimed Queen; and that done, prepared himself wholly for the war, [*Ibid. pag. 388.*]

At the same time Molo, having a sure card of his brother Alexander to help him at all affairs, marched with a great army against Xenon and Theodorus, the Kings Commanders, sent into those parts, which put them into so great a fright, that they durst not keep the field, but put themselves into walled Cities for their defence; and in this case Molo, having the Country of Apollonia at his back, wanted for no store and plenty of provision, [*Ibid.*]

3784.

Mean while, Philip the son of Demetrius, in Macedonia, upon the death of Antigonus his Guardian, and father in law, being then 14 years old, took the kingdom into his own hands, [*Juslin lib. 18. cap. ult. & lib. 29. cap. 1.*] and reigned there 42 years, [*Devis. Porphy. Euseb. and Polybius lib. 2. pag. 155.*] observeth, that these three, Philip of Macedon, Ptol. Philopater of Egypt, and Antiochus Magnus of Syria, came to their Crowns all within the compass of the same Olympiads, 139. for as Antiochus came to the Crown in the first year of it, so Philopater succeeded his father in the third thereof, and Philip of Macedon in the fourth, and the same Polybius, [*lib. 4. pag. 271.*]

observeth

observeth further, that about that time, almost all the kingdoms of the World, came to have a new succession of Kings in them: the like doth, [*Juslin lib. 29. cap. 1.*] where they both shew further, that Ariarathes, about the same time, came likewise to be King of Cappadocia.

Now when, upon the death of Antigonus, the Erolians joining with the Lacedæmonians, made a common war upon the Achæans and Macedons; Cleomenes be-lought Philopater of Egypt, that he would furnish him with certain necessities, and some soldiers, and dismisst him to return into his own country; but when he perceived, that Philopater lent but a deaf ear to that motion of his, then began to be an often and earnest suitor to him, to suffer him with his own small train, to be gone. And the King, little caring which end went forward in any business of moment, and never forecalking what was to come, according to his wonted folly, never regarded what Cleomenes said unto him: but Sosibius, who, as I shewed before, was the chief man of all the rest about him in matters of the kingdom, advising with the rest of the Council, thought it no policy, to let Cleomenes go, [*Polyb. lib. 5. pag. 381.*]

Molo, of whom I spake before, assailed to pass the River Tigris, and to besiege Seleucia; but being prevented by Zeuxis, who had gotten all the boats of the River into his hands, he turned his course, and went to Cœliphon, and there made his provision, for his winter quarter, [*Ibid. pag. 389.*]

Antiochus, being advertised that Molo came on, and that his men still gave ground, resolved, to leave going against Ptolemy in Cœlœsyrta, and to march in person against Molo. But Hermias, who would not off from what he once propounded, sent Xenon, an Achæan born, against Molo, with an army very well appointed, and with full and absolute power to do with it as he saw cause, without controule; and brought the young King back again to Apamea, and there gathered an army about him, [*Ibid. pag. 390.*]

Xenatas, coming with his army to Seleucia, sent for Diogenes, the Kings Governour of the province of Sula, and for Pythiades the Ammiral of the Red sea; and with them drew into the field, and having the benefit of the River Tigris at his back, face him down with his army in the very face of the enemy: and the next day, seizing upon Molo's Camp, which he that night had left, there fell to drinking and rioting with his army, till Molo, espying his opportunity, came back the night following, and in the deep of the night, let upon them, when they little thought of him; recovered his own Camp, took theirs, and Xenatas himself fighting in the dark, was there also casually slain, and Molo presently with his army came before Seleucia, and took it at the first assault; because Zeuxis was fled out of it, and with him Diomedon the Governour of the place it self: Then subducing the whole province of Babylonia, with that which lay upon the Red-sea, he took the City of Sula, and leaving there some to besiege the Castle, wherinto Diogenes, their Commander was fled, he returned to Seleucia upon the Tigris, and there refreshed his army. And indeed, in the Country lying upon that River, he took in all as far as Europus, a City in those parts, and in Mesopotamia, all as far as Dura, [*Ibid. pag. 391, 392, 393.*]

Cleomenes, after that consultation held by Sosibius, was committed to custody: but watching his time, when Philopater with his train was gone to Canopus, he gave it out among his keepers, that the King would presently let him at liberty: and while they thereupon grew careless of him, and lay fast asleep by their over drinking, he with his friends, brake out of prison, at noon-day; and would faine have stirred up the people to a sedition, but could not: and therefore having no hope of escaping left them, he and his followers, flew themselves, [*Ibid. pag. 385.*] three years after his overthrow in Laonia, [*Ibid. lib. 4. pag. 304.*] wherof when Philopater heard, he commanded Cleomenes his body to be dead, and to be hung upon a croffe, and both his mother Cratælica, and his sons, and all the women that attended on her, to be put to death, [*Plut. in Cleome.*]

Antiochus, setting out with his whole army from Laodicea, and having passed the Defert, came to the Dale of Marfias, which lies between the Lebanon and Antilebanus. Spending therefore many dayes in marching thorough this Dale, and having taken in such places as lay in or near his way, he came to Gerza and Brochos, which are two Castles, built upon the mouth or narrow passage which leadeth into this Dale; and thole he found kept by Theodotus, an Ecolian born, but at that time, Governour of Cœlœsyrta for Philopater, which when he saw, he durst not to let upon them: but perceiving the natural situation of the place, to be very strong, and Theodotus his courage in detanding them, to be no less, he drew off and went his way, [*Polyb. lib. 5. pag. 390.*] For which piece of service yet, Theodotus was so far from receiving any reward or thanks from Philopater's hand, that being let for afterward to Alexandria, he had much ado to there to escape with his life for it, [*Ibid. pag. 385. and pag. 405.*]

Antiochus, hearing of the utter destruction and slaughter made of his men with their General Xerxes, and of Molo's victory, whereby all the upper Provinces were utterly lost, and fallen unto Molo, brake off his intended journey, and cast in his mind how to settle and secure the main of his estate, [*Polyb. lib. 5. pag. 390.*] About which as he was in council, and Hermias could not stand alone against the general vote of all the rest which persuaded the King to go, yet to have his will in some thing, he forged certain letters, as written from Molo to Epigene, and coming in a packet with other letters to him; and by that means, gat him to be put to death, as one that kept intelligence with Molo. And now the King marching against Molo, when he came to the River Euphrates, took into his army the remainder of his Forces that there were, and came to Antiochia, which is in Mygdonia, *scilicet rebus Mygdonas*: (1. 4.) about the beginning of Winter, and there stayed till the next Spring, [*Ibid. pag. 393; 394, 395.*]

Then removing from thence, upon the fortieth day after he came to Lyba, and there following the advice of Zeuxis, and not of Hermias, he put over the Tigris with all his army; and then marching toward Dura, at the first approach raised the siege, which was laid unto it by a Captain of Molo's: and going again from thence, and never camping two days in one place at 8 days end, they passed Oricum and came to Apollonia, [*Ibid. pag. 395, 396.*]

Molo, though he grew now much afraid, least his army would leave him, yet he drew out against the King; and having two wings, he committed the charge of the left to his brother Neolaus, and led the other himself. But when the battle joined, the right wing, wherein himself was, stood firm to him, and fought very stoutly against the Kingsmen, but the left, fell over to the King: which when Molo perceived, and saw withal, that he was ready to be wholly surrounded by the enemy, he fell upon his own sword. There fell also of his friends, and which had been betrayers with him in this conspiracy against the King, gat themselves every man away to his own home, and there acted the like tragedy upon himself. His brother Neolaus also, when the wing which he led yielded to the King, gat him away into Persia, to Alexander Molo's brother; and there having slain Molo's mother, and his children, slew himself also over them: having first advised Alexander to do the like. The King commanded Molo's body to be hanged on a cross in a high place, and having reproached his Rebel-army with bitter words, for their foul and disloyal carriage towards him; yet at last gave them his hand, and received them to his favour and service again: and appointed some to convey them back into Media from whence they came, and to settle that Province again. Mean while, himself went down from thole upper parts to Seleucia, where the said Hermias using the inhabitants very hardly in other points, wrung out of them over and above a thousand talents, for a fine; which yet the King mitigated and reduced to 50, and then left Diogenes to govern Media, and Apollodorus to be President of the Province of Susiana; but sent Tychon, Master of the Scribes, and General of the army, into the Regions lying upon the Red Sea; to govern them, [*Ibid. from the page 396. to the page 399.*]

Now at what time Antiochus made this war upon Molo, Theodorus the Eolian, Governour under Philopator of Cœlœsyrta, returning from Alexandria, and casting in his mind, that Patropator was no better than a lost man, and despairing of any good from the Princes about him, with such company as he had with him, fixed upon Ptolemais by himself, and upon Tyrus, by one Panæolus, and resolved to come to some agreement with Antiochus, and to put all Cœlœsyrta into his hands: which he performed in a very short time after, [*Id. pag. 385. and pag. 401.*]

Unto Attalus King of Pergamus was born by Apollonia of Cyzicum a son called Attalus Philadelphus, who lived 84 years, as Lucian in his *Mactris* reporteth; and about the same time, Antiochus likewise had a son born to him, called Seleucus, and surnamed (as it seemeth) Philopator.

378.

Jubile 15.

Antiochus, having now gotten a son, resolved to set upon Ariobarzanes, who had obtained the Dominion of the Atroparians, and other Countreys therabouts; and Ariobarzanes fearing the coming of the King; especially because he was now grown old and decrepit, sought peace at his hands, and had it from him upon such terms as he was pleased to give it, [*Polyb. lib. 5. pag. 399. and 400.*]

While the war went on between Antiochus and Ariobarzanes, Achæus having shut up Attalus in his chief City of Pergamus, and taken all the places therabouts, and entered into a league and confederacy with Ptolemy Philopator of Egypt, thought it no great matter to break into Syria, before Antiochus could return to rescue it; and by the help of the Cyrrhestians, who were already revolted from him, to make himself

Master

Master of all that kingdom; and therefore with his whole army moving out of Lydia, marched thitherward: but when he came to Laodicea in Phrygia, he there took a Crown upon his head, and began to assume the title and port of a King, both when he received Ambassadors from other Princes, and also when he had occasion of writing unto them, one Siveris, who being banished out of his own Country, was entertained by him, egging him principally on thereto; and to go on ward in his journey toward Syria, when he came near to Lycæonia, his army there began to mutiny, and complaining that they were led to a war against him, who was their liege Lord, and natural King. Whereupon Achæus, seeing it went against the hair with them, gave off his purpose, and proceeded no further in it; and moreover told the army that he never purposed to lead them into Syria against Antiochus, but only to wait the Country of India, to which he presently led them, and did it to the purpose, and to having enriched them with the spoyle thereof, and made all fair with them, returned home again, [*Idem. lib. 4. pag. 371, 374, 375. and lib. 5. pag. 401, 402.*]

When the war between Antiochus and Ariobarzanes was ended, Apollonides a Physician of Seleucia, standing in bodily fear of Hermias, wrought the means to bring him into suspicion with the King, whereupon the King faining himself sick, caused Hermias to be haled out of his house, and by a crew of certain men appointed for that purpose, to be murdered; and it to tell out, that at the same time, the wives of Apamea drew likewise his wife and children out of her house there, and stoned them all to death. [*Id. lib. 5. pag. 400, 401.*]

Antiochus, being now returned home, and having sent away his souldiers to their winter quarters, sent messengers to Achæus, with many threatening words, [*Id. pag. 401, 402.*]

Among the Jews, after the decease of Onians 2. his son Simon 2. succeeded in the priesthood, [*Joseph. lib. 12. cap. 4.*] and he is said by *Scal. in Graec. Euseb.* to have reigned 20 years.

Antiochus, calling all his army to Apamea, at the first of the spring, by the persuasion of Apollonides his Physician, removed to Seleucia, which is called Pteria, sending Diogenes his Ammiral thither with his fleet, and Theodorus Hemolius with a convenient company to possess himself of the streets of Cœlœsyrta. But himself, having intelligence with some of the Seleucians in the town, whom he had won unto him by large monies and larger promises, took first one of the suburbs and then the City itself open their gates unto him, and having gotten it, he entered the inhabitants very kindly, but put garrisons into the Castle and port both, [*Polyb. lib. 5. from pag. 40, to pag. 405.*]

The King was busie in settling things here, when letters came to him from Theodorus the Eolian, to request him to go into Cœlœsyrta, for that he was now ready to deliver it into his hands: whereupon the King put himself upon a march thitherward; but Nicolaus a Captain of Philopators, having discovered this practise, besieged Theodorus in Ptolemais, where he was; so that he could not get out at all according to his intentions, and withall, sent Lagoras, a Cretian born, with Dorymon of Erolia, with a party to keep the passage entering into Cœlœsyrta, near unto Berytus, which Antiochus easily put to flight, and then Theodorus and Panæolus, seeing the siege raised from before Ptolemais, where they had hitherto been shut up with such friends as they had about them, went and met him upon his way, and delivered both Tyris and Ptolemais, with all that in them was, unto Antiochus his hand: there were found in both ports, 40 ships, which were consigned into Diogenes the Ammirals hand, [*Id. p. 505, 406, with lib. 4. pag. 305.*]

Antiochus, being certified that Philopator was gone to Memphis, that his forces were all met at Pelusium, that the fluxes of Nilus were all opened, and the sea left to spoil all the fresh waters there, changed his purpose of marching to Pelusium, and went into Cœlœsyrta, and there going from one place to another, sought to take in all, partly by force, partly upon conditions, which he offered very reasonable unto them. Whereby the places that were less strong, yielded for the most part, upon the first summons; the rest gave close to Philopator, whose subjects they were, and those cost him much time in besieging them, [*Id. lib. 5. pag. 406.*]

Mean while, Philopator let all go at six and seven, and took no care of any thing: yet Agathocles and Sosibius, who managed all under him, made all the provision they could for the war, keeping all close from Antiochus, as much as possibly they might; and under hand solicited the states of Cyzicum, Byzantium, Rhodes, Erolia and others, to mediate for a peace between the two Kings, whilst they, the mean time, made all provisions for the war, and trained and exercised their men in all kind of feats of chivalrie, and martial discipline, to the utmost of their endeavour, [*Id. pag. 406, 407. cum lib. 4. pag. 305.*]

But

But there happened at this time a new war to grow between the Byzantines, and the Rhodians; the ground whereof was, for that the Byzantines being fain to pay tribute and contribution to the Gall, which lay havin upon them, laid a tole upon every ship that passed by them into the Pontick sea, [*Id. lib. 1. p. 158. & lib. 4. pag. 305, 306, 314.*]

Whereupon the Rhodians sent presently to Prusias King of Bythnia, (that Prusias which in *Excerptis Memor.* [cap. 29.] is *surnamed Xaxos*, (i. e.) the Lame) (made an association of arms with him, who was otherwise mischievously enough bent against them, as for sundry other causes, so especially for that they laboured, all that ever they could, to make love and friendship between Attalus and Achæus, which he thought, in many respects would prove damageable to him, and his affairs. Wherefore he came to this agreement with the Rhodians, that they should take the charge of the war at sea upon themselves, and let him alone to plague the Byzantines at land. And to begin, he forthwith went and seized upon a port of theirs in Asia side called Hieron, which place belonged formerly in common to the Marchants which traded into Pontus: but the Byzantines had lately bought them out, and appropriated it to themselves, together with all that portion of Mysia in Asia, which they had many ages before enjoyed, [*Id. lib. 4. pag. 314, 316, 316.*]

The Byzantines, seeing what the Rhodians had done with Prusias, did the like with Attalus, and Achæus, and sent to crave aid of them, and Attalus was very desirous of himself to have hearkened to their motion, but Achæus lying so heavily upon him as he did, he could afford them but little help. Achæus, whole Dominions stretched far and near in this side the Taurus, and who had lately taken on him, (as I said before) the title of a King, promised them all the good that he could do them, [*Id. pag. 314.*] They sent also to Tibites, to call him out of Macedonia, to be their General in this war against Prusias; for it was conceived, that the whole kingdom of Bythnia, belonged as well to Tibites, as to Prusias, whole Uncle Tibites was, [*Id. pag. 316.*]

Prusias, fearing the coming of his Uncle, pulled down all Castles and places of any strength, that were in the kingdom, [*Id. pag. 318.*]

The Rhodians to draw away Achæus from the Byzantines, sent to Ptolemy, and desired him to bestow on them Andromachus, (who was at that time a prisoner in Alexandria) to present him as a gift of their own, unto his son Achæus. Which done, and some other offices of honour done unto him by the Rhodians, the Byzantines lost the chiefest staff they had to lean upon: and withall Tibites, whiles they were conveying him out of Macedonia, dyed by the way, which infinitely crossed them in their designs. But Cavarus (a petty King of those Galls, who were in Thrace, (as *Polybins*, in *Excerptis*, *Valerij* pag. 36, and *Athenæus* lib. 6, cap. 6, tells us) who at that time came to Byzantium, mediated a peace between them, and Prusias and the Rhodians upon condition, that the Byzantines should forbear exacting any more tole, or impost upon their ships, and Prusias should restore what he had taken from them of Byzantium, [*Id. pag. 317, & 318.*]

At the same time also Mithridates King of Pontus made war upon them of Sinope, who borrowed 140 thousand drachmas of the Rhodians, and therewith furnished their City against him: and all that Peninsula, or neck of land, wherein their City stood, [*Id. pag. 323.*]

Antiochus besieged Dura in Phœnicia, a City which Cl. Ptolemy calls Dora, but to little purpose, for that the place was naturally strong; and Nicolaus, a Captain of Philopaters, sent them ever and anon relief. Yet because winter now came on, he was contented to make a truce with them for four months, at the motion of certain Ambassadors sent by Philopator, for further term, he would not grant, nor spend more time there, than needs he must, out of his own dominions: for manifest it was, that Achæus intended to invade his whole estate; nor was there any doubt but that Philopator aided him therein: wherefore having sent away the Ambassadors, he disposed his garrisons in fit places, and leaving the care of all things there to Theodotus, he returned to Seleucia, and sent his army into their winter quarters: but taking no further care, of keeping them in military duties; supposing that the rest would come on of it self, without any great fighting for it, because he had already gotten a part of Cœle Syria, and Phœnicia; and thought the rest would submit unto him of their own accord, and for words only without blows, [*Id. pag. 409.*]

But when things came not on, in such sort, as he imagined, at the first of the spring, he drew out his army again, purposing to set upon his enemies by sea and land, and by force to subdue the remainder of Cœle Syria that stood out against him, [*Id. pag. 411.*]

Philopator committed the main of all his wars to Nicolaus the Etolian, made Gaza the Magazin, and there laid in all his provisions for the war, sent forth his armies by sea

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sea and land, made one Perigæus Ammiral of his forces by sea, who had with him 30 fighting ships only, but of vessels of burden, to the number of 400. [*Id. pag. 411.*]

Antiochus was marched as far as Marathos, when Ambassadors came to him from the Isle of Aradus, to desire his friendship, and he not only took them into his allocation, but also took up the difference that was between them and their neighbours, which dwelt upon the continent, and made them live good friends ever after: and then entering by the way of Theu-prolopon into Phœnicia, came to Berytus, and in his way set upon Botrys, and took it, but burnt Trees and Calamus to the ground, [*Id.*]

But when he came at last to a main battle, he divided his army into three parts, the one he gave to Theodotus, the other to Menendemus, and the third he reserved for himself, and commanded Diocles to take charge of them; which Diocles he had made Governour of Parapotamia, lying upon the Euphrates. But he with his Life-guard kept in the midst of all, as a reserve, so see how all things went every where in the battle, and to help where need should be: and withall Diogenes for him, and Perimenes for Philopator prepared for fight with their naval forces, keeping each of them as close to the land as possible they could; and at last, upon a general signal given, they fell to it by land and sea, and at sea neither party had the better, and parted upon even terms, but at land Nicolaus, after a strong fight, was routed by Theodotus, and Antiochus lost 2000 men slain, and as many more taken prisoners, the rest fled into Sidon. Perigæus seeing all lost at land, retreated at sea likewise, and came to Sidon: and Antiochus without any delay came thither with his whole army, and late down before it; but forbore assaulting of it, both because it was fortified with men, and had provision enough within to keep them, [*Id. pag. 412, 413.*]

When P. Cornel. Scipio, and T. Sempronius Longus, were Consuls of Rome, Hannibal, having with much difficulty passed the Alpes, came down into Italy, in the Summer of this year, [*Liv. lib. 21.*] in the latter end of the 2 year of Olymp. 140, from whence we reckon the beginning of the second Carthaginian war, at the war of Hannibal, described at large by Polybius, Livie, Siliu. Italicu. in verse, and Appianus Alexandrinus, in his Hannibalicæ: by which war, the name and fate both of the Carthaginians and Romans spread so far in the world, that in Greece first, and then in Asia, properly so called, and the Islands thereunto adjoining, all men, upon their several occasions, cast their eyes upon, and lookt after them, and not upon Philip, Antiochus, or Ptolemy, any longer, [*Polyb. lib. 4. pag. 443.*]

In the same Summer that Hannibal came into Italy, Antiochus also brake into Palestine; and having given order to Diogenus his Ammiral to approach with his Fleet to Tyros, he with his army marched to Philoteria, a City seated upon the Lake of Tiberias, into which the River Jordan falleth: and from thence, runneth thorough the Country adjoining upon the City of Scythopolis: which Josephus calleth Betsan, in the Tribe of Manasses. And having taken them both, and put Garrisons in them, he passed the mountains, and came to Atabyrium; that is Thabor, a City seated upon a hill, the top whereof is reckoned to be 15 furlongs compass; where Antiochus toiling them out with small skirmishes, caused his Van to go close to the walls, and then to make as if they fled; which they did: and when the Towlmen came out and pursued them, others that lay in ambushment arole, upon them, and slew many of them, and then himself falling on with the rest of his army, assaulted, and took that City also, [*Polyb. ib. pag. 443.*]

At the same time, Kerzas, a Commander of Ptolemy Philopator, revolted from him unto Antiochus; whole entertainment there, was so good, that presently Hippolochus a Thessalian born, with 400 Horse in his company did the like. And Antiochus, leaving a strong Garrison in Atabyrium, removed thence, and took in Pella and Camus and Gephurus, upon surrender: which so prosperous success of his, moved the Arabians, which bordered upon those parts, with one consent, to cast themselves into his armies, and to join with him. Antiochus, borne up with these new hopes, and considering in the riches of Arabia, marched into the Country of Galatis: and having made himself Master of the field there, took the City Abyla: and in it, all those, who under the command of Nicias, came to succour them. There remained now only Gadara, a City in the opinion of the World, far stronger than any in all those parts: Antiochus therefore came and shewed himself before it; and beginning to cast up his works, with the very sight thereof, he struck such a fright into them, that they presently sent, and rendered themselves unto him, [*Id. pag. 444.*]

In the same Summer also, in Pamphylia, the Pednelites, being besieged by the Selgenes, and in danger to be taken by them, sent and prayed in aid of Achæus; who forthwith sent them 6 thousand Foot, and 500 Horse, under the command of Garricres; who purposing to enter the Town, by the way of Mylias, found that passage blocked

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blocks up by the Selgenges: whereupon, he made as if he would be gone, and the Selgenges seeing him gone his way, brake up, and went their way too: from to the Camp, and others to their home well, which was then ready for the hook; which Galatres perceiving, turned back thither, and pailed the freight of Mylias, near unto Climax, without impeachment, and left a strong guard upon its, and then commended the whole management of this war, and defence of Pednelifia, to Phaylus: who, going presently to Perga, left up the people of Pamphylia and Piliidia, to come and help the defence: Whereupon they of Apendus lent them in a thousand Foot, and they of Irenia 8 thousand; but the Selgenges instead of blowing the fire, blew it out, and by the rash and unadvised carriage of matters marred all, and being shamefully overthrow, lost to thousand of their men, and fled home to Selgia: Phaylus followed them all the heeles; wherewith they took such a fright, that they forthwith sent Logbas to treat of a peace: and he instead of a traitor, played the traitor with them; for a truce was taken, in which time, the souldiers of their adverse party came freely into Selgia; but they of the Town had understand sent to Achæus, and put themselves wholly into his mercy, to deal with them as he would: mean while, Logbas plotted the delivery of the Town to their enemies: and when things were now ready for their purpose, the plot was discovered: and to both he, and those of the Town, whom he had drawn in, to the conspiracy with him, and the enemies, which looked there, in expectation of the event, were all taken, and put to the sword. Then began Achæus seriously to deal for a peace between them: nor were the men of Selgia averse from the motion; Whereupon they were to pay down 400 talents ready money, and 300 more a while after; and the Pednelifians were to restore them all their prisoners without ransom. Achæus, having gotten Mylias, and the greatest part of Pamphylia into his hands, marched forthwith to Sardes; where, harrowing Attalus with an incessant war, he began at last to threaten Prusias also. [*Ibid. from pag. 415. to pag. 420.*]

When Achæus was bidden making war against the men of Selgia, Atræus late not idle, but, having the Galls, called the Teutogæ (whom for the reputation of their valour, he had sent for out of Europe, to serve him against Achæus) of Europe, with him, he marched through the Cities of Eolia, and others thenceunto adjoining, which for pure fear had submitted themselves to Achæus: Cuma, Smyrna and Pæceæ, all voluntarily joyed with him: those of Egæa, and Lemnos, yielded to him for fear, at his first approach: Ambassadors also came to him from the Teians and Colophonians; whom, upon hostages given, he took in upon such conditions, and covenants, as before; and then going on hill, and passing the river Lycus, he came into the borders of the Carænes, whom, together with those who kept Didyma-tiche, he so frightened, that Themistocles, whom Achæus had left to keep them for him, gave them up both into Atræus his hand: and removing from thence, he ravaged all the region of Apia, and passed the hill of Pellicæa, and encamped upon the bank of the river Megillus; and while he was there, the Moon fell into an eclipse: and thereupon his Galls, who were otherwise weary of so long trotting up and down, with their wives and children in their company, pretending they held this eclipse for some bad prodiges, would go no further, [*lib. p. 420.* for upon the first of our Septemb. the Moon, in the beginning of the night, began to fade for more than a whole hour long.

Asia was, tearing leave his Galls, inclining to Achaëus, would fall upon his Countries, yet because it was upon his word that they came out of Europe into Asia, would not fall upon them, and put them to the sword, but conveyed them all back safe to the Hellespont, where they first landed, and there laid them out lands to live and dwell upon; promising them further, that if at any time after, they should have occasion to visit him, he would not, in any reasonable matter, be wanting to them. Then calling to him those of Lampracus, Alexandria, and Ilium; and commending them for perfluting so constantly in their loyalty to him, he returned with his army to Pergame. [*Polyb. lib. 1. sec. 4. 1.*]

3787. <sup>Pag. 421.</sup> Antiochus, being advertised, that a great army of the enemy was met in a City of Arabia, called Rabatamania, (46 Rabbin-Ben-Ammon) and there plundered all the Country thereabout, marched thitherward and came near to the little hills of earth, whereon the City stood, and having gone about and viewed them, he found that there were two considerable ways to get into it; and therefore planted his batteries against those places, committing the charge of the works, of the one to Nicarchus, of the other to Theodorus, to make breaches in the wall; and when they were made, and the walls quite thrown down, (sooner than could have been imagined) the Kings men laboured day and night, without any intermissions and with all the might they possibly could, to get into the City, but could do no good, by reason of the multitude of people that were within to maintain the breaches. At last, one of the prisoners in the Camp flew them a vault, or hollow way under ground, by which they came down to get them

water: which no sooner had he stooped up, but they were forced to yield for want of water. The King having thus gotten the place, left Nicarchus with a sufficient Garrison to keep it: and sent Hippolochus and Kiras, which had revolted from Polemius to him, with a thousand Foot to the Country joyning upon Samar'a, to govern that province, and to take guard thofe, who were his friends in thofe parts, and acknowledged him for their Sovereign; and went himfelf with his army to Polemius, purfuing there to winter, [*Ibid.*, pag. 414, 415.]

b. Cn. Servilius, entered the Consulship at Rome, upon the Ides, or 7 day of March. Now among other prodigies, which were from sundry places certified to the Senate at that time, this was the most remarkable, *That in Sardinia, the body of the Sun seemed to be less, than it used to be:* And another, from Arpi, that the Sun and the Moon, seemed to fight each with the other. Cn. Flaminius the other Consul, who was with the army in the Spring of the next year, fought unluckily with Hannibal, at the Lake of Trasimene, in A. M. DCC. LXX. and there slain with 15 thousand of his men, [Liv. lib. 2.] This was that year and year, when the Eclipse of the Sun seen in Sardinia, upon the 11<sup>th</sup> of our February, and [Polyb. lib. 5, page 440.] telleth us, that as well that great battle at Trasimene, as that other between Antiochus and Philopator, concerning Crete, were both fought toward the latter end of the year of the 150 Olymp. the latter of which, fought at a place called Raphia: is by him described in this wile.

In the beginning of this Spring, faith he, Antiochus and Ptolemei, having all things prepared for the purpose, went upon the point to try it out for the mastery of Calaisyria: in a main battle. Ptolemei therewith, with 10 thousand and 200, and 5 thousand and Horse, and 73 Elephants; for he had Alexandria, [Ibid. pag. 421.] and made his first encampment at Pelusium; for he had been stayed till the march of his army came in to him: and having there given every man his allowance of corn, he refrech on thorough a country destitute of water, near the mountain Casius, and the Barathra, and so came to Gazza: and after five dayes march, came to the place which he intended: and there encamped, within 50 furlongs of Raphia, which is the first City of Syria, facing only Rhinocorura, which a main meet wthall coming out of Egypt, to go into Calaisyria [Ibid. pag. 422.]

Antiochus also at the same time, came thither with his army, consisting of 72 thousand Foot, 6 thousand Horse, and 102 Elephants: and passing by the walls of Raphia, encamped the first night about 10 furlongs, and the next day came within 5 furlongs of Ptolemeis Camp, *[Ibid.]*

At that time, The king who had well observed his countes and manner of doings : with the night day, came within his trenches, and the next day, he went forth with two or three hundred men, and they were armed with bows and arrows, and they went forth into the Kings Pavillion, hoping alone to have done the feat, and there they found him [Jan the King], but Dolfiteus (who was by extraction a Jew, but one whose heart had fallen away from the Religion of his fathers) removing the King to another Tent, had caused another man of mean quality, to lie that night in the Kings bed-chamber; and thus therefore, that night brake into the Kings Tent, and there wounded two of them, the Bed-chamber, and slew one Andrazas, the Kings chief Physician; and so returned without touch, into his own Tent again. [*Ibid.*, and 1 of the same chap., v. c. 33-4.]

After they had these talks a few days, looking one upon the other, they then both resolved for a battle. [*Polyb.* *ibid.*, 1.] And fight they did; in which fight, when Antiochus appeared to have far the better of it, Arfinoe, Ptolemy's sister, went among the loudiers, with her hair hanging about her ears, and crying to them, that they would stand to it, and in that battle defend their own wives and children; promising them, if they came conquerors out of the field, to give every of them, two pounds in gold; whereby it came to passe, that the loudiers took rich courage, and flew the enemies down-right, and took of them many prisoners. [*1 Maccab.* cap. 3. v. 5, 6. with *Polyb.* *ib.* s. pag. 424, 425.]

In that fight, Antiochus lost little less than 10 thousand of his Foot, and upward of 300 Horse; besides prisoners taken, above 4000. of his Elephants there were 3 killed in the fight, two died afterward of their hurts. Of Ptolemais side, there were slain 1500 Foot, and 700 Horse; of his Elephants 16 were killed on the place, and the rest for the most part taken, [*Polyb. ibid. pag. 427.*]

for the most part taken; [*Polych. ibid. pag. 427.*]  
Antiochus, having buried his dead, returned home with the rest of his army; and Ptolemy took back again, both Raphia, and the rest of the places which had been taken from him, upon the voluntary surrender of the inhabitants: every man thriving who should be foremost, in acknowledging him their Lord, and returned to his subjection; especially the Cœlefyrians, a Nation naturally, and of themselves, ever inclined to the service of the Ptolemies; upon this occasion, succeeded all others, in honouring him, with Crowns, Sacrifices, Altars, and other fine, and like expressions of their affection, [*Ibid. pag. 427, 428.*] And Ptolemy going to visit the Cities next adjoining to that place, bestowed gifts upon the temples, and thereby heartened up the people,

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people



people to continue in his service, [*1 Maccab. 3. 7.*]

When the Jews lent some of their Sanedrin, and Elders, to tendet him their service, and to present him with gifts, and withal, to congratulate him aliter to great a victory; it fell out, that he was thereby made the more forward to go thither, and to honour the City with his presence: and when he came, fell into an admiration of the beauty of their temple, and would fain have gone into the *sanctum sanctorum*; whereinto it was not lawful for any man to go, save for the High Priest onely, and that but once in the year neither. But when the Jews loudly reſisted that motion, and the King upon their refusal desired the more and more to go in, and now all the Temple was filled with crying and howlings, and the City, with tumult and eddition: then Simon the High Priest, kneeling down towards the Temple, to wit, between the Temple and the Altar, poured out his prayer unto God, begging his help, in this needful time of trouble: whereupon, the King fell into such a horror of mind and body, that he was unable able to speak, and fo was carried half dead out of the Temple, {3} *Macchab.* cap. i. §. 22.

cap. I, § 2.]

cap. 1. & 2.] So soon as Antiochus was returned to Antioch, he sent Antipater, his brothers son, and Theodorus Hemiolus his Ambassadors to Ptolemy, to entreat of a peace between them. And Ptolemy, contending himself with his unlookt for victory, and with the recovery of Coele Syria, after a few high words to the Ambassadors used, and complaints against the unjust dealings of Antiochus, granted a truce for a year, and sent Solibius to ratify it with him, [ Polyb. lib. 5, pag. 428, with Justin lib. 30, cap. 1.]

*cap. 1.*] Ptolemy, having spent three months in Syria, and Phœnicia, to settle matters there in the several Cities and States, left Antromachus of Apfendus in Afia, to govern all that Country, and to go with his Sister Afrinoe, and his Nobles returned to Alexandria; having put such an end to this war against Antiochus, as his subjects, who knew the course of his life, much wondered at it. And Antiochus having confirmed the truce in the presence of Sositheus, let himself presently to begin a war upon Achæus, as he formerly intended to do. [*Pol. b.*]

3788. Antiochus, having spent the winter in making his provisions, went, at a point of time, the next spring, far forward, and passing the mount Taurus, made a league with Attalus, and began his war upon Achaus. [*Id. lib. pag. 444-446.*] J. whom, while he besieged in Sardes, there passed between them sundry skirmishes, day and night, without ceasing: the soldiers on either side omitting no opportunity, but striving by all means, and lying at catch to entrap one another, and to fight upon all advantages. [*Id. lib. 7. pag. 506.*]

When the Galls, whom Attalus had planted in Helleſpont, beſieged the City of Ilium, the Alexandrines, which dwelt in Troas, ſent their Captain Themiftas with four thouſand men, and turned them going out of all the territories of Troas, by keeping all provisions from them, and making head every where againſt them: and when they could ſtay no longer there, they went and poſſeſſed themſelves of the City called Arifla, and the territories of Abidus; and from thence ſailed out, and fought to get the reſt of the Country thereabout into their hands, making inſtant war upon them. Whereupon Prusias, king of Bythinia, drew out againſt them, and fought with them, and firſt flew the men in fight; and that done, fell upon their Camp, and there utterly deſtroyed their wives and children, and all the race of them, and gave the ſpoils of them to the ſouldiers for their pains. [*Id. lib. 5. pag. 44.*]

them to the fouldier for their pains, (*Id. lib. 5. pag. 44.*)

Proterius, returning into Egypt, fell again to his old trade of living, caſting off all care of any thing that good was, and wallowing in all filthry of gluttony and luxury, (*Id. lib. lib. 1. q. in Excerpt. Hen. Valeſ pag. 62.*) for, growing more and more mad in this kind; he not onely glutted himſelf with uncleannesse and lechery, but alſo vexed the Jews of Alexandria, with infamous and falſe reports caſt abroad againſt them, and fought all means to turn them away from the true worſhip of the living God, and ſuch as would not, he commanded to be ſlain; and turning them out of all place, office or dignity, markt them with hot iron in the faces with the ſigne of an ivie leaf, becauſe that was the badge of Bacchus: but they that would fall from their religion, thoſe he ſuffered to enjoy equal rights and privileges with the native Macedons in Alexandria.

Hereupon, many there were that abandoned their religion; in compliance to the Kings will, and others bought their peace, and saved their lives, and clapped their marking in their faces with hot iron, for the money. But they, who continued in the religion of the King, they held themselves punctually to their allegiance to the King, and would not converse or communicate in any kind with those of their own nation, who had apostatized from their religion; whereof their enemy made presently his construction, as if they opposed the King in his power and government, and for that they turn away the subject from his obedience. Whereupon Philopator, growing wroth with

with the Jews, not only of Alexandria, but even throughout all Egypt, sent forth order to have them all gathered together into one place, purposing there to destroy them all. Now there was an inventory taken of them by the Kings officers, 40 days long; to wit from the 25 day of the month Pachon, to the 4<sup>th</sup> of the month Epiphi, that, according to the first year of Alexandria, (which some later Chronologers without all reason, would have never to have been in use, till after the Sea fight at Actium, between Augustus and Antony) from the 20 day of our May, to the 29 of July following: and the day of the massacre was designed to have been for 3 dayes space; to wit, from the fifth of Epiphus inclusively, to the seventh of the same.

To which the time appointed, the Jews of Alexandria were all brought, (as we would say) into Smithfield, there to be first reviled and let at naught, by all that passed by : then the King called for Hermon, Master of the Elephants, and gave him order against the next day to make his Elephants, to the number of 500, to drink and fill themselves with wine mingled with myrrh, or frankincense ; that growing more fierce and starke mad therewith, they might be let go and driven upon the Jews ; and either tear or tread them all to pieces. But the next day, the King tell them into a dead sleep, and awaked not till dinner time ; and by that time all the people that came thither to see, seeing no thing done, were gone home again. And upon the third day, when the Elephants were all prepared, and ready to fall upon them ; there appeared two Angels, very terrible to look on, coming down from heaven, which to amazed all the company there present, that they stood amazed, and stirred not : The King also himself fell in to a trance, and his fury towards those poor prisoners, ebbed ; but above all, the Elephants, instead of falling upon them, turned short, and fiercely ran upon the soldiers, that according to the custom, came in the rear of them, and trode them under-foot, all save such as could shift for themselves by fleeing.

Then the King commanded the Jews for their contumacy, and caused their fetters to be knocked off, and acknowledged, that their God it was, that had so delivered them; and for 7 dayes long to wit, from the 7 of Epiphus, till the 14 of the same, (i.e.) from the second of our July, to the ninth of the same, feasted them: after which, the Jews thus saved, obtained leave of the King, that they might do to death such of their own Nation, as had apostatized from their Religion; saying, that those who, for their belies sake, had forsaken the Lawes and Commandments of their God, would never prove faithful to their King. Of this sort therefore they slew 300, in *Arsinoe Nomos*, which from the abundance of Roles there growing, is turnamed Rhodophorus; where their Fleet attended them 7 dayes. There they altogether made a feast of thanksgiving; the King himself making every man a large allowance for his charge upon the way homeward: Whereupon they returned joyfully home, some by land, some by sea, some by the River, every man as his way lay. All which is more at large set forth and described in the 3 book of the Machabees, which Phlofortius in the beginning of his Ecclesiastical History, calleth *Librum parentonum*, (i.e.) *A book of miracles*; and setting forth nothing like unto the fable.

The Egyptians grown insolent, and proud with their success at the battle of Raphia against Antiochus, never cared for Philopator afterward; but fought them a Head and Captain of their own, as having power enough in themselves to quell the like of him: which at last, and that not very long after, they did, [*Polyb. lib. 5. cap. 44. 4.*]

Philopator therefore was now forced to make a war upon his rebelling subjects, [1d  
ibid.] wherein, there is no doubt, but the Jews upon this obligation to lately by him  
laid upon them, stood firm unto him, At least, this appears out of Eusebius, and Jor-  
nandes his Chron. that about this time, there were no less than 60 thousand of them  
slain in a battle; which lo great a laughter of them, caused perhaps Demetrius, who  
wrote a book of the Kings of the Jews, to think it reason, to reckon the years, which  
ran from the captivity of Babylon, or the carrying away of the Jews into Assyria,  
downward to the reign of this Philopator: as we read in Clemens Alexandrines  
[lib. 1. Stromat.] Whence also we gather, that this Demetrius the Historiour, wrote after  
the days of Philopator; and yet before that vast defolation brought upon the Jews by  
Antiochus Epiphanes: to which especially, if it had ever cometo his knowledge, I  
could easily, and upon very good grounds imagine, that he would have applied the  
terms of those former calamities, which befel that Nation.

The City of Sardes, all save the Castle, was thorough the industry of Lagoras the Cretian, taken by Antiochus, in the second year after he began to lay siege unto it.

Sofibius, who managed all matters in Egypt, under Philopator; dealt with one Bolis, a Cretian, how to deliver Achau, who lay besieged in the Castle at Sardes, out of this danger. But he, treating with Cambylus, the Captain of the Cretians, which

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Then passing the Caucasus, he re-entered upon India, and there renewed the league, and friendship formerly made with Sophagafenus their King; and there he received more Elephants from him, and then distributed a further admeasurement of corn among his army; and to returned, leaving Androsthenes of Cyzicum, to bring after him the treasure, which Sophagafenus had promised to put into his hands, [*Id. lib. pag. 652.*]

Then came he into Arachosia, from whence, passing the river Erymanthus, and going thorough the Country of Drangia, he came into Carmania; and there, because the winter season come on, he quartered his army about the Country, [*lib. 4.*]

The Romans made a peace with Philippus King of Macedon; and into this league were taken by Philippus, Ptolemaeus the King of Bythnia, and by the Romans, the state of Ilium, and Attalus the King of Pergam, [*Id. lib.*]

Philopator died at Alexandria, leaving for his successor Ptolemaeus, (named Epiphanes, i. e.) the Noble or Illustrious, whom Appian in his Syriac, (named also Philopator, after his fathers sur-name. He succeeded his father at the age of four years, as Hieronym. upon the 11 of Daniel says, or of five, as Justin, and he reigned 24 years: as [*Cl. Ptolem. in Reg. Can. Clemens Alexandr. Porphy. Euseb. and Jerom*] tell us.

Philopators death was concealed a long time, whilst Agathoclia and Oenanthe her mother, rifled the Kings coffers, and got all his monies into their hands, and so put the state and kingdom into the power of their own lewd consorts, [*Justin l. 40. c. 3.*]. Till at length Agathocles, calling together the principal of the Macedons, came forth unto them, and bringing with him his sister Agathoclia, and the young King, tells them; That the King, when he lay a dying, delivered the child into his sisters bosom, and commended him to hers and his care; and withal produced the testimony of one Critolaus, who testified that Tlepolemus was about to invade the kingdom, and to set the Crown of Egypt upon his own head. And when he still continued to utter the same words in all places where he came; every man scorned him. And he, to make his disagreement with Tlepolemus yet more apparent to the world, took Danae, Tlepolemus his mother in law, out of the Temple of Ceres, and dragged her thorough the open streets, and bare faced to prison; and then took Moeragenes one of the guard, (as because he gave information of all things to Tlepolemus, and favoured his party, as he could do no less, in regard of that intimacy that was between him and Adeus, the Governour of Bubattis) and delivered him into the hands of his Secretary Nicoftratus, to be tortured: but when he strangely cleaved the rack, and got out of their hands stark naked, as he was, he fled to the Macedons, and stirred them up against Tlepolemus, [*Polyb. lib. 25. pag. 712, 713, 714.*]

And now when the people of all forts came flocking to the Court, in a tumultuous manner, Agathocles, taking the King with him, went and hid himself, in a place called Syringes, which was a gallery or walk, which had every way three walls and gates to passe, before one could come unto it. But the Macedons forced him to deliver up the King into their hands; and they, having gotten him, brought him out to the people, and there set him in a Royal Throne: to the great joy and comfort of all that saw him. And not long after, was brought fourth also Agathocles, well fettered; but the first that met him, cut his throat. Then came Nico, and then Agathoclia all naked with her sisters, and all the generation of them: and last of all, the old beldam Oenanthe, haled out of the Temple all naked, and set upon a jade, was brought into the Piazoe, and being all together delivered up to the peoples pleasure, some fell a tearing them with their teeth, some lanced them with their knives, others pulled out their eyes, and as any of them happened to be killed, they presently fell to pulling them in pieces, untill there was no signe of any of them left. At the same time also, the damsel, who attended upon Artinoe, whilst she lived, hearing that Phlammon, whose hand was principally used in the murder of her, was come from Cyrene to Alexandria, brake into his house, and there slew him, with staves and stones; and finding there a little child of his, strangled it, and dragged his wife stark naked into the street, and there cut her throats, [*lib. pag. 716, 718, 719.*]. And then afterward, when the tumult and fury of the people was over; the management of the affairs of the kingdom, was committed to one Aristomenes, born in Acarnania, [*lib. pag. 717. & lib. 27. pag. 771, 772.*]; and he, being made governour of the King and kingdom, admistrred the affairs thereof, with a great deal of moderation and wildom, [*Diodor. Sicul. in Excerpt. Vales. pag. 294.*]

Antiochus, King of Syria, and Philippus, King of Macedon, hearing of the death of Philopator, entered into a wicked consultation together, how to share his kingdom, between them two; encouraging one another, to begin with the murder of the young King that was, [*Id. lib. 25. pag. 705, Livie, lib. 31. Justin, lib. 30. cap. 3.*] whereof

Polybius

Polybius in speciall, [*lib. 3. pag. 259.*] speaketh in this wise; Πτολεμαῖος τὸ βασιλεὺς ἡμαρτὰς αὐτοῦ τὸν βίον, &c. (i. e.) When Ptolemaeus the King was departed this life, Antiochus and Philippos, laid their heads together, to share the estate of the young King between them, and began a wicked practice. Philip laying hands upon Egypt and Caria, and Antiochus upon Gallosyria, and Phenicia. And Jerom upon [*11. Dan.*] Philippos said h; King of Macedonia, and Antiochus the great, conspiring together, made war upon Agathocles, (he would have said, Aristomenes) and the young King Ptolemaeus Epiphanes, upon this condition, that each of them, should take of his Dominions, what lay next him: which gives a light to that place in [*Josephus, lib. 28. Antiquit. cap. 3.*] whence he saith; When Antiochus Magnus reigned in Asia, Judea and Gallosyria both, lived in a continual trouble and vexation, by reason of the continual war which he had, first with Philippos, and afterward with Epiphanes his son, for whether he had the better of it or the worse, these countries were ever plagued by him, being tossed and tumbled between his prosperous and adverse fortunes, like a ship in the sea, between contrary waves: Yet at length, Antiochus had the upper hand, and laid Judea unto his Dominions. But when Philippos was dead, Epiphanes sent a great army into Gallosyria, under his General Scopas, who recovered both Gallosyria, and our Country also, to himself again, &c. For this it is that he would, at least he should, say, that Antiochus after a long war with Philippos and Epiphanes, concerning the Dominion of the land of Judea, got it at last from Epiphanes; and Epiphanes by his General Scopas, recovered it from him again, and anon after, lost it a second time unto him: which Eusebius not perceiving, in the 10 year of Philopater, saith, that Antiochus having overcome Philippos, joynd Judea to the rest of his Dominions. And an. 1. of Epiphanes, in his Chron. saith, that Ptolemaeus Epiphanes, by his General Scopas, took Judea. Whereas Antiochus, after his overthrow at Raphia, is no where read to have made war upon Philippos any more: and that the league, which was after that battle made between them, was first broken by Antiochus in the very first year of Epiphanes, (when Scopas was not yet employed in the management of that war, as hereafter shall appear) is shewed by Jerom upon [*11. Dan.*] where he he saith, when Ptolemaeus Philopator was dead, Antiochus broke the league made with him, and led an army against Ptolemaeus his son, who was then but 4 years old, and was named Epiphanes.

3801.

When Cn. Servilius Cæpio, and Cn. Servilius Geminus, were Consuls in Rome; it fell out, that at Frusino, the Sun seemed to be encompassed round with a little circle, and then that circle again, was surrounded by a greater body of the Sun, [*Livie, lib. 50.*] and it should seem, that was none other but that very Eclipse of the Sun, which the Astronomical tables shew us to have fallen this year, upon the 6 day of our May, according to the Julian Calendar.

The Carthaginians, worn out with the continual victories of P. Scipio, and despairing of all other safety against him; called Hannibal out of Italy, to their relieve: and he after 16 years stay in Italy, thereupon left it, and returned into Africa, [*J. Id. lib. 2.*]

Philippos, King of Macedon, sent one Heraclides a Tarentine born, and a most vicious fellow, to Rhodes, to destroy their Fleet; and then sent Ambassadors unto Crete, to stir them up to a war against the Rhodians, [*Polyb. lib. 13. pag. 672, 673.*]

There was a sea fight between Philippos King of Macedon, and the Rhodians, near to the Isle of Lada; wherein he took two of their ships of five tire of oares apiece. The rest of their Fleet, being into the open sea, were lighted on by a foul tempest, and driven ashore, first upon Myndia, and the next day upon Coos: But the enemy, trailing the ships which they had to taken, at their poyes, went into Lada, which lieth over against Miletus, and refreshed themselves in the enemies Camp which they had left: which the Miletians perceiving, they pressed not Philippos onely, but even Heraclides himself, with Crowns, at their entering into Miletus, [*Idem, in Excerpt. Vales. pag. 70, and 73.*] Jout of Zeno and Aristhenes, two Rhodian Historians.

3802.

Philippos, wanting corn, ceased not to waste all Attalus his country, even to the very walls of Pergamus: but when he could neither take any one City of his, because they were so well fenced, nor get corn or other spoil out of the Country, by the exquisite order which Attalus had taken to prevent him: then he fell upon the Temple and Altars, and spoiled them, breaking the very stones of them in pieces, that they might never be put together again. And having utterly destroyed the Nicæphorian Grove, planted near the City Pergamus, and laid many a Church and Chappel thereabout level with the ground: he went from thence first towards Thyatira, but then turned back again, and went to a field called Tabores, hoping to get some great booty there; but failing there also, and coming to a place called Hiera-Come, he sent messengers to Zeuxis, Governour of Lydia under Antiochus, desiring him to supply him with provisions for his army, according to the articles of peace, between his Master and him: but Zeuxis made at first as if, by all means, he would do according to those articles: what else? but indeed resolved to do nothing whereby any good might come to Philippos,

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4512.

202.

Philippus, [Polyb. lib. 16, in Excerpt. Vales. page 66, 69, with Diodorus Sic. ibid, page 594.]

This Philippus had another sea fight against Attalus and the Rhodians, near the Isle of Chios; in which there were slain of the Rhodians 60, of Attalus his men, to the number of 70 men, but of Philippus his part, were slain of his Macedons 1200, and of his aids and associates, to the number of 6000. There were also taken prisoners of the Macedon nation, with their fellows, 2000, and 700 Egyptians. Nevertheless, Philippus, though he had every way the worst of it, yet challenged the honour of the day to himself in two respects: one was, for that Attalus being forced to fly to Erythræ, he had seized on his Ammiral, and trailed her at one of his ships tails into his port; The other was, for that himself coming on board at Argænum, a fore-land in Ionia, he there took up his standing, to recover what might be saved out of the naverage, [Polyb. lib. 16, from page 723, to page 730.]

When Philippus besieged Prinaffa, a City of Caria, and could do nothing upon it by plain force; yet at length he got it by a stratagem, [Id. ibid. pag. 730, 731.] and put Garrisons into Iassus, Bargyllis, and the City of the Euromenæ, [Id. pag. 731. & lib. 17, page 744.]

3803.

P. Cornelius Scipio utterly overthrew Hannibal, in Africa, and this was the last battle of this second Carthaginian war; we read in Zonaras, that the Carthaginians were amazed at a total eclipse of the sun which fell at this time; but that this was no such great eclipse, we find by Livie, [lib. 30.] who saies, that indeed the body of the sun at Cyrene seemed to be somewhat lessened: and the Astronomical Tables shew as much, and tell us of a very small eclipse of the sun, this year, upon the 19 of our Octob[er]. Some there are, who say that Hannibal flying out of the battle, came to the sea side, where he found a ship laid for him; and therein sailed directly into Asia, to King Antiochus; and that when Scipio demanded of the Carthaginians, first, and above all things, to deliver Hannibal into his hand, answer was made him, that Hannibal not in Africa, [Liv. ibid.] But others more truly, that Scipio neither demanded him at all of them, nor any wayes insulted upon his overthrow. [Plutarch in T. 2. Flaminiæ.]

When Philippus came toward Abydus, they shut their gates against him, not admitting so much as his messengers, which he sent unto them: he lay long in siege before that place; and they might have escaped his hands, had Attalus and the Rhodians made any speed to their rescue. But Attalus sent them in only 300 men for a supply; and the Rhodians, who with their whole fleet lay at Tenedus thereby, sent them one onely ship of four tire of oares to help them. The men in Abydus, at first, having good store of Engines all about their walls, kept him off very manfully, not onely from making his approaches by land, but also, from coming into their port by sea. But afterward, when a breach was made upon the main wall, and they had cast up another within it, and the Macedons went to undermine that also, then were they lain to send to Philip, to treat of conditions for a surrender, one of which was, That the Rhodian ship with the souldiers and mariners in her might depart in safety: the like for Attalus his men that were in the Town: and the last, That they themselves might depart with one suit of cloathes onely upon their backs. But when they could get no answer from him, unless they rendered themselves wholly and absolutely to his mercy; they, what with indignation, what with despair, grew into such a rage, that they made fifty of their principall men to swear openly, That if they saw the inner wall once taken by the enemy, they would presently go and kill every man his own wife and children, and throw his silver, gold, and jewels, into the sea: and that done, the souldiers bound themselves in common, each to other, that either they would vanquish their enemies, or die every man of them sword in hand, and fighting for his Country. [Liv. lib. 31. Polyb. lib. 16, pag. 736, 737, 738.]

About the same time came Ambassadors to Rome from Attalus and the Rhodians, both, complaining of the wrongs done them by Philippus and his Macedons, to whom answer was made, that the Senate, would take the affairs of Asia into their consideration and care. [Livie, lib. 32. with Justin lib. 30. cap. 33.]

Three Ambassadors were sent from Rome to Ptolemei and Antiochus, to put an end to all differences between them. The Ambassadors were, C. Clau. Nero, Mar. Emil. Lepidus, and P. Sempronius Tudricanus; who coming to Rhodes, and there hearing of the siege of Abydus, and desirous to have some speech with Philippus, as they had in their instructions to do, put of their journey to Ptolemei and Antiochus, for the present, and sent Emilius, the youngest of the three, unto Philippus; and he meeting with him at Abydus, gave him to understand, that the senate of Rome had a purpose, to desire him to forbear making war upon any City of the Grecians, nor lay hands or touch any thing belonging to Ptolemei King of Egypt. This if he did, he

he might live in peace; if he did not, he should know, that the Romans were resolved, and ready to make war upon him: to whom Philippus returned this answer, *Thy age, haichne, and comliness of thy person, and above all things, of a Roman, makes thee speak thus high: but I would advise you, to remember the league and covenant made, and to keep peace with me: if not, I am also resolved to do my endeavour, and to make you know and feel, that the power and name of a Macedon is no way inferior to or less noble than that of a Roman is.* [Id. ibid. with Polyb. pag. 738, 739, 787, 388.]

Justin, lib. 30. cap. 30.] tells us, that this M. Emil. Lepidus, was sent also by the Romans into Egypt, to govern the Kingdom of Egypt, on the behalf of th<sup>e</sup> young Ptolemeus Epiphanes. Whether moved thereto by an Embassage sent to them from Alexandria, that they would vouchsafe to take upon them the patronage and tutelage of the Minor, and defend the kingdom of Egypt, which Antiochus and Philippus were said already to have shared between them, [Id. cap. 2.] or whether, the Minor himself was by the father in his death-bed committed to their care and trust, as he elsewhere intimates, [lib. 31. cap. 1.] whereof [Valer. Max. lib. 6, cap. 6.] speaking, uteth these words: *When King Ptolemei had left the people of Rome Guardian to his son in his minority, the Senate sent M. Emil. Lepidus, High Pontif, and one that had been then twice Consul to Alexandria, there to take care of the Ward's estate, and was content to wait the holiness of a most honourable, and wishful, of a most upright man, and so long versed in their own affairs, to imply it in the exercise of a foreign charge, rather than suffer the faith and trust of our City to have been implored in vain.* For he conceived that this man had executed the office of a Guardian or Tutor in Egypt, whilst he was High Pontif. and when he had been already twice Consul in Rome; when as yet Epiphanes was dead before that time; the reason of which error in him was; because it should seem, he had seen some coine, wherein, together with those titles of his honour and dignity, he found this office of his, Guardian-ship in Egypt, joyned; for to this day, there are extant to be seen some silver coines, with this inscription; for the one side thus, *Alexandria*; and on the other thus, *S. C. M. Lepidus Pont. Max. Tutor Reg.* who also, in the Image side, is stamped, putting a Crown upon a young mans head, standing on his right hand, with a Scepter in his hand.

And now the Athenians, seeing their territory wasted all over by this Philip, sent and prayed in aide from all parts: from the Romans, from the Rhodians, from Attalus, and from Ptolemei, [Liv. lib. 31.]

Whereupon the Ambassadors of the Romans and Rhodians, meeting with Attalus at Athens, by a common consent, agreed to aide them: for which the Athenians presently decreed excessive honours, first to Artus, then to the Rhodians; nay, they went so far, as to call one of their own Tribes, after his name; and made it supernumary to their ten, that were before, [Id. ib. Polyb. Legat. 3. pag. 786, 787.]

Whilst the Romans were buile in preparing war against Philippus, there came Ambassadors from Ptolemei, or rather from his Curators, to Rome, who informed, that the Athenians had craved aide of the King, against Philippus; But though they were confederates, both of the Kings, and the Romans, yet would he do nothing that way, nor send shipping, or army thither, or any whither else, for defence or offence of any, without the leave and authority of the people of Rome. That if the Romans would be pleased to undertake their quarrel, the King would be well content, to sit quiet at home: or if it pleased the Romans to sit quiet, He of himself should easily be able to furnish the Athenians with power enough to repell: the force and violence of Philippus. The Senate decreed, That the King should be thanked for his kindness, and to tell him, that the Romans were purposed to defend and maintain their own friends and confederates themselves: If they wanted any thing necessary to this war, they would acquaint the King therewith; and that they knew well enough, that the Kings Forces and Means, as they were very great, so they were also very necessary for the defence of his own State. Then they ordered presents to be sent to the kings Ambassadors, to every of them 5 thousand pieces of braile money, [Liv. ib.]

In the year 54, for so it is in the Greek Manuscript at Lambeth, not 52, as in the vulgar edition of the second Periode of Calippus, 547. of Nabonassar, the 16 day of the month Mefor, the 22 of our September, 7 hours after high-noon, there was an Eclipse of the Sun observed at Alexandria, [Cl. Præ. lib. 4. cap. 11.]

3804.

Toward the later end of Autumne, P. Sulpicius Galba, Consul, passed over with an army into Macedonia, against Philippus; and thither came to him Ambassadors from Athens, desiring him to deliver them from the siege, which was then laid unto them; whereupon was dispatched away C. Claudius Cento, with a certain number of ships, fraught with souldiers, to the relief of Athens; for Philippus himself lay not before it; but was then busied then ever, at the siege of Abydus, [Liv. lib. 31.]

They of Abydus, remembering the oath they had made, fought it out so stoutly, that when the night should have parted the fray between them; the King amazed at their courage

courage, or rather at their rage in fighting, was fain to give off first, and to found a retreat: But then Glaucides, and Theognetus, conferring with some of the Ancients of the Town; who had the hardest part in this tragedy to play, if it came to acting, when they saw that after the fight, there were but few of their men left, and they spent with wounds, and blood which they had lost, so soon as it was day, sent their Priests, in their priestly attire, to give up the Town to Philip; which when the multitude perceived, they forthwith grew into to deprecate a rage, that they ran to kill every man his own wife and children; and that done, slew every man himself in such manner as liked him best; some one way, some another. The King amazed at this strange fury of theirs, commanded his souldiers to forbear, saying, That he would give the Abydenians three days time to die in: in which space they acted more barbarous acts of cruelty upon themselves, than they could have expected from an enraged enemy, nor came any one of them alive into his enemies hand, that was out of bands, and at liberty to kill himself. The King, having seized on their wealth, which they had brought all into one place, with a purpose to destroy it, left a Garrison in the place, and departed. [Liv. lib. Polyb. lib. 16. pag. 738. 739.]

Coming to Bargylli, he there grew much troubled in his mind, to see the Romans, & Rhodians, and Attalus, and all confederated and preparing for a war against him; & when his army was almost affamished, Zexis the governor of Lydia, and the Cities of Mylasia, Alabanda, and Milecia, sent him in some small provisions to relieve them: and he, when they brought him in any thing, contrary to his nature; used all fair and flattering speeches to them: and when they forbore lending, was presently ready to mischieve them: and in the end, when by the policy of Philocius, a train was laid to have blown up them of Mylasia, it miscarried through his own folly, and then went he and wasted the territory of the Alabandi, his good benefactors, as if they had been his open enemies, giving only for a reason, that his souldiers must not want meat. [Polyb. lib. 16. in Excerpt. Valf. pag. 86. 89.]

In the 55 year of the second Periode of Calippus, in the 548 year of Nabonassar, on the ninth of the month Machir, about midnight in the beginning of the 10. of our March, there was a total eclipse of the Moon at Alexandria, [Cl. Ptol. lib. 4. c. 11.]

In the Summer following, the Romans, with the help of Attalus, and the Rhodians, made war upon Philip, and his associates in Macedonia. [Liv. lib. 31.]

Scopas, the prime man of all Etolia, sent from Alexandria by Ptolemei, with a great mail of money, took up six thousand Foot, besides Horses and ships them away for Egypt: Nor would he have left a man there, able to bear arms, had not one Damocritus put them in mind, sometime of the war, which they were ready to engage in, and sometime, of the solitude and nakedness, which the Country would be left in, which caused a great part of the gallants that were going, to put off their arms, and stay at home: and this he did, but whether out of a true zeal to his Country, or because Scopas courted, and bribed not him as he did others, was uncertain. [Id. lib.]

About this time Josephus, the son of Tobias, happening to depart this life; the people of Jerusalem rose in a combustion among themselves, in the quarrel of his sons, while the elder brothers, fought to make war upon their youngest brother Hyrcanus, of whom I spoke before: for many of the Jews favoured the elder brothers, and among the rest, Simon the High Priest, for kindred sake, [Josephus lib. 12. cap. 5.]

In the year 55, of the second Periode of Calippus, in the 548 year of Nabonassar, on the fifth of the month Mefor, at three a clock after midnight, upon the 12 of our Septemb. there was a total eclipse of the Moon at Alexandria, [Cl. Ptol. lib. 4. c. 11.]

Attalus, before the Autumnal equinox, recovered Ocreum by surrender, he was present at the Eleusis in Athens; and then having sent home Agelimbrotus and the Rhodians, himself returned into Asia, [Liv. lib. 31.]

3805. After Simon 2. succeeded his On Ionia 3. in the High Priesthood of the Jews, [Josephus lib. 12. cap. 45.] a good man, and a gracious, of a venerable aspect, meek in his carriage, and very advised in his language; and one, who, from his youth, framed himself to all behaviour tending unto a virtuous life, [2 Maccab. 15. 12.] In the Fasti Siculi (or here Scaligers Greek Eusebian Fragments fail us,) he is said to have sat High Priest, 24 years.

3806. Ptol. Epiphanes sent a great army under the command of Scopas, into Cœlo-syria, who by main force recovered many Cities to him, and among them, the City of Jerusalem, as Josephus reports, [lib. 12. cap. 3. Antiquit.] adding thereto this testimony out of Polyb. lib. 16. Hist. 16. ὁ δὲ τὸν Πτολεμαῖον στρατὸν οὕτως (i. e.) But Scopas, the General of Ptolemeis army, marching into the upper regions, subdued the nation of the Jews, in the winter season: whereof Jerom also, upon the 11 of Daniel speaking, saith thus: When Antiochus, saith he, held Judea, Scopas the Etolian was sent General of Ptolemeis forces, and fought valiantly against Antiochus, and took in Judea, and, carrying along with him the chief men of Ptolemeis party, returned into Egypt.

Mean

Mean while Antiochus invaded Attalus his kingdom, which at that time was unfurnished of all provisions for defence, because all was employed for the Romans, in the Macedonian war, [Liv. lib. 32.]

b. The Senate of Rome, upon complaint thereof made by Attalus, sent their Ambassadors to Antiochus, to tell him, that the Romans at that time made war of Attalus; his forces, by sea and land, against the Macedons, a common enemy to them both; and that the Romans would take it well at his hands, if he would hold his hands from meddling with any part of his kingdom, for that present, and abstain from war against him; that it was fit and requisite, that such Kings that were in league and friendship with the people of Rome; should also live in peace and amitie between themselves. Upon hearing whereof, Antiochus presently drew off, and ceased from any further war making against Attalus. And Attalus departed away his Ambassadors to the Senate of Rome, to thank them for this so great a benefit received by their means, and offered a Crown of gold of 246 pound weight in the Capitol. [Id. lib.]

c. At this time, two fleets out of Asia, the one under Attalus the King, consisting of 24 ships, of five tire of oares a piece, the other from Rhodes, of 20 fighting ships, commanded by Agelimbrotus, both which joining with the Roman fleet, pursued Philip with all extremity, [Ibid.]

d. That Summer, Antiochus took in all the Cities of Cœlo-syria, which Ptolemei there possessed, as Livie saith, [lib. 33.] and we likewise find in Chron. Euseb. that in the same summer, Antiochus, having overthrow Scopas in a battle, recovered all the Cities of Syria, and grew friendly and favourably minded to the Jewish nation.

For Antiochus, meeting with Scopas at the heads of the river Jordan, (where the City Pnæas was afterward built) there fought with him, and routed him; and when he had recovered the Cities, which Scopas had gotten from him, together with Samaria, the Jews voluntarily submitted to him: and receiving his whole army with his Elephants, into their City, maintained them very plentifully, and readily assisted them, in the siege of the Castle, whereinto Scopas had put a Garrison, which stood out against them: so Josephus, [lib. 12. Antiqu. cap. 3.] confirming it further out of the very Epitile, which Antiochus himself wrote to Ptolemeus, the Captain of the Garrison there: where he also reports out of Polyb. [lib. 16.] how after the overthrow of Scopas, Antiochus took in Batanea, Samaria, Abila, and Gadara; and how the Jews who dwelt at Jerusalem, and that famous Temple there, put themselves into his hand, and how Antiochus took and destroyed Gaza, which stood out against him most constantly in the behalf of Ptolemei all which is delivered in the same book of Polyb. see Vals. Excerpt. [pag. 77. & 86.]

Zeno Rhodius, in his Local History, mentioned by Laertius [lib. 7.] hath at large described this battle fought at Pnæas, near the heads of the river Jordan, between Antiochus and Scopas, the chief heads of which narration of his, with the more exact censure of Polybius thereupon, with other Excerptions of his out of Polybius, the most learned Hen. Valsius hath given us, [pag. 77, 78, 81.] the issue whereof was, that Antiochus put Scopas to flight, and to relieve him, Ptolemei sent three renowned Captains of his, Eropus, Menocles, and Damocritus; but could not raise the siege, till he for very hunger yielded, and was with his companies suffered to go all naked of the place, [Jerom upon Daniel, cap. 11.]

So Antiochus by that victory gotten at Pnæas, recovered all Phœnicia, and Cœlo-syria, and the other Cities of the Country indeed of Syria, but belonging in right to the Kings of Egypt, [Justin. l. 31. cap. 1.] and left them to be held afterward by the Kings of Syria, [Polyb. Legat. 72. p. 393.] But himself returned to winter in Antioch, [Liv. l. 33.]

In the 55 year of Nabonassar, and the 3 years preceding, the 17 day of the month Athyr, which is moveable, and from which to the 21 as Plutarch in his book, De Iside & Athyr, which is moveable, and from which to the 21 as the Egyptians tell, upon the 28 of Oxydræ, seacheth us, was celebrated the feast of Isis, by the Egyptians, fell upon the 28 of our Decemb. upon which day, as we have shewed in the seventh chapter of our book, De Macdonum & Asianorum anno solari, Eudoxus placed the winter Solstice: This when Dositheus, in his Oëactis, (which Cenlorius tells us, was attributed to Eudoxus) or his Parapegma thereunto annexed, which he published at Colonie, near Athens, (or his Parapegma in Eolia) had noted in this time; thence came it to passe, that the Greæther at Coloni, in Eolia) had noted in this time; thence came it to passe, that the Greætherians fell into that opinion, which Geminus mentions, [l. 6.] of his Astronomical work, to wit, that the feast of Isis was always kept upon the winter Solstice, or shortly day of the year, which error, as he there also sheweth, was formerly observed in Eratosthenes, in his Commentary De Oëactide.

In this winter season, Philip came to a parlie with the Roman Consul, Titus Quinctius Flaminius, to treat of a peace, and upon what conditions, among which Flaminius proposed this for one, That Philip should restore unto Ptolemei K. of Egypt, all the Cities which he had taken since the death of Ptol. Philopator, his father, [Polyb. 17. pag. 43. Liv. lib. 32.]

Cc c 2

b.

In the same year, between the two Islands of Theramene (*at*, Thera) and Therafia, and in the midst of the sea, lying between there was an Earthquake, by which there flart up a new Island, with hot Springs, or Fountains of hot waters. And in Asia, upon the same day, an Earthquake shook Rhodes, and many other Cities, and overturned sundry houses in them, and some other Cities it swallowed up whole; whereupon their Priests and Soothsayers foretold, that the then rising Roman Empire, would swallow up and devour the kingdoms, both of Macedon, and Asia, [*Justin, lib. 30. cap. 4.*]

c.

In the beginning of the Spring, Flaminius, sending for Attalus to come to him to Elatia, went with him in company to Thebes, there to draw the Boeotians into a society and league with the Romans: where when Attalus made an Oration to them, to that effect, with more vehemency and stretching of his voice than his age would bear, being now grown old, whether by a vertigo taking him in his head, or by a thum falling upon his throat, he grew suddenly speechless, and fell all along, and then being taken with a dead palsy in all one side of his body, lay sick thereof at Thebes. And Quintus, when he saw that there was no fear of present death, but only a weakness of body, which required time for his recovery, left him there, and returned to Elatia, from whence he came, [*Liv. in the beginning of 39 book, printed at Rome, out of the Manuscript of Bamberg, and at Paris au, 1616. with Plutarch in the life of Quinte, Flamin.*]

At the same time also, Antiochus, sending his two sons, Ardoes and Mithridates, before him by land, and willing them to stay for him at Sardes, set sail with an hundred tall fighting ships, and other smaller vessels, purposing by the way to try what he could do, with the Cities of Caria and Cilicia, which were of Ptolemeis possession, and withal, to assist Philippos by sea and land, what he might: and having taken in first Zephyrium, and Soli, and Aphrodisias, and (then doubling the Cape of Anemurium, a Foreland of Cilicia,) Selinus, and other Towns, Cities, and Castles, all along that Coast; which either for fear or favour, rendered themselves without resistance, at last came to Coraceum, which contrary to all expectation, shut gates against him, [*Livie, lib. 33.*]

While Antiochus lay at the siege of Coraceum, Ambassadors came to him from the Rhodians, to tell him, that if he kept not himself on the other side of Nephelis, a Foreland of Cilicia, they would oppose him, nor for any grudge they bare unto his person, but to keep him from joining with Philippos, and that he might not impeach the Romans, who had now undertaken to procure and maintain the liberty of Greece; which when he heard, he tempered his choler, and told them only, that he would send his Ambassadors to Rhodes, to treat about that matter, and with instructions to renew the leagues formerly made between them and him, and his forefathers, and to bid them not to fear his coming to them, for that it should bring no damage to them or any of their friends: for that he was resolved not to infringe his amity with the Romans in any sort, appeared well enough, both by his late Embassy sent unto them, and their honourable decrees and answers made thereupon to him, [*Id. ibid.*]

The Rhodians challenged to themselves Peræa, which is a Region lying in the Continent of Asia, over against their Isle of Rhodes, and had been always in the use and possession of their ancestors, but was now invaded and possessed by Philippos; and were at this time upon the recovery of it out of his hand. Paulistatus was their General, and he had routed the Macedons which kept it, with Dinocrates their Captain: And had they then marched straight forward to Stratonicea, they might have gotten that also, for the asking: but so far as they returned after the battle to their Camp, Dinocrates with those which remained of his army, garrisoned it, and so fortified it, that the Rhodians coming afterward to besiege it, could do no good there; which story is more at large described and set forth by [*Livie, lib. 33.*]

Attalus was carried sick from Thebes to his City Pergamus by sea, and there died, [*Id. ibid. Polyb. pag. 800. Plut. in Quin. Flamin.*] He lived 72 years, and was King 44. [*Liv. ibid. Polyb. in Excerpt. Vales. pag. 102. and in Suidas. in the word Attalus:*] though Strabo says, he reigned only 43 years, [*lib. 12. pag. 624.*] He left behind him, a wife and four children, [*Liv. ibid.*] His wives name was Apollonis of the City Cyzicum: his children by her, were Eumenes, Attalus, Philaretes, and Athenzus; of which, Eumenes, the eldest of the four, succeeded him in the kingdom, [*Strabo, ut. sup. and Plut. in his book  $\mu\epsilon\tau\alpha\ \phi\iota\lambda\alpha\ \rho\eta\alpha\ \sigma\iota\alpha\ \varsigma$ ; (i. e.) of brotherly loves,*] where he telleth us, that the two younger brothers, though all of brave and lusty spirits, yet lived in that awful respect of him, that they were as to many penitowers and watch men about him; for the preservation of his Crown and Dignity, [*Polyb. in Excerpt. Vales. pag. 169. and Suidas. in the word Attalus.*] Whereupon it was, that their mother would often say, that she was a happy woman, not in regard of her wealth, nor for that she was a Queen; but because she saw her 3 younger sons, to be as to many watchmen and keepers, about the eldest:

eldest: and that whereas they ever went with their words about them, yet he lived in the midst of them, without the least dread or fear of them, [*Plut. ut. sup.*] and of Apollonis, or Apollonias, their mother; and the filial duty and respect, which they a bare unto her you may read more in Polybus, [*in Excerpt. Vales. pag. 113, 114.*] and in Suidas, in the word Apollonias.

d.

Philippos, being overthrown, Horse and Foot in the battle fought at Cynoccephalus, in the Country of Thessalia, of which victory we find mention made, [*1. Maccab. c. 8.*] Flaminius gave him yet peace, upon conditions; much the rather for that he understood that Antiochus was already marched out of Syria with an army, to come for Europe; and thereupon he made a truce with him for four months, that in them he might send to Rome, and submit all to the will and pleasure of the Senate there, [*Polyb. in Legat. 6. pag. 792. Livie lib. 33. editio. Roman. & Paris.*]

The Rhodians, hearing of the defeat of Philippos, cast not off the care they had of defending the liberty of such Cities as were confederate with Ptolemei, and which were in present danger of being invaded by Antiochus: but to some of them they sent aide, to others advertisement, and advice, &c. were the means of safety from his attempts, to the Caunians, Myndians, Halicarnassians, and Samians, [*Liv. lib. 33.*] and yet all would not serve; but Antiochus, in spite of them, surprised Coraceum, Coricos, Andriace, Limyra, Patara, Xanthus, which belonged to Ptolemei, and last of all, the City of Ephesus it self, [*Jerom upon Daniel, cap. 11.*]

380b.

Antiochus, spending his winter at Ephesus, endeavoured to reduce all Asia into the ancient and uniform frame and body of an Empire. And he saw well, that the rest of the Cities, would easily be brought unto it: but finding that Smyrna in Eolia, and Lamplacus in Hellepont, purposed to stand out, he both advised them to do like the rest; and also used some threats too, in case they would not, fearing least the rest should follow their example, in opposing his designe. And when it would no better be, he sent some companies from Ephesus to besiege Smyrna, and others from Abydos: to do the like to Lamplacus, [*Liv. lib. 33.*] Whereupon they both, and such other Cities, as thought fit to joyn with them, sent their Commissioners to Flaminius, to crave his favour and aide against him, [*Appian, in Syriac, pag. 87.*]

When Cl. Marcellus was Consul, immediately upon his entering into his office, came Ambassadors to Rome, to treat of a league to be made with Philip; and thereupon was passed a decree of the Senate to this effect, *That the Grecians every where, as well in Europe as in Asia, should be free, and live after their own laws; That such of them as were under Philippos his dominion, or had any Garrison of his in them, should before the celebration of the next Isthmian games, deliver them up into the hands of the Romans: That from such as were in Asia, as Euxenius, Pradaia, Barygia, Iassus, Abydos, Thafus, Myrrina, Perinthus, he should draw away his Garrisons, and leave them free. That he should not renew his war with Eumenes, (for Valerius Antias observeth, that a special heed was taken of him) Attalus his son, the new King. And as concerning the enfranchising of the Cyans, that T. Quin. Flaminius should write his letters to Prusias, that the will and pleasure of the Senate was, &c.* And to see these things duly put in execution, the Senate sent ten choice Commissioners into Greece, [*Polyb. Legat. 7. pag. 793. & Legat. 9. pag. 792. Livie, lib. 33.*]

b.

When the Isthmian games were ended, at which the general liberty of Greece was proclaimed, by the public Crier; then did Tl. Flaminius, and the ten Commissioners which came from Rome, give audience to Hegelianactes and Lytiyas, which came Ambassadors from Antiochus to Flaminius: and they were bid tell Antiochus, that he must not meddle with any free City in Asia, much less make war upon them; and that he must presently get him out of such places as he now held, which were formerly belonging either to Ptolemei, or Philippos, and to command him from them, not to set foot in Europe himself, nor to send any of his forces thither: and added, that some of themselves would shortly make a journey to Antiochus, [*Polyb. Legat. 9. pag. 798, 799. Liv. lib. 33.*]

When the assembly was dismissed, the ten Commissioners parted the work, they came about, among them; and every man went to see his proper quarter to be set at liberty, according to the decree; and of them P. Lentulus went by sea to Barygia in Asia, and willed that City to be from thence forward free, (*i. e.*) to live according to their own laws. L. Saccininus, at Hephæstia and Thafus, and the Cities of Thracia, and where ever he came, did the like. P. Vilius, and Lu. Terentius, undertook the journey to Antiochus, and Cn. Cornelius, to King Philippos, [*Polyb. Legat. 9. pag. 799. Liv. lib. 33. Plut. in Flamin.*]

c.

At the first of the spring, Antiochus went by sea from Ephesus, and came to Hellepont; and passing over his land army from Abydos, and joyning them with his sea forces, landed in Chersonese, and there took in such Cities as for fear gave up unto him: from thence he went to Lynimachia, which being utterly destroyed, a little before, by the



the Thracians, he began to rebuild and to make it the seat of his son Seleucus his kingdom in those parts, [ *Liv. lib. 33. Appia, in Syria, pag. 86, 87.* ]

And when all went on roundly with him, and as heart could with L. Cornelius, who was sent by the Senate of Rome to make an atonement between him and Ptolemei, came to Selymbria, P. Lentulus from Bargylia, and L. Terentius, and P. Villius from Thafus, being three of the Commissioners, and from thence went to Lyfymachia; and thither also P. Cornelius came from Selymbria, and a few days after Antiochus came thither likewise out of Thracia, and there they met; Hegesifanax also and Lyfias, who had formerly been sent Ambassadors from him to Flamininius, happened to be there at the same time. Where in the conference, P. Cornelius said, That he thought it reason, that Antiochus should restore unto Ptolemei, all such Cities and places of Ptolemei's Dominions, as he had lately taken from him; and should further, draw off his Garrisons from all such places as were belonging to Philippus, because the Romans had now overcome him: and warned him withal, not to meddle with any free State; whereunto the King answered, that he wondered first, by what right the Romans quarrelled with him, about the Cities in Asia any more, then he questioned them of what was by them done in Italy: and then, that he was content the Cities in Asia, should enjoy their liberty, but should thank him, and not the Romans for it. And as for Ptolemei, they two were good friends already, and that he was further, at this instant, about to joyn in affinity with him, [ *Polyb. pag. 800, 769, and 770. Liv. lib. 3. Appia, in Syria, pag. 87, 88.* ]

And when P. Cornelius went on, and told him, that reason would, that the Ambassadors of Lamplacu and Smyrna should be called, and suffered to speak for themselves; called they were. Then appeared Parmenion and Pythodorus, for the City of Lamplacu, and one Ceramus for Smyrna: who speaking boldly and freely in their own cause, Antiochus frowned, to see, that there was called to yield an account of what he had done in Asia, before the Romans, as if they were his Judges: and bad Parmenion, hold his peace, laying, that the controversies by him then moved, were to be debated before the Rhodian Judges, and not the Roman: and so that conference brake up, nothing done, [ *Polyb. lib. 17. pag. 770.* ]

Polycrates, who was Governour of Cyprus, and had withal, the gathering of the Kings revenue there, having given up his charge to his successor, Ptolemeus of Megalopolis, returned to Alexandria, and delivered up to the King Epiphanes a great mass of monies: for which he was very welcome thither, and much applauded by all there, [ *Id. pag. 773.* ]

Preciently after, the Etolians began to mutiny, under their Captain Scopas: who having a numerous company of soldiers under him, and had opportunity enough, the King being but a child, to act what he would, while he stood dawdling, was taken short in his undertakings; for when Aristomenes perceived, that his friends repaired to him in his own house, and there used to sit in council together; he sent a company of the Guard, and called him before the Kings Council: But Scopas, upon this surprisal, grew so wild, and void of sense, that he neither went on with what he intended, as he might have done, nor yet would obey the summons of the King, as he should have done: Aristomenes therefore finding what case he was in, sent a company of soldiers, and beset the house round, and caused him to be brought before them, by Ptolemei the son of one Eumenes, [ *Id. pag. 771.* ]

Being brought before the Council, and there charged, first by the King, then by Polycrates and Aristomenes; he was excuses found guilty, and condemned, not only by the Kings Council, but also, by all the Ambassadors of foreign Nations, which were there present. For Aristomenes, intending to accuse him, had purposely brought thither, not only sundry other Noble personages of the Greeks, but even the very Etolian Ambassadors themselves, who were at that time sent thither to entreat a peace, between the King and them: among whom, was one Dorymachus, the son of Nicoftratus. Upon the hearing therefore, Scopas with his conforts, were all cast in prison: and the night following, Aristomenes caused both him, and all that were of his kindred, to be poisoned: but as for Dicaearchus, which was a most impious wretch, he caused him to be racked to death. For this was that Dicaearchus, who when he was Admiral of Philippus his Navy, in harassing the Cycladian Isles, erected two altars in a certain Port there; the one to *Impiety*, the other to *Iniquity*, and sacrificed to them both as unto two gods. For the rest of the Etolians, as many of them as had a mind to return, the King gave them free leave to be gone, and to take with them, whatever theirs was, [ *Ibid. pag. 772.* ]

When this bufile of the Etolians was settled, and all quiet, then the whole Court fell to their solemn Revels, which they used to have when any one is first saluted King, which they call, *Anacateris*: not that the King was then ripe for Government; but because they thought, that if it were once blown abroad that the King was come

now

now to rule in his own person, things would go better, and grow more quiet in the kingdom than erst they had done; and therefore made all provision they could to perform this solemnity for the honour of the kingdom. [ *Id. pag. 773.* ]

Whilst that debate held at Lyfymachia, between Antiochus and the Commissioners from Rome, there grew a report, called, as it seemeth, from what had betided Scopas at Alexandria, but without any certain author, that Ptolemei was dead: and so that conference came to no issue; for neither party would be known to have had any tidings of it: and L. Cornelius, whose proper errand was to treat with both the Kings, desired some time to have speech with Ptolemei: his drift being to come at all hands into Egypt, before any thing could there be resolved on, for the new settling of things there, after the Kings supposed death. And Antiochus made no doubt, but that if the King were indeed dead, Egypt would be his: wherefore, having sent away the Commissioners, and leaving his son Seleucus with his land Forces, to go on with the new building of Lyfymachia, he with his whole Fleet sailed to Ephelus, and from thence dispatching away Ambassadors to Flaminius to desire him to perfilt in the league and army made between them, took shipping again, and, keeping along by the coast of Asia, came into Lycia, and at Patara, understood for certain, that Ptolemei was living: and thereupon gave off his journey intended for Egypt, [ *Liv. lib. 33. Appia, in Syria, pag. 88.* ]

Antiochus, halting away toward Cyprus, which he hoped certainly to get, when he had doubled the Cape of the Chelidonian Foreland, upon a mutiny raised among his Mariners, was fain to stay a while in Pamphylia, at the mouth of the River Eurymedon: and from thence sailing to a place called the *Heads of the river Sarus*, a foul tempest beset him, which was like to have drowned him and all his Fleet: many of his ships were driven on shoar, many swallowed up in the sea, so that no soul escaped of them. A multitude of men perished in that tempest, not only of the Mariners, and common soldiers, but also of his Nobles, and Principal men belonging to him: yet having saved what could be gotten out of the wreck, seeing he was in no case to go on for Cyprus, he sailed to Seleucia in Syria, and there fell to rig up his Navy again; and prepared for the marriages of his children, Antiochus, and Laodice, whom he had joyned in Matrimony; and then, putting to sea again, because now the Winter grew on, he sailed to Antioch, [ *Id. ibid.* ]

The Decemviri, or ten Commissioners, returning to Rome, informed the Senate there concerning Antiochus, and his return into Syria, [ *Liv. 33.* ] Hannibals enemies at Carthage, informed the Senate of Rome, that he sent messagers, and letters to Antiochus, and daily received the like from him again; which, though false, yet was taken for true, by those who ever lived in fear of him. Whereupon they sent Ambassadors to the Council at Carthage, complaining to them, that Hannibal held correspondence with Antiochus, and advising them by one means or another, to rid him out of the way, [ *Id. lib. Justin, lib. 31. cap. 122.* ]

Flaminius his answer to Antiochus his Ambassadors, when they moved for a league, was, That he could do nothing now then the Commissioners were gone; and that they should do well to go after them, and make their addresses to the Senate at Rome, [ *Liv. lib. 34.* ]

Hannibal hereupon, stealing away from Carthage, came safe to Tyrus, and was there received by the founders of Carthage, as in a second country of his own; and having rested himself there a few days, sailed to Antioch: but finding, that Antiochus was removed from thence, he there spake with his son, who was celebrating a solemn Festival in Daphne: and having been courteously entertained and carested a while by him, took ship again, and followed Antiochus, and overtook him at Ephelus, beating his brains, whether he should or should not, engage himself in a war against the Romans. But Hannibals coming to him, set him a gog, and now on he would: nor thought he now so much of the war it self, as of what great matters he should acquire, by conquering the Romans. [ *Liv. in the end of his 33 book, Justin, lib. 31. cap. 1, 2, and Emil. Prob. in Hannib.* ]

And here it was, that when one Phormio, a Philosopher of the Peripatetic sect, had disputed a long time in his school, concerning the duty and office of a Commander, or General of an army, and of the Art Military, and ordering of a battle, and all very wisely in his presence: Hannibal could not hold, but cried out, and said, That he had heard many a doting fool in his days, but a verier dotard than this Phormio was, he never heard, [ *Cicer. de Oratore, lib. 2.* ]

T. Quinctius Flaminius, joyning with Eumenes and the Rhodians, fought very successfully against Nabis the Tyrant of Lacedemon, [ *Liv. lib. 34.* ]

When M. Porcius (Cato) was Consul, the City of Smyrna began, and built a Temple to the City of Rome, [ *Tacit. Annal. lib. 4.* ] and by their example, the Alabandenses, not only built another Temple to her, but also instituted certain anniversary



The year of the World.	384	The sixth Age of the World.	The Julian Period.	The year before Christ.
		anniversary plaies and games, in honour of her, as of a proper Goddesse. [Livie, lib. 43.]	4520.	194.
3810.		Eratosthenes of Cyrene, the son of Aglaus, whom a man may well call, not only a Grammarian, though that was his chief profession, but also a Poet, and a Philosopher, and a Geometrician, for he excelled in all alike, this year died. [Livie, in <i>Antiochus</i> ,] after whom, in the keeping of the library at Alexandria, succeeded Apollonius Alexandrinus, a scholar of Callimachus, and he which wrote the Argonautica, who because he lived many years at Rhodes, was therefore surnamed Rhodius, [Strabo in Apollonius.]		
		Antiochus perceiving the great affection which the Jews bare unto him, conferred great favours on them again, and by his letters highly commended them therefore. [Euseb. Chron.] These letters of his are extant in Josephus, [lib. 14. <i>Antiq. cap. 3.</i> ] in one of which, written to Ptolemaus his Governour there, are mentioned many donations of his, and immunities granted both to the City, and also the Temple at Jerusalem, and in another to Zeuxis; he commanded two thousand of the families of the Jews, which lived in the provinces of Babylonia, and Mesopotamia, to be transplanted into the parts of Phrygia and Lydia, to keep them in order there, who were otherwise disposed to innovation.	4521.	193.
3811.		Antiochus, preparing now to make a war in Greece, and there to begin his war against the Romans, imparted his purpose unto Hannibal; who told him, there was no conquering of the Romans, but in Italy it self: and to effect this, he desired only to have 100 of his fighting ships, with 16 thousand Foot, and one thousand Horse, to be put into his hand: that with his fleet he would first sail into Africa, that he doubted not, but to stir up the Carthaginians themselves, to a fresh rebellion against them; but if that failed, yet he would land them in some part or other of Italy, and there begin the war a new against them. And when he had perswaded the King to hearken to this motion, he went not presently in person into Africa, (as Emilius, Probus, in the life of Hannibal imagineth) but having lighted upon one Aristo, a Tyrian born, at Ephesus, sent him in fallow of a marchant to trade at Carthage, and there to prepare their minds, for a revolt from the Romans. Upon this Aristo Hannibal's enemies at Carthage laid hold; and whiles they spent many dayes in consultation what to do with him, and whether to send him to Rome, in justification of their own innocency, he got a shipboard, and came back to Hannibal again. Whereupon they presently dispatched away Ambassadors to the Consuls and Senate at Rome, to let them know what had passed. [Livie, lib. 34. <i>Justin, lib. 31. cap. 3, 4. Appian, in Syriac, page 89, 90.</i> ]		
		Mean while Antiochus sent Lysias, Hegesias, and Menippus his Ambassadors to Rome, to feel the pulse of the Senate there, for though their pretence was to sollicite for a league and friendship between him and them: yet were they willing to intimate to the Senate, that the King wondered, why they should bid him to get him out of the Cities of Eolia, and Ionia, and to relate his tributes due unto him from other places, and not to meddle with matters in Asia, and Countries of his ancient inheritance in Thracia; for that these were not commands to be laid upon friends of theirs, as he was, but enemies, when they were conquered. But they were told, that they should go and attend Flaminius, and the ten Commissioners formerly sent into Greece, for an answer; And when they came, the Commissioners pressed, that Antiochus should either forbear Europe, or suffer the Romans, to maintain what they had already in Asia, and acquire more there if they could. But the Ambassadors told them plainly again, that they neither could nor would make any bargaines, whereby the Kings rights and dominions might any wayes be impaired, so that matter broke off, and the Ambassadors sent away, [Livie, lib. 34. <i>Appian, in Syriac, page 89.</i> ]		
		Scarcely were the Ambassadors gone, when news came from Carthage, that Antiochus was busie in his preparations for a war against the Romans, and that Hannibal was designed for his General therein: which put them into a fear withall, lest a fresh war should be raised again from Carthage, [Livie, lib. 34.]		
3812.		Antiochus, having given his daughter in marriage to Ptolemei at Rhapia, in Phoenicia, or rather in Palestine, returned to Antioch, [Livie, lib. 35.] for being now resolved to make war against the Romans, he thought fit to legue himself by marriages and alliances, with as many Kings and Princes thereabouts, as possibly he could; and therefore he sent his daughter Cleopatra, surnamed Syria, into Egypt to Ptolemei: giving him for a dowrie with her, all Celolyria, which he had formerly wrest from him, thereby to pacify the young man, and to keep him from joyning with the Romans in this war, [Appian, in Syriac, page 88.] Jerom upon Daniel, [cap. 7. 1.] saith, that Antiochus, purposing to get Egypt it self into his dominion, espoused his daughter Cleopatra, in the seventh year of the young mans reign, by one Eucles of Rhodes, and that in the 13 year of the same, according to Eusebius Chronicle, which he follows, or according to our		

The year of the World.	The Macedonian Empire.	385	The Julian Period.	The year before Christ.
	our computation, in the 12 thereof, sent her to him; and gave him for a Dowry all Celolyria and Judea, and yet could not get Egypt neither; because Ptolemei and his Council perceived his drift, and stood the more cautiously on their guard, and Cleopatra her self the Queen, stood more affected to her husbands party, than to her fathers. And Joiepinus, [12 <i>Antiq. cap. 3.</i> ] writeth that Antiochus, giving his daughter Cleopatra to wife unto Ptolemei, gave him also for her Dowry Celolyria, all Phoenicia, Judea, and Samaria to boot; and that equally dividing the tribute due out of them all, between them, the chief men in every of the said countries gathered in forth, and paid it in unto them.			
	Another daughter of his, called Antiochia, he proffered in marriage unto Ariarathes, the King of Cappadocia, and sent her to him: and a third unto Eumenes, the King of Pergamus. But Eumenes, seeing him set up a war against the Romans, and that he was the cause of seeking his assistance, refused the offer. And when his two brothers, Attalus and Philaeus, wondered that he should refuse such an offer made him by so great a neighbouring King as Antiochus was, he told them what, and how great a war was now at hand: wherein, said he, if the Romans get the better, as he verily believed they would, he was then sure to hold his own by them: or if Antiochus happened to overcome them, then his fortune would be, either to be turned out of all by an over-powerful neighbouring Prince, or to be but forced to live under him: concerning which we may see Eumenes his own Oration, [in <i>Polib. Legat. 25. and Livie, lib. 37.</i> ]			
	Antiochus, having passed the Taurus, marched thorough Cilicia, and in the very end of Winter came to Ephesus. [Livie, lib. 35.]			
	And from thence, in the first of the Spring, sending back his son Antiochus into Syria, to look to matters there, and in the remote parts of his Dominions Eastward, whiles he was busied in the West, he with all his land Forces, went to invade the Phidians, which inhabit about the parts of Selgia, [Livie, lib. 35.]			
	At that time there came to Elaea, Ambassadors sent from Rome to Antiochus, who, under colour of an Embasie, were to pierce out, and inform themselves, of what preparations he had made, and by often conversing with Hannibal, might either abate his rancor toward them, or if not that, yet by their familiarity with him, might perhaps make Antiochus jealous of him: these Ambassadors were, P. Sulpicius, and P. Villius, who among others, had met with Antiochus at Lyfimaehia, [Livie, lib. 34. and 35. <i>Infin. lib. 31. cap. 4. Fronti, Stratag. lib. 1. cap. 8. Appian, in Syriac, page 90, 91.</i> ]			
	The Ambassadors went up from Elaea to Pergamus, where Eumenes his Palace was; because their instructions were, first to confer with Eumenes, before they went to Antiochus: and Eumenes did what possibly he could, by advice or persuasion, to stir them up to a war against Antiochus: Sulpicius staid behind at Pergamus sick; but P. Villius, hearing that Antiochus was busie in war against Phidia, went to Ephesus; and during those few dayes of abode which he there made, was careful to converse with Hannibal as frequently as he might, both to found what was in him, and withal to mitigate his rancor toward the Romans, by assuring him, that they intended him no further harme, [Livie, lib. 35.]			
	Claudius Quadrigrarius, following herein the Greek History of Acilius, saith, that P. Scipio Africanus was in this Embasie, and that he it was that had such speech with Hannibal at Ephesus: mentioning one discourse of theirs in particular, which was, That when Africanus asked him, whom he thought to have been the greatest Captain in the World? Hannibal answered him, Alexander the Great: and whom the second? he answered Pyrrhus; and whom the third? My self, said Hannibal: at which word, Scipio burst out into a great laughter, and said, what would you have done, if you had overcome me? I would then saith Hannibal, have counted my self before Pyrrhus and Alexander both, and all others that ever were: and that this perplexed and intricate answer of his, was but a trick of a Punick wit, and that Scipio was taken therewith, as with a pretty kind of flattery; as if both himself had been thereby made a non-pareil above all, and withal, that he had vanquished and overcome, a better man than Alexander, [Livie, lib. 35. with Plutarch in T. C. Flaminius, and Appian, in Syriac, page 91, 92.]			
	Villius went forward from Ephesus to Apamea, and there Antiochus hearing of the coming of the Roman Ambassadors, met them: where they fell upon the same points almost, which were treated of, between Flaminius and the other Commissioners on the one side, and his Ambassadors on the other at Rome. But the news which came of the death of his son Antiochus, who was but lately before sent into Syria, put off that parlee: and Villius, that he might not be seen there up and down in an unseasonable time, and when the King and Court were all in mourning, retired to Pergamus; the King also giving off all preparations for the war which he had begun, went to Ephesus, [Livie, lib. 35.]			

And now the Roman Embassadors being sent for to come to Ephesus, had their conference with Minio, a principal Counsellor and Favourite of the Kings; Minio in his discourse blamed the Romans, that under a pretence of setting Greece at liberty, they intended an open war against Antiochus, whereas themselves held for many Nations and famous Countries in their subjection, and made them tributary to Rome, which formerly lived free, and according to their own laws: and when Salpurius, (for he was now recovered of his sickness) answered for the Romans, and called the Ambassadors of other States there present to witness (as they had been before prompted, and lessened by Eumenes) on the Romans behalf, things between them, fell from a conference to a plain brawle, [*Id. ibid.*]

Antiochus, having heard the Embassie of the Rhodians, told them all, that as well they, as they of Byzantium and Cyzicum, and other Grecians dwelling in Asia, if he and the Romans came to an agreement, and joyned in a league together, should be free; but as for the Eolians and Ionians, it should not be so with them; for that they had ever lived under the subjection of the Kings of Asia: therefore the Roman Ambassadors, when they could get no reason from the King (for indeed that was the least part of the errand they came in, but only to be as to many spies of his actions) returned to Rome, [*Appia, in Syriac, pag. 92.*]

3815.

After this, came the Eolian Ambassadors to the King, who offered to make him Commander of all the Forces which they could make, and persuaded him by all means to put over into Greece, which said they, is ready to receive you; and not to stay till his armies came down to him out of the remote and inner parts of Asia: which put Antiochus upon such a pin, that he resolved ere long to be going into Greece, [*Id. ibid. pag. 92, 93. with Polyb. lib. 3. pag. 159. and Justin, lib. 30. cap. 4. & lib. 32. cap. 1.*]

But before he took shipping, he went up to Ilium, and there sacrificed to Minerva; and then returning to his Fleet, he set forward with 40 sail of fighting ships, and 60 open boats, and 200 ships of burden, full freighted with all kind of provisions, followed in the rear of them. His whole army consisted of 20 thousand Foot, and 500 Horse, with six Elephants, scanty enough to have possessed Greece, if none had been there, to have held up a Buckler against him, much less to endure the brunt and burden of a war against the Roman Nation, [*Liv. lib. 35.*]

Eumenes presently sent his brother Attalus away to Rome, to let them know that Antiochus had put over the Hellespont with his army: and that the Eolians were ready to rise in arms, immediately upon his landing; Thanks were given by the Senate, both to Eumenes then absent, and also to Attalus there present; and he had lodgings provided for him at the publick charge, and presents sent unto him, [*Id. ibid.*]

b.

About the middle of Winter, Antiochus, falling into consultation at Demetrias, how to carry on the war; Hannibal gave right good and sound advice, if it had been followed; as it was not: save only in this, that Polyxenidas was sent to bring away the rest of the fleet and army out of Asia, [*Liv. lib. 36. Justin, lib. 31. cap. 5. & Appia, pag. 93, 94.*]

Antiochus, falling in love with a young Daniel of Chalcis, the daughter of Cleopolemus, where he hosted, being himself upward of fifty, laid aside all care of the war, which he had then in hand; and set his mind wholly upon wedding the wench; and called her by the name of Euboea: and spent all the Winter after, in banqueting and revels; and as he did, so did all his army likewise, and spent all that season, in luxury and pleasures, [*Polyb. lib. 20. in Atheniens, lib. 10. cap. 12. Diodor. Sic. and Dio. in Excerpt. Vales. pag. 296. and 609. Liv. lib. 36. Appia, pag. 96, 98.*]

M. Acilius Glabrio, being Consul, upon the 5 day before the Nones, (i.e.) upon the third day of May (which that year, as we may gather out of the Eclipse which was in the year following, fell upon our January) went in his rich coat-armour, out of Rome against Antiochus, [*Liv. lib. 36.*]

About the same time, came Ambassadors to Rome from two Kings, Philippus of Macedonia, and Ptolemei of Egypt: both offering their aid against Antiochus, with money and corn: and from Ptolemei were brought in ready money, a thousand pounds in gold, and 20 thousand pounds in silver: but nothing was received, thanks only was given them, for their good will. And when both of them offered to come in person with their armies into Eolia: the Senate answered, That they would not trouble Ptolemei; as for Philippus, that the Senate and people of Rome, would take it kindly at his hands, if he would assist M. Acilius their Consul, in what he might, [*Id. ibid.*]

c.

Antiochus, having had the worle of it as Thermopyla, in a battle against M. Acilius the Consul, and Cato a Colonel in that army (which battle is described by Livie, lib. 36. by Plut. in Cato, Major, by Appia, in Syriac, and Fron, lib. 2. Stratag.) and forced to flee

He back into Asia, came to Ephesus, with his new wife, [*Liv. Justin, Appia, and Polyb. in Atheniens lib. 10. cap. 12.*] In Tullies book *De Senect.* Cato is brought in, speaking of himself, and saying, That he fought at Thermopyla, under M. Acilius Glabrio, in the fourth year after himself had been Consul; and both Plutarch in his *Life*, and Livie [*lib. 36.*] affirm, that he was sent by the Consul Acilius to Rome, with the news of that victory. Now what Antiochus the Historian reports to have followed, and been acted by Dupleus the Syrian, and Publius a Roman Captain, after this fight at Thermopyla; is to be learned out of Phlegon of Tralles, in his book *De Mirabilibus*, [*cap. 3.*]

Antiochus, being at Ephesus, lay there careless and void of all fear from the Romans, as one supposing that sure they would never offer to put over into Asia. But when Hannibal had routed him up from that vain and idle imagination, he presently sent for his forces out of the in-land Countries, to come down in all haste to the sea side, and rig'd up his navy, making Polyxenidas, a bandito of Rhodes, his Ammiral thereinto, and presently put over again into Cherfoneus, and fortified that; putting Garrisons into Selus and Abydus, where he supposed the Romans would endeavour to passe over into Asia, [*Liv. lib. 36. & Appia, pag. 99.*]

3814.

C. Livius Salinator, who was sent to succeed Attalus in the charge of the navy, and Eumenes, sailing into Asia, met with Polyxenidas Antiochus's Ammiral by the way, and put him to flight, sunk ten of his ships, took 30 more, and lost but one of theirs; and that was of Carthage too: but they pursued Polyxenidas as far as Ephesus: and then sent back the Rhodian fleet, consisting of 25 ships, and which came after the fight was done, and Eumenes like wife with his ships, and came to Canas, a Town of Lycia, and there, because the winter came on, drew their ships on land; and fortified the place where they lay, with works for their defense, [*Liv. lib. 36. Appia, pag. 99, 100.*]

When this battle at sea was fought at Coricus, (for there it was fought) Antiochus was gone to Magnesia, near the mountain of Sipylus, to gather his land forces together: and there hearing of his overthrow at sea, let himself to prepare a new navy, that he might not seem to be beaten out of the sea: and therefore he dispatched away Hannibal into Syria, there to get ships from the Phoenicians, and commanded Polyxenidas with all speed to rig up his ships that were bruised in the fight, and to build new ones, to make up his fleet again, and himself the mean while took up his winter quarter, in the parts of Phrygia, and sent for aides from all parts, even out of Gallogracia it self, [*Liv. lib. 36. & Appia, pag. 100.*] for what with fear, what with money, he had drawn them all to joyn in arms with him, and the rather for that he thought the greatness of their stature and courage, would be a terror to the Romans, [*Appia, pag. 89.*]

Ambassadors now came to Rome, from Ptolemei and Cleopatra, to congratulate them for their expulsion of Antiochus out of Europe; and persuading them to passe into Asia: for said they, the fear of the Roman name is already fallen, not only upon all Asia, but even upon Syria also; and shewing, that they were ready to do, what ever the Romans would command them. Thanks were returned to the King and Queen for their good wills, and presents to the Ambassadors, to every of them four thousand pieces of brasse money, [*Liv. lib. 37.*]

Antiochus left his son Seleucus with the army in Eolia, to keep the sea coast all along in order, for the Romans on the one side and Eumenes on the other were tampering with them every where, and Seleucus spent all that winter, partly in lousouring his friends, partly in plundering those, whom he could not draw to his bent, [*Id. ibid.*]

b.

About the depth of winter, Eumenes, with a company of two thousand Foot, and 100 Horse, came to Canas, where the Roman fleet wintered: there he told them, that if they would, they might get a great spoil out of the Country lying about Thyatira, and never left till he had persuaded Livius the Ammiral, to let him have five thousand men; with which he went, and in a short time brought them back again laden with an excessive great booty, [*Id. ibid.*]

In this interim, a sedition was raised in Phocæa, for there were some which fought to draw the common people to side it with Antiochus, for that the wintering of the Roman navy there, lay very heavy upon them; in regard they were charged to furnish them with 500 sea gowns and as many coats; corn also grew very scant among them, inasmuch, that both the ships and Garrison were faine to remove from thence, and quarter elsewhere. Then was the faction, which stood for Antiochus, quit of that fear: but the Aldermen, and chief of the City stood firm for the Romans; as the chief of the faction for Antiochus, were more prevalent with the commons, [*Id. ibid.*]

The magistrates therefore of Phocæa, fearing the inclination of the multitude, widely sent their Agents to Seleucus, to pray him not to approach near their City, for that they were resolved to sit still, and to see what the issue of that whole war would be. But he being informed that the multitude was wholly for his father; and that they were in want of corn: made them no answer, but marched straight toward them with his army, [*Polyb. Legat. 18.*]

At Rome, when both the new Consuls, Lu. Scipio, and Ca. Lælius Nepos, were ambitious, to go into Greece, P. Scipio, in the behalf of his brother Lælius, said, That if their pleasure were to send his brother thither, he himself would go as his Lieutenant, with him. That word of his carried it, for who so fit, laid they to go against Hannibal, as Africanus, who had already vanquish'd him? [*Cic. Philip. 11. Liv. lib. 37. Valer. Max. lib. 5. cap. 5. Justin lib. 31. cap. 7.*]

In those days, when Lu. Scipio was upon his way 'gainst Antiochus, and whilst the anniversary games, in honour of Apollo, were celebrating, upon the fifth of the Ides, (*i. e.*) upon the ninth day of June, in a very clear day, it grew suddenly dark, by the coming of the body of the Moon under the sun, [*Liv. lib. 37.*] And verily, that not long after, to wit, upon the 14 of March, after the Julian Calendar, there fell a horrible eclipse of the sun at Rome, appears by the Astronomical account: to which if 95 Idus Quintiles, (*i. e.*) the ninth of our July did then answer, it will then follow, that the Calends, or first of January, the year following, must needs fall in with the 29 day of our August, to great a confusion was there of the Roman Calendar, in those days.

About the vernal equinox, Paulistatus with 36 ships of Rhodians, Livius with 30 of the Romans, and Eumenes with seven of his own, went to Hellepont; Livius first flood, in for the port which was called, *Portus Achaorum*, and from thence went up to Ilium, and having there sacrificed to Minerva, and then gave a favourable audience to the Ambassadors, of certain neighbouring Cities, as Eleus, Dardanus and Rhoetum, all which came and voluntarily rendered themselves unto him; and then again leaving 10 ships in the road, over against Abydus, went with the rest to the other side, and there besieged Sestos, and having taken that in upon surrender, he provided himself to return to Asia side, there to besiege Abydus, [*Liv. lib. 37. Appian. pag. 101.*]

Whiles these things thus passed at Hellepont, Polyxenidas, the Ammiral of King Antiochus, bare Paulistatus the Ammiral of Rhodians in hand, that he would betray all, or the greatest part of, Antiochus his fleet into his hand, and he, giving too easy credence to the others words, thereupon went to Samos, where, not keeping to due a watch as he should have done, he lost his life, and with it 29 sail of ships, which he had under his command; for there escaped of all that fleet of his, five onely ships of Rhodes, and two of the Isle of Cos, [*Id. lib.*]

At the same time also Seleucus recovered Phocæa, having a gate of the City set open to him, by which he got in with his army. While these things were acting in Eolia, Abydus, having endured the siege some few days, by the valour of the Kings Garrison that kept it, at length all grew weary of the business, and the chief magistrates of the City, with the good leave of the Captain of the Garrison, sent to Livius to treat of conditions for the surrender of the place unto him. But when in that very nick of time news came of the loss of the Rhodian navy, Livius would no longer stay to take in Abydus, and to keep Hellepont, but presently with all his fleet, set sail for Phocæa; but finding that to be held by a strong Garrison of the Kings, and that Seleucus was not far off with his army, he fell a waisting the sea coast, and having taken what spoil he could light upon thereabouts, especially of men, and staying onely till Eumenes could overtake him with his fleet, he purposed to go for Samos; and thither at last, sorely weather-beaten, he came, and there joyned his fleet with the Rhodians, consisting now of twenty sail, under the command of Eudamius their Ammiral. [*Liv. lib.*]

Livius, having increased his fleet by this accession of the Rhodians, sailed forthwith to Ephesus, and there ranged his ships in order of battle before the very mouth of the port. But when none came forth against him: he divided his fleet in two parts, whereof one lay at anchor in the very haven of the enemy, and the other landed their men; and when they had ranged there far and near, and gotten an exceeding great spoil; and were returning with it to their ships, Andronicus a Macedon, (Appians calls him Nicander) Captain of the Garrison in Ephesus, sallied out upon them, and forced them to their ships, leaving a great part of their booty behind them, and returned forthwith to Samos, and thither came also L. Emilius Regillus the Prætor, who was sent to succed Livius in the charge of the navy; and as he was coming thither from the Isle of Chios, Livius sent two fair ships of Rhodes, of four tire of oares a piece, and

and Eumenes himself in person, with two more of five tire of oares a piece, came to meet him, [*Id. and Appian. pag. 102.*]

Having late at Samos a while in Council, concerning the ordering of business at sea, Emilius, to terrifie the enemy at his first coming, went with all his fleet to the very mouth of the port of Ephesus, and Livius went to Patara in Lycia, Emilius was driven off from Ephesus, by a storm that rose upon him; and so, nothing done, returned to Samos. The Cities which Livius passed by, Miletus, Myndus, Halicarnassus, Cnidus, and Cos, shewed themselves most ready to receive all his commands: but coming into Lycia, he was ill welcomed there, both by a tempest at sea, and by the enemy at land, and therefore returned into Greece again, that having there spoken first with the two Scipios, who were then at that time in the parts of Thedaly, he might then take his journey for Italy, [*Liv.*]

At Samos there came letters to Emilius the Prætor, and Eumenes, from the Scipios, by which they understood, both of the Truce that was taken with the Erians, and of their own marching by land towards Hellepont, and the Erians signified as much to Antiochus, and to his son Seleucus, [*Polyb. Legat. 19.*]

Eumenes, sent his Agents into Achaia to make an allocation with them; which the commons in a general assembly ratified; and sent him a company of tall young men to assist him, [*Id. Legat. 20.*]

L. Emilius, with all his fleet, passing by Miletus, and the other Cities of that coast, landed in the Bay of Bargillia, and went to assist, that City was held by a Garrison of Antiochus his men, and then, sending to the Magistrates and other chief men of the place, to persuade them; and being answered, that they would do nothing, he drew up to the walls, to besiege it: but the banditers of Iassos, which were among the Rhodians, prevailed so far with them, and the rather by Eumenes his mediation, that they drew off, and left the siege. [*Liv.*]

Those of Heracleia in Pontus, sent Ambassadors to Emilius, and from him received a very kind and favourable answer in writing, purporting, that the Senate of Rome would be their good friend; and that neither their counsel nor care should be wanting, when ever they should have occasion to use them. [*Memor. Excerpt. cap. 28.*]

Whiles Eumenes was away, busie in making war with the Romans and Rhodians, against the sea Towns of Lycia, Seleucus with his army, brake in upon his lands at home; and first came in hostile manner to Elæa; and, being able to do no good upon the City, waited all the Country about it: and from thence marched with all his power to Pergamus it self, the Capital City of this kingdom. Antalus, Eumenes his brother, drew out, and pitched his Camp before the City walls, and often skirmished with the enemy; but finding himself too weak that way, drew in again, and kept himself close within the walls; and so the siege began. [*Idem.*]

About the same time, Antiochus himself going from Apamea, encamped first at Sardes, and then not far off from his son Seleucus, near the head of the River Cistus, drawing with him a huge army, made up of fundry nations. In which the greatest fear was of a Squadron of Gallogrecians, consisting of 4000 soldiers; and these, with some few others with them, he sent to ravage and wait all the Country about Pergamus, from one end to t'other. [*Id.*]

Which when Eumenes at Samos heard of, being called away to look to his affairs at home, he took ship, and with all his men came to Elæa, and from thence coming to Pergamus, before the enemy heard of his arrival, he there failed out often, and made some small skirmishes with the enemy; but within some few days after, both the Roman, and the Rhodian fleet came from Samos to Elæa, to help him. [*Idem.*]

When Antiochus heard that there were so many fleets come together into the same port, and withall, that the Consul with his army was all ready in Macedonia, and provision making at Hellepont for his transportation into Asia, he thought fit to try for a peace with the Romans, Eumenes, and the Rhodians all at once; wherefore he removed his Camp, and came to Elæa, and there, having taken a little hill over against the City, he there left all his foot, and with his horse (which were upward of six thousand) went down into a plain field close to the walls of the City, and then sent some Commissioners into it, to treat of a peace; whereupon L. Emilius sent for Eumenes from Pergamus to come thither to him; and advised with him, as also with Eudamius and Pamphilidas the Commanders of the Rhodian fleet, what was best to be done. And the Rhodians were not against a peace, but Eumenes said, that it was not for their honour to treat of a peace: and however they could not put an end to it at that time; and to that purpose Emilius sent Antiochus word, to wit, that before the coming of the Consul, there could no peace be made; upon which answer he presently fell a waisting of the Country

try all about Eliza : and then, leaving Seleucus to continue the siege before Pergamus, he marched away full of fury with the rest of his army, and never staid, till he came into that rich Country, which was called *Thebes campus*, (i. e.) the plain of Thebes, and there he made all manner of havock, and thoroughly enriched all his army for the present, [*Polyb. Legat. 21. Liv. lib. 37.*]

lent (*Polyb. Legat.* 21, *Liv. lib.* 37.) At the same time, Diophanes of Megalopolis, came to Elea, *lent* from the Achaeans to Eumæas, with a supply of 1000 foot, and 100 horse, (*Liv. lib.* with *Polyb. Legat.* 20.) all old beaten soldiers, and their Captain, one that was trained up among Philopon, the most renowned Commander of all the Grecians, living in his time, (*Liv. lib.* Appia, pag. 102. with *Polyb. Legat.* 20, pag. 810. and in *Excerpt. Vales.* pag. 120.)

So soon as they were landed, Attalus sent some to shew them the way, and brought them to Pergamus. These Achæans, upon their first arrival, made continual sallies out upon Seleucus, to draw off, and be gone out of all that Country; [*Liv. lb* and *Appian, pag. 102, 103.*] yet he hovered still about that coast, and annoyed his foes, and was a help to his friend in those parts; [*Liv. lb.*]

While Antiochus marched in hostile manner to Adramytecum, Emilius and Eumenes came about by sea; to the rescue of it. Whereupon he forbore to set upon the town, but fell a spoiling of the Country about it, and took Perza, a colonie of the Mitylenians, so did he Corros, and Corylenus and Aphrodyias, and Crene, at the first assault, and then returned by Thyracia to Sardes, [Liv.]

The Roman fleet, with the Rhodians and Eumenes went first to Myrleue, and from thence returned to Eliza, whence they came : and from thence sailing to Phocæa, they came to an anchor at Bacchius an Island, joining hard upon the City of Phocæa, and then spoiling their temples, and monument which they had spared before, came to the City it self: but when a company of three thousand Foot, sent from Antiochus, had gotten in before their coming, they forbear the siege of it, and returned again to the Isle, where they were before, having only first ravaged the Country thereabout, and from thence the Roman fleet returned to Eliza, and Eumenes, and the Rhodians to Samos. [Id.]

mos, [Id.]

Also: midsummer, the Rhodian fleet, consisting of 32 ships of fourtine of oars, and of four others, of three tire, fought with Antiochus his navy, which was brought out of Syria, by Hannibal, wherein were 37 ships, of an extraordinary size, at a place called Sida, a promontory of Pamphylia, in which the Rhodians put Hannibal to flight, but did not follow the chase upon him: becau their mariners were weak and sickly, for the most part; nevertheless, to hinder him from joining with the old fleet, they sent Charicles with twenty ships to Patara, and the port Megilus, whither also a little after they sent Pamphyliads, with four ships more, [Id.] and to Hannibal was blockt up in Pamphylia. [ *Appian*, pag. 104. *See* *Emil. Prob.* in *Hannibal*. ]

Antiochus coming to Sardes, sent Ambassadors with letters besides, to Prusias King of Bithynia, furnished Cynegeus (1. c.) the Hunter; whereby he dealt carefully with him to join with himself against the Romans. This flattered Prusias for the present; but then came other letters to him from the two brothers, Lu. and Pub. Scipio; the first of which did contain great harm from the Romans. Especially, when presently after there followed an Embasie sent unto him from Rome, the first-man whereof was no meaner a person, then C. Livius, who was lately the Commander of their fleet, for having once spoken with them, he put on a full relation for the Roman party, and to break off wholly with Antiochus, [*Polih. Legat, 22. pag. 811, 812, Liv. lib. 37. Appian. pag. 101.*]

Antiochus, seeing no further hope of Prusias, pretently removed from Sardes to Ephelus, there to take a view of his fleet, which had been long time in providing: for feeling no other way left him to hinder the Romans from passing their land army into Asia, but by making himself absolute master at sea, he resolved to try what he could do that way, and to hazard a fight there. [*Polyb. and Livie.*]

[161d.] Wherefore he went forthwith to see whether he could take Notium, which was a Town of the Cephelionians, not far from Ephesus, where he then lay, that whilſt the Romans came to relieve a ſcattered multitude of theiſe, by land, he might give his Annimal Polyxenias, an opportunity to work ſome fear at ſea. Polyxenias had at that time under his command 89 or 90 good ſhips, which Emilius and the Rhodians met with, at a place called Myonellus. Emilius had 58 ſhips, and the Rodians 22, faith Livie; or as Appianus, 25. In which Polyxenias was worſted, and having a good wind in pouſe, fled ſpeedily back to Ephesus, having loſt 42 of his ſhips (not 29 only, as Appianus hath it) of which 13 came quick into the enemies hand, with all the men in them: of the Romans there were two only bilged, and ſome few other ſmall bu-

of the Rhodians, Polyxenidas took one, and carried that away with him to Ephesus. That this fight was made in December, (as the year went then at Rome) appears by *Macrobius*, lib. 1. *Saturnalia*, where he saith, that 11 *Idens, Januarius*, *Idus*, upon the 11. of December, was a feast dedicated to their *Lares* (i.e. their household gods) in which *L. Paulus Regillus*, Pretor, in the war against *Antiochus*, covered a Temple to be built in *Compe Martia*, with which vows *[Liv. lib. 40.]* tells us, was by him performed 11 year after, where is also a Copy, (but much falsely written) of a *Table*, containing the manner of this victory, being up by him upon the door, not only of his new Temple, but also of that of *Jupiter*, in the *Cybele*.

Antiochus, troubled at the news of this overthrow, was soon advised, as straw off the cart, to give him what he had put into Lyfimachia, forsooth, for fear, lest they should fall into the Romans' hands: and withal railing his siege from before Colophon, to fall into the hands of Sardes, and from thence dispatch away letters to Ariarathes his son in law, in Lycopodacia, to bring him aides from thence; and every where else, that he could to send him men. [*Liv.*] Mean while he lay idle at Sardes, trifling away his time: that he might have been better spent in giving order for his affairs elsewhere, [*Polih. Locat. 23.*]

[Polyb. *Legat.* 23.]  
 Emilius, after this victory gotten at Cila, failed straight to Ephesus, and there cast his  
 ships into the form of a harbour, before the very mouth of the Port; and having there  
 by wrung out of the Athenians an open confession, that he had lost the mastery of the sea,  
 he sailed to Cila, and having there new lightened up such flups of his as had been any  
 wayes committed in the fight, he put over from thence to Phocæa, which notlong before  
 he was evulsed from the Romans: he estaied ar first, to have taken it by assault; but  
 afterward it was surrendered to him: yet do what he could, he could not save it from  
 the plunder of the souldiers: but the City it self, and their lands, and their laws, he  
 restored entire unto them; and he, because the Winter came on, and that place had  
 two Ports, he chose it for his Navy to winter in, for that year. [Livius.]

two Ports, he cote it for his Navy to withstanding that year's  
 About the same time *Lysimachia*, which was full fraught and furnished with all  
 manner of provisions, as if it had been to bid the Romans welcome, opened their gates  
 to the two Scipios: and from thence they let forward again, and thorough the Cher-  
 sonese came to Helleponte, where they found all things ready prepared by Eunenes for  
 their transportation. So they palfed over, as into a friends Country, some here, some  
 there, no man appearing to hinder their landing, and without any trouble at all  
 [Id.]

[*Id.*]. Antiochus, at his wits end, and not knowing what to do, yet (see Heracles of Byzantium to treat with the Romans about a peace, with instructions both general to the Council of War there, and in particular to P. Scipio Africanus) But when afterwards was made him by the Council, that he must presently defray all the charge of the war thitherto, and give up all Asia on this side Taurus into the power of the Romans, he imagining there could no worse befall him, in case he should happen to be quite overthrown, cast away any further thoughts of peace, and prepared all things necessary to try his fortune in a field. [*Polyb. Legat. 3. Diodor. S. C. Legat. 6, 7. published by Entwistle. Origen. l. iiii. cap. 7. Appia. legat. 105.*]

L. Scipio the Consul, removing from his standing, came to Hellepont, at Dardanus, where he met the army of the Gauls, and the Gauls, who were marching, came to the head of the River, and Rhearus, where all the people of both places came out of their gates with joy, to welcome them: from thence he went to Ilum, and pitching his Camp in the plain, which lay under the walls there, himself went up into the City and Castle, and sacrificed there to Minerva's Priestess and Portentrix of that place. Then was there great gladness and mutual congratulations between the men of Ilum and the Romans; whilſt they recounted how Æneas and the Captains that went heretofore with him, were their Country men, and went from thence; and the Romans no whit leſſe proud, that they were defended of them; and were in all respects as glad to ſhake hands as parents, and children to be, when after long abſence they happen to meet together. [*Livius ſuſſim.* lib. 31. cap. 8.] where by the way, Demetrius Scipias ſaith of himſelf, That he being then but a boy, happened to come into Ilum at that time, as a traveller, and that he there law their houſes ſo noſty, that they had not ſo much as roof-tiles to cover them withal. [*Strabo.* lib. 3. pag. 594.]

Scipio, removing from thence, after six dayes march, came to the head of the River Caicus; where Eumenes came to him with his Forces, and here making provision of food to carry with them for many dayes, their purpose was to have set upon Antiochus, and dispatch the businesse before Winter came: on upon them, [ *Id.* ]

P. Scipio Africanus, falling sick there, was carried to Eliza, leaving for his Substitute in his Lieutenant-Grip, Cn. Domitius. But Antiochus making his rendezvous in a champion near unto Thyatira, not far from the enemy, lent home young P. Scipio whom he had casually intercepted, to his father, ransom-free: which was not only an ease to his troubled mind, but even part of a cure to his diseased body, [See Polib

*Legat. 23. Liv. lib. 37. Justin. lib. 31. cap. 7. Appia pag. 105, 106. Aurel. Viti. de Vr. Illust. pag. 609.]*

The Senate, and people of Heraclea in Pontus, sent an Embassy to the Scipios, desiring that they would ratify and confirm that league, which Emilius had formerly made with them; which was granted. They also prayed that Antiochus might be taken into the favour and friendship of the people of Rome; and drawing up a general decree of the people at Heraclea, sent it to Antiochus, advising him thereby to give up all further thoughts of war against the Romans; [*Memor. Excerpt. cap. 28.*]

Florus, [*Hist. Roman. lib. 2. cap. 8.*] tells us, That Antiochus fortified his army with Elephants of a huge bigness, all clad and glittering with gold, and silver, and Carlet, and ivory of their own kind. And in [*1 Machab. cap. 8. v. 6.*] we read, that he had 120 Elephants; and indeed, that he had 102 when he fought with Ptolemy, and 150 afterwards, we have shewed before [*In An. Mun. 378, and 379. out of Polyb.*] but we have Livie for our author, That in this fight, he had only 54 Elephants: where he also tells us, That he had 70 thousand Foot, and upward of 12 thousand Horse; though Appian tells us of 70 thousand that he had in all. But Florus, most hyperbolically, He had, (saith he) 300 thousand Foot, and as many Horse, and iron Chariots in the field that day. But Appian affirmeth, that the Romans had only 30 thousand Foot; of which number it self, there were left, two thousand Macedonians, Thracians, and others in the Camp for the defence thereof, as Livie saith.

This battle was fought near to Magnesia, seated at the foot of the Hill Sipylus. Hannibal was not in, being lockt up in Pamphylia with his Fleet, which he brought out of Syria; nor P. Scipio Africanus, who at that time lay sick, in the City of Eliza. The day wherein the fight was, was misty; which caused that Antiochus, in so great an army, could not see both wings of his army at once, and the wet thereof marred the stringings of the bowes and thongs which they threw their Darts withal. Nevertheless they forced the right wing of the Roman army to run, and flee they did to the Camp: but when Emilius, who was left to keep it, saw them coming, he sent out his men to meet them, and they with their naked swords threatened to kill them there-right, unkle they returned into the fight: Whereupon, they finding themselves thus hemmed in, with their fellows before, and the enemies behind, Emilius also offering himself and two thousand of his men to go with them, faced about; and running desperately into the throng of the enemy, made there a vast slaughter of them, and were the beginning of the victory that ensued; of Antiochus his party, 'tis said, there fell that day, 50 thousand Foot, and 4 thousand Horse; [*Liv. Europ.*] Livie saies, there were taken of them, 1400. Justin, 12 thousand. Of the Elephants, some few were killed, 15 taken with their masters. Some few of the Romans were wounded; but there were not slain above 300 Foot, and 24 Horse, and of Eumenes his company, 25.

Antiochus, getting away with some few in his company, increased his number as he went, with others who fell in to him, and so with a reasonable shew of an army, came to Sardes, about midnight following; and hearing that his son Seleucus, and sundry of his Nobles were fled from thence to Celene, near which there was a new City built, called Apamea. He before day took horse again, with his wife and daughter, and came thither to him; leaving the keeping of Sardes to Zeno, and the government of the province of Lydia, to Timon. And the next day again, went from thence (leaving some of his Captains there, to gather up such pieces of the wreck as they could light upon) and came into Syria, [*Liv. lib. 37. Appia pag. 110. and Zonaras, out of Liv.*]

Polyxenidas, Antiochus his Ammiral, hearing of this successe at land, left Ephesus, and coming as far as Patara in Lycia, there, for fear of the Rhodian Fleet, which lay not far off at Megille, went on shoar, and with some few in his company, passed by land into Syria. [*Liv. lib. 37.*]

After this victory, came Ambassadors huddling in from all parts to Scipio; from Thyria, and Megnesia: first, then from Sardes, Tralles, Magucia upon the Mæander, and Ephesus, all sending themselves into his hands: after which, all the Cities of Asia did the like; submitting themselves wholly to his mercy, and sovereignty of the people of Rome; [*Id. lib. 37.*]

The Consul then went to Sardes, and thither came to him his brother P. Scipio from Eliza, so soon as he was able to travel. About the same time also Mufzus, sent as a Herald from Antiochus, by the mediation of P. Scipio, made suite, and obtained leave for him to send Ambassadors to the Consul, to treat of a total peace. And shortly after, came from him Ambassadors, Zeuxis the Governour of Lydia, and Antipater his brothers son: who having first treated with Eumenes, who by reason of former quarrels between them, they thought would be most averse from a peace with their Master, and finding him more pliable, than either they or their Master thought they should have done, they then made their address to P. Scipio, and by him were brought

brought to the presence of the Consul himself; and he at their suit calling together a full Council, gave them audience, and upon a hearing, offered the King the same conditions, which he lent him from Hellepont, before the fight at Magnesia. P. Scipio openly professing, that the Romans shal have, Neither to be quailed, in case they were overcome in a battle, nor to grow insolent upon a victory gotten: the conclusion therefore was, That Antiochus must leave Europe, and part with all Asia, on this side the Taurus; and that for the charges and cost of the war, he must pay 15 thousand talents; of Eliba; 500 present, and 2500, when the Senate and people of Rome, had ratified and confirmed the peace then made, and 1000 talents more to be staled, and paid in twelve years after, by equal portions, besides 400 talents to Eumenes for his damages, and the surplusage of corn which was owing to his father: also that he must give up into the Consul's hand, Hannibal the Carthaginian, and Thoas the Etolian, and some others, who had been the fust incendiaries of this war: and lastly, 20 hostages for performance of these conditions. And when Antipater and Zeuxis, had accepted of these conditions; it was agreed on all hands, to send away presently Ambassadors to Rome for a confirmation of all, and so they brake up. [*Polyb. Legat. 24. Diod. Sic. Legat. 9. Liv. lib. 37. Justin. lib. 31. cap. 8. Appia, pag. 111, 112.*]

After this, the Consul brake up his army, and sent them away to their winter quarters, to Magnesia, and to Tralles, and Ephesus. [*Polyb. & Liv. lib.*]

The Consul himself went to Ephesus, and shortly after thither came to him a part of the 500 talents from Antiochus, which he was ordered to pay down present, and the hostages which he was to give, [*Id. lib.*] among which, one was Antiochus, the Kings youngest son, as Appia, [*pag. 112, 113.*] saies, though Zonaras out of Dion tells us, that Manlius Vulso, who succeeded Scipio, was the first that demanded him in particular for a hostage.

M. Aurelius Cotta was sent by the Consul to Rome, with the Kings Ambassadors, to woe Eumenes likewise; and with them went the Ambassadors of Rhodes, of Smyrna, and almost of all the Cities and States, on this side the Taurus. [*Id. lib.*]

Manius Acilius Glabrio, made his entry into Rome, in triumph over Antiochus and the Bœians, [*Liv. lib. 37.*]

Cn. Manlius Vulso, went Consul into Asia, and was appointed to take the army which L. Scipio had, with four thousand Foot more, and 200 Horse out of Rome, and of the Latins eight thousand Foot, and four hundred Horse: and at one and the same time almost, Manlius the Consul landed in Asia, and Q. Fabius Labio, came as Prætor to his charge of the fleet, [*Liv. lib. 37.*] Now the new Consul arrived at Ephesus, in the beginning of the Spring, and received the army given up to him by L. Scipio; and having taken a view of it, he made an Harang upon to them, inciting them thereby to prepare themselves for a war against the Galls, or Gallogrecians, [*Liv. lib. 37.*] But Fabius with the fleet, set saile for Crete, to set at liberty such Romans, and others of the Italian Nation, as were there detained in slavery. And returning thence to Ephesus, sent three ships from thence into Thracia, and commanded Antiochus his garrisons to be withdrawn from Enus and Maronea, and then to be restored to their pristine liberty, [*Id. lib. 37. in f.*]

About the beginning of Summer it was, that Eumenes with the Ambassadors came to Rome, of which Cotta made a relation, first in the Senate house, and afterward to the people in General, of what had been done in Asia: and then Eumenes being bid to speak, by the Senate, opened to them, both what he had done in their service, and what his suit unto them was; but all very sparingly, and with great moderation: yet the Rhodians opposed him, as well on their own behalf, as for the liberty of the Grecian Cities and States there. But both parties heard, the Senate decreed, That all the Regions, on this side the Taurus, which belonged to Antiochus, should be assigned and given to Eumenes; excepting only Lycia and Caria, as far as to the River of Mæander, which they ordered should thereuponward be allotted to the Rhodians: and the rest of the Cities in Asia, which had been Stipendiary to Antiochus, should hereafter be made tributary likewise to Eumenes; but such as had been tributary to Antiochus, should be free, and pay no tribute at all, [*Polyb. Legat. 25. & 26. Diod. Sic. Legat. 10. Liv. lib. 37. & 38. Appia, in Syriac. pag. 116.*]

Antipater and Zeuxis, the Ambassadors of Antiochus, having had audience in the Senate, obtained a confirmation of peace for Antiochus upon such conditions as Scipio had given him in Asia, and when a while after, the people also had ratified the same, then was there a solemn league, with sacrifice, made with Antipater, chief of the Embassy for Antiochus in the Capitol, in further confirmation of that agreement, [*Polyb. Legat. 25. Liv. lib. 37.*] and this league was cut in brass, and solemnly hung up, and dedicated in the Capitol, as other leagues were wont to be, and a Copy thereof sent to Manlius Vulso, the Consul, who succeeded Scipio in Asia. [*Id. Appia, pag. 113.*]



We read moreover [1 *Maccab.* 8. 7.] that among other things, in this treaty, it was agreed, That as well Antiochus himself, as his successors, should pay a great tribute to the Romans, and give hostages for security thereof, and a part of his kingdom, as was said before, and whereas, by this agreement, Antiochus was to pay (as I also mentioned before) 12 thousand talents, in 12 years, by equal portions, that is still to be understood of Euboic talents, not of Attic, (as Livie seems to have misunderstood Polybus) yet of the purest Attic silver; every of which was to weigh 80 pounds Roman and 540 thousand bushels of corn, and 20 hostages, as before; with this, That they should be changed every 3 years. But in the rent which was made of this great kingdom, he had yet left entire unto him, not only Comagena, Syria and Judea, as in *Excerpt. Memnon*, but also all the upper provinces beyond Euphrates, as Babylonia, Assyria, Susiana, and the rest, and in the lower Asia, Cilicia, though he was forbidden to come with his shipping into the strait of Cilicia, to the westward of the river Calycadnus, and the foreland of Sarpedon, to make any war there. [*Polib. Legat.* 27, and 35, *Liv.* lib. 37, and 38. *Appia.* pag. 112, 113.]

The Senate, having heard the Ambassadors of Smyrna, and other States of Asia, according to the ancient manner, sent ten Commissioners to settle all matters in Asia, and to compose all differences between state and state there. [*Polib. Legat.* 25. *Diodor. Sic. Legat.* 10, *Liv.* lib. 37.]

Now at what time the peace between the Romans and Antiochus was in agitation at Rome, Cn. Manlius in Asia, did what he could to put all into a new combustion and confusion there, and to have gotten Antiochus into his clutches, if he had come in his way; but he perceiving the Consuls drit, though often solicited to come to a parlee with him, kept himself a loof, and would not come in his fight: and the Consul desirous to get him, came with his army to the parting of the waters, upon the top allmost of the Taurus. But not able to pick any quarrel against him, or his, he fell upon the Gallogrecians under a pretence, That they had formerly assisted Antiochus in his war, and that they were of such a haggard kind, and so fierce of conditions, that it was to no purpose to have sent Antiochus going beyond the Taurus, unless their backs were broken, as well as his. And because Eumenes was then out of the Country at Rome, therefore he sent for Attalus his brother from Pergamus, to come unto him, being now removed from Ephesus to Magnesia, and upon this summons, Attalus came to him, attended with a thousand Foot, and some 500 Horse, and they both proceeding on to the river Harpalu. Athenus, another brother of Eumenes, and Attalus, came to him, accompanied with Leulius of Crete, and Corragus, a Macedonian born, who before them, brought him a thousand more, of several nations, and 300 Horse. [*Livie lib.* 38.]

Hither came to him Ambassadors from the state of Alabanda, at whose suit, a certain Castle, which had lately revolted from them, and was again forcibly recovered by them, was restored and confirmed to them. And the Consul, going still right forward, came to Antiochia, upon the Meander, and thither came also Seleucus the son of Antiochus, (as he might lawfully do by the articles with Scipio) to furnish himself with corn for his army, and there the inhabitants of Taba, a City of Cilicia, bordering upon Pisidia, having idly fallen upon the army of the Romans, and paid for their pains 25 talents, and ten thousand bushels of wheat, were by him taken to mercy; and the third day after they came to the back of the river Chaus, and removing from thence, came before the City Eriza, and took it at the first assault. [*Liv.* lib. 38.]

Moagetes the Tyrant, who had under him three Cities, Cybara, Syleum, and Alynne, al. Alnida, a cruel man, and subtle withal, could hardly be brought to purchase his peace, at the price of 130 talents, and 10 thousand bushels of wheat. [*Polib. Legat.* 30.]

When the Consul had passed the River Colobatus, Ambassadors came to him from Iliada, praying him to come and help them; for that the men of Termessa, a City in Pisidia, joining with the inhabitants of Philomelia, had wasted their Country, plundered their City, and now besieged their Castle and all, whither all their Citizens, with their wives and children were fled to save themselves. He taking this occasion by the hair, marched towards Pamphylia, raised the siege from before Iliada, and pardoned them of Termessa, upon the payment of 50 talents of silver; so did he them of Aspendus, and of the other Cities of Pamphilia. [*Polib. Legat.* 32. *Livie* in *sup.*]

Then, returning from Pamphylia, to his war intended against Gallogrecia, or Galatia; he took the City Cormala, and therein a great booty, and to left it: and as he proceeded on his way by the fens of that Country, Ambassadors came to him from the City of Lysinoe, and submitted to him: and having received them to mercy, he came into the plain of Salagessa, in Pisidia; out of which he drove away a rich prey of cattle: but when Ambassadors came to him, and presented him with a Crown of

of gold of 50 talents weight, with 20 thousand bushels of barley, and as many of wheat, he made peace with them for the time to come. [*Polib. Legat.* 32. *Liv.* in *sup.*]

And going a gain from thence to the heads of the River Oryma, he encamped at a place called the *Aporis-town*: and thither came to him the next day Seleucus from Apamea; and the Consul having sent away his soldiers that were sick, or otherwise unserviceable to Apamea, and being furnished with guides, of the way by Seleucus, came that day into a Country called the *Metropolitan Country*, and the next day to Dynias in Phrygia, and from thence again to Synnada; and by the way found the Cities every where abandoned by the inhabitants for fear of his coming; and his army grew so laden with the spoils which they had taken, that they were underneath able to march above five mile a day, and after that rate, came to Bendoris, the old, and the third day after into the Country of Galatia. [*Liv.*]

Here he kept a standing Camp for certain days, and in that time sent his Ambassadors Epifognarus, who alone of all the Kings of that Nation, had both kept in still with Eumenes, and would never be brought to lend any aid to Antiochus against the Romans: and Epifognarus thereupon went to the rest of the Kings of that Nation and dealt what he could with them to submit to the Romans, upon fair and reasonable terms. [*Id.* cum *Polib. Legat.* 33.] Now there were at that time, three Kings of these Galls, called still by their old names, of Tolitobogians, Tectolagians, and Trochmians; and their names were, Ortiagon, Combolomarus, and Gaultus. [*Liv.*] Of which three Ortiagon, a man of great repute for his bounty, prudence, and martial Valour, was thought at that time so ambitious of engrossing the whole sovereignty of that Nation into his own hands. [*Polib.* in *Excerpt. Vales.* pag. 114. and *Suidas* in *Ortiagon.*]

Mean while, Ambassadors came to the Consul as he lay encamped in a certain village called Tylcon, from Oroanda, defining his friendship, which at length they bought at the rate of 200 talents, ready money. [*Liv.*]

While the Romans lay before a Castle of the Galatians, called Cuballus, the enemies Horse came in sight, and in a tumultuous manner, fell upon some of the Roman army and slew them: but the Consul having put them off, and slain some of them in their flight, came on with his army, without staying any where by the way, to the River Sangarius, or Sagaris, which is a River in Galatia, running thorough Phrygia into the Pontic Sea. [*Liv.*]

And there, making a bridge, because it was no where fordable, and having passed the River, certain Galli, or Eunuchs, of Cybele the mother of the gods, sent by Attis and Batacus, her Priests, from Pessinunte, met him with their ornaments and other tinkers about them, and prophesying in a fanatic way, told him, That the mother of the gods sent them, to offer the Romans the victory and sovereignty of that Country. And when the Consul had answered, That he accepted of the offer, he presently pitched his Camp in the same place. [*Liv.* and *Polib.* in *Excerpt. Vales.* pag. 209.]

The next day he came to Gordium, a Town forsaken by the inhabitants; but left full of all manner of provisions; and while he was there, news was brought him from Epifognarus, that he had spoken with the Kings of the Galls, but could bring them to no reason; and that they with their wives and children, and their chief wealth, were all drawing to the Mount Olympus, purposing there to defend themselves, trusting in their armies, and situation of the place. [*Liv.* and *Polib. Legat.* 33.] But they of Oroanda, came shortly after with more particular intelligence, that the Tolitobogians had already taken the Mount of Olympus: That the Tectolagians, had taken another Hill, called Magana; and that the Trochmians, leaving their wives and children with the Tectolagians, were gone to join their Forces with the Tolitobogians. [*Livie.*]

The Camp of these Galls, that were in the Mount of Olympus, was forced and taken by the Consul and Attalus. Claudius Quadrigarius saith, that they fought twice in the Mount of Olympus, and that there were there slain, to the number of 40 thousand men. But Valerius Antias, who useth commonly to over-kill in this kind, yet here speaketh onely of 10 thousand slain; nor is there any doubt but the number of them, which were taken, made up the full number of 40 thousand lost, seeing they had drawn with them to that place, all sorts of people, young and old, of either sex, more like a Colony to inhabit by themselves, than an army to fight with an enemy. The Consul, having burnt all their arms in one fire, caused all the spoils of them to be brought in to him; and either sold all that was to be sold, or equally divided it in specie among his soldiers. [*Liv.*]

Yet remained there still an entire war with the Tectolagians: The Consul therefore marching towards them, came to a place called Ancyra, a great City in those parts: from whence, not above 10 miles, the enemy was encamped. There Chremaris Oxyagons wife, was taken prisoner; and when a certain Centurion had ravished her,



her, she found her opportunity, and cut off his head, and sent it to her husband, (who had gotten home from Olympus) for a token; [*Liv. Florus, lib. 2, cap. 11, and Vitor, De Vir. Illust. cap. 55.*] This story is more fully related by Polybius, who saith, that he spake with Chiomaris her self at Sardes; adding, That he wondered at the wisdom of the woman; [*Plutarch, De Clav. Mulier, (i. e.) of famous women.*]

At Ancyra, while he lay there in Camp, there came to the Consul, certain Ambassadors from the Tectolagians, desiring him to remove his camp further off from thence, before their Kings came to a treaty with him about a peace: but indeed they, under pretence of a parley, laid an ambushment to have surprised a party of the Romans, and being far the more in number, slew many of them, and had done more, had not some, who were abroad a foraging, hearing the cry, come in to their rescue; [*Polyb. Legat. 34, Livius, lib. 38.*]

The Roman, enraged herewith, the next day marched, and with the whole body of their army, came where they were, and having spent two days, in viewing and considering the situation of the hill, where they lay, upon the third, the Consul drew out his army, divided into three brigades. The main strength of the enemy lay in the Tectolagians, and Trochmians, who made between them, 50 thousand Foot, and the horse-men, because they could make no use of their horses, in that craggy ground, joynted on Foot with the rest, to the number of 10 thousand, and the Cappadocians sent from Ariarathes, and others from Morzes, in the left wing, made four thousand more. But when the battle was joyned, the Galls went to ground, and after a vast slaughter made of them, the rest fled, and killed every man for himself, where he could; yet in the chase, the Romans slew eight thousand more of them, the rest escaped over the river Halys.

On the morrow, the consul took a view, as well of the prisoners, as of the spoil that was taken; where he might see the men gnawing the chains they were tyed in, with their teeth, and offering themselves to be throated each by other. And the prey so great, as a most greedy and rapacious nation, which had had the spoil of all Asia on this side the Taurus for so many years, could be imagined to have raked together. Afterward the Galls that escaped, coming together, naked and wounded, and having lost all they had; agreed among themselves, to send, and sue to the Romans for a peace. The Consul willed them to follow him to Ephesus; for (mid-autumn being now past) he was desirous to get him gone out of that cold air, occasioned principally by the vicinity of that knowle mountain Taurus, and to draw near the sea side, and there to quarter his army for that winter; [*Liv. ibid. with Appian, in Syriac, pag. 115. & Flor. lib. 7, cap. 11.*]

At Rome, the first of February, (which as the year there then went, was the 27 of our Septemb.) L. Emilius Regillus triumphed over Antiochus for the victory which he got of him by sea; [*Liv. lib. 37.*]

About the time when the ten Commissioners, appointed to go for Asia, in company of those Ambassadors, and others which came out of Asia, set out from Rome upon their journey, and came to Brundisium, L. and P. Scipio happened, coming out of Asia, to land in Italy: and a few days after entered Rome triumphantly. [*Polyb. Legat. 25.*] L. Scipio rode in triumph over Antiochus, upon the last of February, being then Leap year, about the 16 of our November, almost a year after his Consulship was expired, and that he might not come behind his brother Africanus in any point, was by all men termed Africanus; [*Liv. lib. 37.*]

C. Manlius Vellio, after the time of his Consulship was out, continued in Asia, as Pro-consul there, a year longer. [*Id. ib. lib. 38.*]

In the fourth year of the 147 Olympiads, came Ambassadors to Manlius, then Pro-consul, wintering at Ephesus, from all Cities, States and Countries, dwelling thoroughout Asia, on this side the Taurus, to congratulate his victory over the Galls; and presenting him with Crowns of gold: all which he entertained with so much respect and favour, that he sent them away, more glad and joyfull than they came. There came to him all the Ambassadors of the Galls, as he had appointed them, to know upon what conditions they might have their peace; to whom he answered, That he would hear them about that matter, when Eumenes came, and not before. Ambassador also came from Ariarathes King of Capadocia, to beg his pardon, and to redeem his offence with money, in that he had assisted Antiochus, his father in law, in his war: He was fined at 600 talents of silver, though Livic and Appian say but 200. Muzians also came to him sent from Antiochus; to whom Manlius answered, That he would give him a meeting upon the borders of Pamphilia, and there receive the 2500 talents, and the wheat, which he was to pay, according to the agreement by him made with L. Scipio, [*Polyb. Legat. 35. Liv. lib. 38.*]

At the first of the spring, having taken a view of his army, and Attalus along with him, he set out from Ephesus, and upon the eighth day after, came to Apamea; where having stayed three days, in three days more, he came with his army into Pamphilia, to the place which he had appointed for his meeting with Antiochus: where he stayed 3 dayes, and there distributed among his army the wheat, which Antiochus sent in: and the monies, he conveyed to one of the Colonels, to be conveyed to Apamea: from thence he went to Perga; which was the onely place in all that Country, which was kept with a Garrison. And when he drew near unto it, the Captain of the Garrison came out to meet him, desiring his patience for 40 dayes, save one, to advertise Antiochus, and to receive his answer, what to do, agent the suttender of the place unto him: which was granted, and upon the day, the Garrison left the place, [*Id. ibid.*]

About the same time, which was in the beginning of Summer (season, the ten Commissioners with Eumenes arrived at Ephesus; where staying two dayes onely, to settle their stomachs coming off the sea, they set forward and came to Apamea: The Proconsul hearing of their coming, sent his brother L. Manlius with 4 thousand soldiers to Oroanda, to demand the money, in arreare, of them: and himself, willing the Ambassadors of Antiochus to follow him, returned with his army to Apamea, and finding Eumenes there with the ten Commissioners, fell presently into consultation of what was to be done. First of all therefore it was agreed on all hands, to ratifie and confirm the peace and league formerly made with Antiochus: for observance whereof, according as it was drawn up and prescribed by the Senate (the forme whereof we find punctually delivered by Polybius and Livic.) Manlius the Proconsul in the presence of the Kings Ambassadors took a solemn oath, there; and that done, he dispatched away presently Q. Minucius Thermus a Colonel, and his own brother, L. Manlius, (who was then by chance returned from Oroanda, with the monies which he was sent for) to take the like oath of Antiochus, and to ratifie all the conditions thereof, [*Id. ibid. with Appian, pag. 113.*]

The Proconsul then wrote his letters, to Q. Fabius Labeo, who commanded the Navy to come away forthwith to Patara, and there set fire on all the Kingdoms that there were, or otherwise destroy them; [*Polyb. and Liv. ut sup.*]

Labeo, setting out from Ephesus, came to Patara, and there set fire on, or otherwise destroyed 50 ships of the Kings, as he was commanded: and in the same journey of his, recovered Telmessus, where all were at their wits ends, upon the sudden coming of the Roman Fleet. And then, setting sail out of Lycia; and sending word to Ephesus, for such as were left there to follow him, came thorough the middlest of the Islands lying in his way, into Greece: and staying some few dayes at Athens, till his ships came to him from Ephesus, sailed thence with his whole Fleet into Italy, [*Liv.*]

The Proconsul, having among other things, which he was, by the Articles, to have from Antiochus, received the Elephants (which were at Apamea, as Polybius saith) and bestowed them all upon Eumenes; And then set himself to hear the differences (as in that confusion of things it could not be, but many mult arise) between the several Cities and States. And Ariarathes King of Cappadocia, for Eumenes his sake, to whom he had then newly betrothed his daughter, had half his fine stricken off, [*Id.*]

At Apamea also, the Proconsul, and the ten Commissioners, having given audience to all that came, appointed certain indifferent places, by consent of all parties, where the differences between City and City, concerning either their bounds, or money-matters, or the like, should be heard, and ended. The Colophonians which dwelt in Notium, the inhabitants of Cyma, and Mylasa, were for ever acquitted from payment of any tribute, by the Proconsul and Commissioners: and to them of Clazomenae, over and above their exemption from payment of tribute, they gave also a certain Island called Drymussa, which lay over against their City. And to the Milesians, they restored a place called Sacer Ager: (i. e.) The holy Country, which for fear of enemies, they had relinquished. As for them of Chios, Smyrna, and Erythrae, in regard of their extraordinary zeal and forwardness in their service, they both gave unto them, all such lands and regions, as they particularly desired to have, and had them also in singular recommendation above the rest. They of Phocaea had their laws and liberties restored them to the full, with all the territory which they possessed before the war began; [*Polyb. Legat. 36. Liv. lib. 38.*]

To those of Ium, they gave the Cities and Territories of Rhæzus, and Gergithus, not so much for any great service which they had done them, as in regard of the blood which was anciently between them, [*Liv. ibid.*]

And whereas before, there were but some certain few places, belonging to Pergamus, and the jurisdiction thereof, to wit, onely to the sea side, near Elais, and Alamyrtum,

mytium, as Straboteach us, [lib. 13, pag. 627.] they now gave unto Eumenes, Lyf-machia and the Cherfonese of Thracia in Europe side; and in Asia, all Lycæonia, Mytilus, Phrygia the greater and the lesser, and all the Countries of Lydia and Ionia, save only the Towns there, which were free, when the battle was fought with Antiochus: and namely, they bestowed on him Thralles, and Ephesus, and Telmessus in Lycia, and whereas he was anciently possessed of Myfia, and King Prusias had taken it from him by force, that they caused to be restored to him: and for Pamphylia, which Eumenes his Ambassadors laid, lay on this side the Taurus, and the Ambassadors of Antiochus, that it lay beyond it, they referred that difference wholly to the pleasure and judgement of the Senate it self, [Polyb. Legat. 36. Liv. lib. 37, 38.]

The two Rhodian Ambassadors Theætæus and Philophon, desired that they might have Lycia and Caria, according to a former order and decree of the Senate in that behalf made. Hipparchus and Satyrus, the Ambassadors from Ilum, became suitors to the Commissioners, desiring them most earnestly, and by the blood that was between them, to pardon the Lycians. The Commissioners endeavoured to satisfy both parties, as much as in them lay; for they laid no burthen at all upon the Lycians, in favour to them of Ilum, and yet assigned the whole nation of the Lycians, to the Rhodians; to gratify them in some sort as they desired; save only the Citie of Telmessus, and forts belonging thereto, and the Country belonging to Polemeus of Telmessus; Caria also, all beyond the Meander, was given to the Rhodians, all save those places, which were free the day before the battle at Magnesia, against Antiochus.

But the Lycians protested openly. That they would run any risk, rather than be in subjection to the Rhodians; alledging for themselves, That they were assigned by the Commissioners, not as subjects, but only as friends and associates to them.

When the Commissioners, according to the articles, among other things demanded Hannibal to be delivered up into their hands by Antiochus, he presently upon notice thereof from the King, fled from thence, and went to Gortyna in Crete, [Justin lib. 32. cap. 4. and Emil. Prob. in Hannib.] Yet the report goes, That upon the overthrow of Antiochus by the Romans, Hannibal fled first to Artaxias in Armenia; and gave him much other good counsel: but among the rest, to build the Capital City in Armenia, which was from him called Artaxata, *et* Artaxiata, [Plin. in Lucullus, Strabo, lib. 11. pag. 528.] from Artaxias, and Thariades, *et* Zariades, two Captains in Antiochus his army, by his permission formerly bare the rule, as Sovereigns over all Armenia, the one over the great, the other over the lesser: but after his overthrow, they joined with the Romans, and from them obtained, each the title of a King in his own dominions. [Strabo Ibid. pag. 531, 512.] And it is most likely, that at the time, when they made friends with the Romans, Hannibal got him away thence also, and fled into Crete.

Antiochus, having thus lost all Asia, said, That he was very much beholding to the Romans, for easing him of so much trouble, by confining him within a more reasonable compass of his dominions. [Cic. pro Dejotaro. Valer. Maxim. lib. 4. cap. 12.]

3817. Cn. Manlius, and the ten Commissioners, having now settled all things, went with the whole army towards Hellepont, purposing to order matters in Galatia, as they went, [Polyb. Legat. 36. cap. 1.]

And calling those petty Kings to come in to them; they gave them such conditions of their peace as they thought fit; the sum whereof was, That they should keep peace with Eumenes, and warned them to give off that lewd custom of theirs, in tagging up and down with their arms about them, and to keep themselves within their own confines, [Liv. Ibid.] to wit, within that part of Phrygia, and Paphlagonia, and Myconia, where it borders upon the mount Olympus, and Cappadocia, which being heretofore possessed by them, went now by the name of Galatia, [Zonar. ea Dion.] We also read [1 Maccab. 8. 2.] that there was a tribute imposed on them, and to the Romans having chastised the Galatians for their insolence used towards them, acquired to themselves the whole, and entire sovereignty of Asia on this side the Taurus, and themselves the bound of the Empire Eastward for that pretence, and freed the inhabitants there from that terror which they were formerly in from those fierce and barbarous Galls. [Polyb. lib. 3. pag. 159. with Manlius his Oration, in Livie lib. 38.]

Manlius gathered all the ships which he could get in all that coast, and Eumenes with his ships came also to him; and in them passed himself with all his army into Europe, [Liv. lib. 38.]

Antiochus, marching with his army into his upper provinces (or as Jerom upon Daniel cap. 11. speaketh) passing thorough the furthestmost Cities of his dominions proclaimed his son Seleucus Philopator to be his successor, as we find, [2 Maccab. 9. 23.]

When

When Antiochus, whether feeling himself over-loaden, with the heavy tribute laid on him by the Romans, or whether it proceeded from a fit of avarice that took him, whereby he thought he might under colour thereof, fall to committing sacrilege upon his gods; and hearing that the Temple of Jupiter Belus in Eilemais, abounded with Silver and Gold, and other precious Jewels, of offerings there made, he purposed to seize it all into his hands; coming therefore into Eilemais, and pretending that the inhabitants of that place, had raised a war against him, with the power of his army, he entered into the Temple by night, and took thence an infinite mass of wealth; which coming to the peoples cares, the peasants of the Country came in, and let upon his army, and slew both him and them, [Diodor. Sic. in Excerpt. Valer. pag. 292, 298. Strabo, lib. 16, pag. 744. Justin, lib. 32. cap. 2.] Jerom upon [Dan. chap. 11.] saies that he was slain in a fight against the inhabitants of Eilemais: but [Arel. V. Com. de Vir. Illust.] tells us, that he was slain, by his own pot-companions; some of whom, in a drunken fit, he had beaten, and mistreated at a Feast: but slain he was, and that, as Z. Ivarius rightly averreth out of Dion in the year when Cn. Flaminius, and Emilius Lepidus, were Consuls of Rome.

After his death Seleucus, surnamed Philopator, or as Josephus, [lib. 12. cap. 4.] Soter (which was indeed the surname of his son Demetrius) succeeded him in his kingdom, and reigned 12 years; a man of a lazy humor, nor of any great power, by reason of his fathers great loss sustained from the Romans, [Appian in Syriac. pag. 131. with Porphy. Enstib. and Severus, Sulpitius.] In this very entrance to the kingdom, he had a son, called Demetrius, whose surname was Soter, who as Polybius [Legat. 107.] was 23 years old, when his Uncle Antiochus Epiphanes died, And of this Seleucus, is meant that which is said, in the beginning [of the third chapter of the third book of Maccab.] when the Holy City lived in all peace, and the laws therein excellently well executed, by reason of the piety of Onias the High Priest, and for that he was an intercessor to all ungodliness; it came to pass that even King himself bowed their Places, and adorned the Temples with many rich offerings; Inasmuch, that Seleucus himself, King of Asia, furnished all cost out of his own exchequer, for the publick ministry of the Sacrifices.

When Philopomen was Prætor: (i. e.) Chief Magistrate of the Achæans, Demetrius of Athens, came as an Ambassador to Ptolemies from Alexandria, to renew his league with the Achæans; and they being very glad thereof, sent their Ambassadors in like manner to him: to wit, Lycortas, rather to Polybius the Historian, and Theodoridas, and Rhodites of Sicione, both to take their oath to the King, and also to receive his oath to them, [Polyb. Legat. 37.]

3818. Cn. Manlius Vulso, contrary to the votes of the ten Commissioners, triumphed in Rome over the Galls in Asia, upon the fifth day of March, [Liv. lib. 38. & 39.] Concerning whose doings in Asia, Hannibal, having now nothing else to do, wrote a book in Greek: which language he had learnt, from one Soilius a Lacedæmonian, and dedicated it to the Rhodians, [Emil. Prob. in Hannibale.] Which Soilius was born at Ilum, and wrote the gets of Hannibal in 7 Volumes, as [Diodor. Sic. lib. 26. Eclog.] affirmeth.

When Aristæus was Prætor, or Chief Magistrate in Achæia, the Ambassadors which were sent from thence to King Ptolemies, returned home, whiles the general Assembly of that Nation were met, and sitting at Megalopolis: before whom Lycortas declared, That according to their commission they had taken their oath to the king, and reciprocally received his oath to them: adding further, that they had brought a present from the King to the Commonalty of Achæia: to wit, armes all of brass, to furnish 6000 Targateers, and 200 talents of brass, ready coined, [Polyb. Legat. 41.]

To that meeting Eumenes also sent his Ambassadors, to renew the league with them which had formerly been between them and his father; promising moreover, to bestow on them, 120 talents, to the end, that putting them out to use, the income thereof might serve to defray the charges of such as were to come from time to time, to their assemblies; which largesse of his he offered, though their mouths watered at to great a summe, yet with one voice, they all refused, and would none of it, [Id. Ibid. Diodor. Sic. Legat. 13.]

3819. Eumenes his Ambassadors came to Rome, to treat there concerning the possession of two Cities of Thracia, Enus, and Maronea, which they said belonged to him, as appurtenant to the Cherfonese of Thracia, which the Romans had given him; and withal, to complain of Philippus, King of Macedonia, for that he had seized on them by force, and put Garrisons in them, and had drawn from thence certain inhabitants there, and planted them in Macedonia. For the hearing of which difference between them, the Senate joynted Q. Cecilius Metellus, and M. Bræbius, and Tib. Sempronius, in Commission, and sent them; and they coming to Thessalonica, heard both parties argue the case before them, [Polyb. Legat. 40, 42. Liv. lib. 39.]

When

3820.

When they returned to Rome, and the Ambassadors on either side, pleaded there nothing but what they had already said before the Commissioners at Theſſalonica: the Senate decreed a second commission, whereof the chief man was Ap. Claudius, with instructions, to put out all Garrisons from Enus and Marathon, and to assuage all the sea coast of Thracia from the power and jurisdiction of Philippos and his Macedons; [*Polyb. Legat. 43, 44. and Liv. lib. 49.*]

At the same time also, Arcus and Alcibiades, the two Prime men of Sparta, came to Rome, and in the Senate made a heavy complaint against the Achæans; whereupon the Senate thought fit to refer that cause also to the same Commissioners; [*Polyb. Legat. 42. Paulan. in Achæia, pag. 214.*]

Lycortas of Megalopolis, Polybius his father, the Prætor of Achæia, called an assembly of the Nation: wherein Arcus and Alcibiades, who went to complain of them at Rome, were condemned to die for it; [*Liv. lib. 39. Paulan. ut. sup.*]

A while after, the Roman Ambassadors came into Achæia, and the common Council or Assembly of Achæia met before them, at Cloteo in Arcadia; [*Liv. ibid. Polyb. Legat. 43.*] but their coming in no sort pleased the Achæans, when they saw Arcus and Alcibiades (whom they in a late assembly had condemned to death) in their company; Lycortas like a Magistrate, pleaded and maintained the cause of the Achæans very boldly: but the Commissioners, not regarding much what he said, declared openly and with joynt consent, that Arcus and Alcibiades were honest men, and had done the Achæans no wrong at all, and prevailed so far, as to have the sentence given against them to be reversed; [*Liv. and Paulan. ut. sup.*]

When Hannibal had lived a long time very quietly at Gortyna in Creer, and fell there into the envy of many by reason of his great wealth, he filled certain great chests with leas, and deposited them in the Temple of Diana there, as a treasure for a dead list: and thereupon the people, having such a pledge as that of him, looked the less after him: but he in the mean time stole away to Prusias, furnished, as I said before, the Hunter, King of Bythinia, having first molten his gold and infused it into certain hollow Statues of brass, which he carried away with him; [*Justin. lib. 32. cap. 4. and Emil. Prob. in Hannibale.*]

There fell a little after a war in hand, between Prusias and Eumenes, King of Pergamus: which Prusias began, breaking the league that was between them, merely in confidence of Hannibal, whom he had there to manage his war for him; [*Justin. ibid.*] The war therefore grew hot between them, both by land and sea: but Eumenes by the assistance of the Romans, over-powered him in both: and whereas Prusias was but poor, and weak of himself, Hannibal procured him the assistance of some other Kings and States, and those of very warlike Nation; [*Emil. Prob.*] and among them, the aid of Philippos King of Macedon, who sent him Philoles his General, with a considerable army to help him; [*Polyb. Legat. 46.*]

3821.

In the 149 Olymp. when M. Claudius Marcellus, and Q. Fabius Labeo, first entered into their Consulship, came to Rome an Embassy from Eumenes, carried by Athenæus his youngest brother, who brought with him a Crown of Gold of 15000 talents price, to complain of Philippos; both for that he had not withdrawn his Garrisons out of Thracia, as also for that he sent aid to Prusias, King of Bythinia, who had willfully broken his league, and made war upon his brother Eumenes; [*Polyb. Legat. 46. Livie, lib. 39.*] and among other Ambassadors, from Lacedæmon, came Arcus and Alcibiades to the Senate; [*Polyb. ibid.*]

When Prusias had received an overthrow from Eumenes by land, and seeking to try his fortune by sea, was too weak for Eumenes: there also Hannibal advised him to try whether he could do by policy and fraud, what by plain force he was not able to effect. He put therefore a multitude of all sorts of serpents into earthen vessels, and in the midst of the fight, to be hurled aboard the enemies ships; giving order to the soldiers and sea-men, to set all upon the ship wherein Eumenes himself was, and defend themselves from the rest as well as they could; by this device of the serpents, and that they might the more certainly know, in what ship Eumenes himself was, he sent before-hand a letter to him by a Herald, purporting nothing but a meer flout to Eumenes, and full of abuses to his person. When as therefore Prusias his men, came to it, they fought neither against great nor small, but only against the ship which Eumenes was in: whereupon he was fain to seek his safety by flight; but had perished therein, had he not thrust in upon the next shoar, where he had placed before-hand, for a relief upon all occasions, a company of his own. As for Eumenes his other ships, when they pressed hard upon the enemy, they let fire their earthen pitchers full of Snakes, which falling on the decks, brake, and out flew the Serpents among them; and this at first seemed a ridiculous thing unto them: but when they could find no where in the ship for Serpents, and found themselves no less annoyed with their stings than with the arrows of their enemy, they gave off the fight, and fled to their sea-camp which was upon

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upon the shoare, [*Justin lib. 32. cap. 4. Emil. Prob. in Hannibale.*]

Thus Hannibal, by this trick, got the better of Eumenes, in that fight; nor then only, but also in sundry other encounters and by one stratagem or another, he ever put Eumenes to the worst. And once, when he advised Prusias to fight, and he durst not, because the entrails of the beasts, said he, forbid me: *Woe,* said Hannibal, *will you rely more upon a little piece of flesh in a calf, than upon the judgment of an old experienced Captain in the field,* [*Cic. De Divina, lib. 2. Plur. in his Treatise, De Exilio, Valer. Max. lib. 3. cap. 7.*]

Now when news of these doings came to Rome, Ambassadors were out of hand dispatched away by the Senate, to make a peace between the two Kings, and to demand Hannibal out of Prusias his hands; [*Polyb. Legat. 47.*] tells us, That T. Qu. Flaminius was at that time sent Ambassador, both to Prusias, and also to Seleucus King of Syria, and Livie; [*lib. 36. out of Galerius Arrian.*] shews, That Lu. Scipio Asiaticus and P. Scipio Nasica, were joyned in Commission with him to Prusias.

Ageſipolis, who in his nonage, was King of Sparta, being sent with others to Rome, from such as were then banished out of Lacedæmon, by the way fell into the hands of Pirates, and was by them slain; [*Polyb. Legat. 49.*] This Ageſipolis was the son of Cleomenes the King of Sparta, who was slain in Alexandria, as before, *An. Mus. 3784.* and was solemnly taken in for their King, by the Ephori there, but was turned out again, by those usurping Tyrants which succeeded in that state, Lycurgus, Machanidas and Nabis, as Polybius, [*lib. 4. pag. 304.*] teacheth us. But now, that this lawful King was dead, Arcus of whom I speak before out of Polybius, Livie, and Paulanias, being a most earnest and violent defender of his Countries liberty against the Achæans, their power being now abated by the Romans, seemed to have acquired to himself the title of a King among them, for Josephus, [*1. 2. Antiq. c. 4. & Esch. in Chron.*] both testifies, that Arcus the King of Lacedæmon, sent an Embassy, and wrote his letters to Onias 3, son of Onias, the High Priest at Jerusalem, which letters are extant in Josephus, [*cap. 5. 1b. & cap. 12. 1b. 1. Machab. 1.*] a book exactly translated out of the Hebrew, (for that book was originally written in Hebrew, as Jerom shews) and retaineth every where the brevity and Hebraïsmes of it, in which letters, mention is made of the blood and kindred that was between the Jews and Lacedæmonians, which seemeth to have been taken out of the Mythological or fabulous writings of the Greeks; such as was that of Claudius Iolas, to Stephanus Byzantinus in the word *Judea*, that the name of the Jews came from one *Judeus Sportones*, a companion or fellow boisterous of Bacchus in his wars; though Paulanias in his *Corinthiacs*, [*pag. 58.*] sheweth us, That the names of Sportones, was altogether unknown to the Spartans: for Lacedæmonians of his time.

Eumenes began now to make war with Prusias King of Bythinia and Ortyagon, one of the Kings of the Galls. [*Prolog. Frogi, lib. 32. with Polyb. lib. 3. lib. 159.*]

The death of Hannibal, I conceive, fell in with the Consulship of L. Emilius Paulus, and Cn. Baebus Pampulus, for to Polybius, and Valerius Max. write; and not in the year before; as Atticus, and Livie, who follow him there, would have it, nor yet in the year next following, as Sulpicius, and in *Emil. Prob. in Hannibale*. Now the manner of his death, as we find it in Livie, [*lib. 39. in Justin lib. 32. cap. 4. in Plur. in the Life of T. Q. Flaminius in Dion, quoted by Zonaras, in Emil. Prob. in Hannibale, and in Apollonius in his Syriac, pag. 91.*] was in this manner.

3822.

Hannibal kept himself close in one place, which was a little Castle, given him by Prusias; to which he had made seven doors; some of which were blind, to the end, That if any came to beset the house, they should not see any guard there, because they appeared not to be doors. When therefore he heard, that the Kings soldiers were in the porch, to break in upon him, he went to get out at one of those blind back-doors: but when he found that, contrary to his expectation, beset also with men to take him; and the house beset quite round every where, he took his poison, which he carried ever about him for that purpose, and so dyed at the age of 70 years old of whose death it is said, That there was this Oracle long before uttered.

*Asiæm nigræm sive Africæ Nigra dicitur (i.e.)*  
The land of Libya Hannibal's Corp's shell cover.

Which word Libya, or Lybyssa, he ever understood of Libya in Afric: whereas it was indeed a little Village in Bythinia, near the sea side, called also by the same name, of which Pany, [*lib. 5. cap. 22.*] speaking, saith: *There was in those parts, a little Town called Lybyssa, where's now nothing worth seeing, but Hannibal's tomb only.*

Pharnaces King of Pontus fell suddenly upon the City of Synope and took it; which from thence forward continued in the possession of him and his successors. [*Strabo lib. 12. pag. 545, 546.*]

In the second year of the 149 Olymp. came Ambassadors to Rome from the two Kings, Eumenes and Pharnaces, who were then in war one against the other, as also from the Rhodians, complaining of the wrong done to them of Synope, by Pharnaces. Whereupon Marius and others in commission with him, were sent Ambassadors to take knowledge of the case of Synope; and to compose all differences between the two Kings. [*Polyb. Legat. 52, 53. and Livie lib. 40.*]

Hyrcanus (the son of Jolephus) and nephew to Tobias) was sent to Seleucus, to gather up his tributes, on the other side of the river Jordan Eastward: where he built a fair and most fortified Castle, all of white marble, which he called by the name of Tyros, to wit, in the codices of Arabia, and Judea on the other side Jordan, nor far from the land of Helibon, and was governor of all that Region, during the last seven years of Seleucus his reign; living all that time in war with the Arabians, and making great slaughters of them, besides many prisoners taken, and made slaves by him. [*Joseph. lib. 12. cap. 45.*]

Marius and his fellow Commissioners, who were sent to see how the squares went between Eumenes and Pharnaces, returned; and made their report in the Senate, of what they found; setting out Eumenes his fair dealing, and temperate carriage in all things, blazoning the avarice and high price carriage of Pharnaces to the full. [*Polyb. Legat. 53.*] for indeed he was the most violent and invidious King that ever was before him. [*Id. in Excerpt. Vales. pag. 130.*]

3823.

When Ariarathes King of Cappadocia, joining in with Eumenes of Pergamus, made war upon Pharnaces King of Pontus, all three at once, sent their Ambassadors to Rome, and the Senate having heard them all, answered, That they would send Commissioners once more into those parts, with power to hear and determine all matters between them. [*Id. lib. cum lib. 3. pag. 159. Liv. lib. 40.*]

Pharnaces, forming thus to dance attendance upon the Romans, burst out again, and sent Leocratus in the midst of winter, with an army of ten thousand men, to harass and ravage all the Country of Galatia. [*Polyb. Legat. 55.*]

And himself in person, the spring following, mustered all his forces, as if he would have fallen upon Cappadocia. [*Id. ib.*]

Eumenes fretting to see him thus transgress all bounds of law and honesty as he did, together with his brother Attalus, newly then returned from Rome, marched into Galatia, against Leocratus, but him they found not there: and when Carisgatus (or rather Epistognatus, as Fulvius Ursinus thinks it should be) and Gazotrius sent their Ambassadors to desire them to forbear doing them any harm, for that they were ready to do what ever they were commanded, but were rejected by him, as men who had formerly falsified and broken their faith and word unto him, and they went on against Pharnaces. [*Ibid.*]

At the end of five dayes march; Eumenes with his brother came from Calpito, at Calpita, a City of Bythunia, to the river Halys; and the sixth day after to Amisus, a city in Cappadocia: where when Ariarathes the King of that Country, had joyned his army with theirs, they all came into the plains of Amisus, where they had scantily pitcht Camp, when news came, that Commissioners were come from Rome, to make a peace between them: whereupon Eumenes presently sent away his brother Attalus to welcome them into those parts, and he in the mean time doubled his army, and put them all into the best equi page he could. [*Ibid.*]

The Commissioners at their first arrival, exhorted both parties to a peace. Eumenes and Ariarathes, answered, With all their hearts; and what ever else they should be pleased to command; and when the Commissioners prayed, That during the treaty, they would draw out their forces from the enemies Country, Eumenes readily assented thereto, and the next morning gave order to send back his forces into Galatia. [*Ibid.*]

The Commissioners then treating with Pharnaces, could by no means prevail with him, to come to any concurrence where Eumenes should be present, and much a do they had at last to persuade him to send his Ambassadors to some place by the sea side, with full power to them to treat, and to stand to such order as they should think fit to set down between them; and when his Ambassadors came to the place appointed, and the conference was now began, Eumenes was ready to yield to any conditions: but the Ambassadors of Pharnaces shewed themselves in such a fashion as the Commissioners easily perceived, that Pharnaces himself had no mind to come to any agreement. [*Ibid.*]

So the conference brake off, and no peace concluded between them, and when the Commissioners were gone from Pergamus, and Pharnaces his Ambassadors sent away, the war went on as before, between them two: and Eumenes fell to prepare all things necessary

necessary for it on his part; nevertheless, at the earnest instance of the Rhodians who desired his aid against the Lycians, he let Pharnaces alone for that time, and went to help them. [*Ibid.*]

Leocratus, the General of Pharnaces his Forces, having laid hard siege to Pius (or rather Teios) a Town in Pontus, forced the Garrison which was there, consisting all of mercenary soldiers, to deliver up the Town to him, upon condition, that they themselves, should be conveyed to what place they should name for themselves, in safety: but having afterward received an express from Pharnaces to put them all to the sword, because they had formerly offended him, he purified them upon the way, and killed them every man. [*Diodor. Sic. in Excerpt. Vales. pag. 302.*]

Seleucus, having gotten together a reasonable army, and going to the aid of Pharnaces, was ready to pass the Taurus: nevertheless, calling to mind that in so doing, he should break the articles accorded between his father and the Romans, upon better advice, he brake off that journey, and returned home again. [*Id. ibid.*]

3824.

Yet after ward Pharnaces fell to an agreement with Attalus, and the rest, and they entered into a solemn league between them. Eumenes at that time had been sick at Pergamus, but was now recovered: and having ratified all that Attalus had done therein, upon his return, sent both him and the rest of his brothers all to Rome, where every man, who knew what service they had done in the wars in Asia, had them heartily welcome; but the Senate, in special, caused lodgings to be provided for them, and large allowance to be made them at the publick charge. And Attalus coming into the Senate-house, complained of the wrong that Pharnaces had done them; and desired them to chastise him according to the measure of his offence: to whom they made a gracious answer, promising to send Commissioners, who should make a final accord between them. [*Polyb. Legat. 56. Diodor. Legat. 14.*]

4534. 180.

Ptolemæus Epiphanes, desirous to make a more strict association with the Achæans, sent his Ambassadors to them, promising them ten ships, each of 50 oares a piece ready furnished to the full. The Achæans, considering that the offer was too good to be refused, as amounting to the value of almost 10 talents, accepted thereof very willingly: And sent him their Ambassadors, Lycortas with his son Polybius, (to wit, the Hilotian) though younger at that time, than by their law and Ambassador should be: and with them, Aratus, the son of Aratus the Sicyonian, with instructions both to thank the King for the armies and monies, which he had formerly sent them by Lycortas; and also to receive from him, the ten ships now promised, and to bring them, into Peloponnesus. But this Embassy never went further than Achæia it self, by reason, that news came of the death of Ptolemæus. [*Id. Legat. 57.*]

For when Ptolemæus laid a trap to take Seleucus in, and withal set on foot an army to go against him, and one of his Captains asked him, where he would get money to go through with what he took in hand, his answer was, That his friends were his treasure: which saying of his, flying abroad, and coming to his Friends and Captains ears, and they conceiving that his meaning was, to furnish himself by stripping them of their means, agreed among themselves and poisoned him. [*Jerom upon Daniel, chap. 11.*] This Ptolemæus Epiphanes, in Priscian the Grammarian, is said by Caro, to have been a most excellent and bountiful King; and the truth is, that for a long time, he carried himself very nobly and well; but afterward when by the perdition of some clay-balls of the Court, he had caused Antiochus, whom he had formerly honoured as a father, to take a trench of hemlocks, whereof he died, he grew to a further height of blood and cruelty, and ruled his people more like a Tyrant than a King; whereby he fell into such hatred and detestation among them, that they were ready to depose him. [*Diodor. Sic. in Excerpt. Vales. pag. 294, 297.*]

At his death, he left two sons, both under age: the eldest was called, Philometor, the younger, Philcon. [*Josephus, lib. 12. cap. 8.*] Ptolemæus Philometor (whom Epiphanus mis-calleth Philopator) reigned after his father 35 years: as [*Clan. Ptolemæus, in Can. Reg. Clementis Alexandrini, Encheirid.*] and others tell us: of which we, make the times even, about 3 months only.

3825.

Pharnaces, finding himself over-laid by this unexpected and violent coming on of the enemy, sent his Ambassadors to Eumenes and Ariarathes, and sued for peace: so this war between Eumenes and Ariarathes on the one side, and Pharnaces and Mithridates, Lord of Armenia, on the other, was taken up, and ended upon these conditions; to wit, That Pharnaces should no more let foot in Galatia; and should brake off all former agreements and leagues made with the Galatians. That he should likewise get him going out of all Paphlagonia: and such of the Inhabitants thereof as he had carried from thence, he should send home again, with their arms. That he should restore to Ariarathes, all the places which he had taken from him, with such hostages as he had received of him. That he should restore all the prisoners which he had taken, ransom-free; and deliver up those which had left their King, and fled over to him.

4535. 179.

That he should restore to Morzias and Ariarathes the 900 talents, which he had taken from them and 300 more to Eumenes, for his charges in the war: and that Mithridates the Lord of Armenia, should pay 300 talents, for making war upon Ariarathes, contrary to the league which he had made with Eumenes. In this league, were comprised, of the great men of Asia, Artaxias, a petty king of the greater part of all Armenia, and one Acusilochus: and of those in Europe, Iude, Gatalus of Sarmatia, and of free States, those of Heraclea, Melenbrya, Cheroneus, and Cyzicum: for performance whereof, so soon as the hostages sent by Pharnaces were come, the armies brake up, and dispersed themselves, every man to his own home, [*Polyb. Legat. 59.*]

3826. Teius, a Town in Pontus, which Prusias by the Articles was to restore to Eumenes, Eumenes freely gave back to him again, and had many thanks given him by Prusias for it, [*Id. ibid.*]

After the death of Philippus, King of Macedonia, his son Perseus, or Perseus, succeeded him, in the year when Q. Fulvius, and L. Manlius, were Consuls at Rome: and he reigned 11 years, [*Liv. lib. 45.*] or rather 10 years, 11 months, as Porphyrie more exactly counteth it, [*Scal. in Græc. Euseb. pag. 229.*]

Here begins the third Periode, of Calippus.

The Lycians sent their Ambassadors to Rome, to complain of the cruelty of the Rhodians, to whom they were assigned, and made subject by L. Cornelius Scipio, saying, that the slavery which they endured under Antiochus, in comparison of this, was an excellent kind of liberty and freedom: and that there was no difference now left between them, and the very slaves they bought in the Market for their money. The Senate moved with this piteous complaint, gave them their letters to carry to the Rhodians: whereby they put the Rhodians in mind, that they indeed put the Lycians into their subjection, and protection whil: yet so, as they ceased not to be free States still, and of the sovereignty of the people of Rome, [*Liv. lib. 41.*]

3847. Prusias married the sister of Perseus, and Perseus the daughter of Seleucus, called Laodice: and the Rhodians with their Fleet, received and conveyed her into Macedonia to her husband, [*Liv. lib. 42. Polyb. Legat. 60. Appian. Legat. 25.*]

When the Rhodians persisted, and now made an open war upon the poor Lycians, they of Xanthus fled by their Embassies for help to the Achæans, and to the people of Rome: foreman in which Embassy, was one Nicotimus, [*Polyb. Legat. 60.*]

The Lycians were already trodden under foot by the Rhodians, before their Ambassadors could get audience of the Senate of Rome: which was not till Tiberius and Claudius the Consuls of that year, were gone out against the Istrians and Agrians: but when they were admitted, they so displayed and laid open before them, the cruelty and oppression of the Rhodians against the poor Lycians, that they prevailed so far with the Senate, as that they sent Ambassadors to Rhodes, to let them know, that having perused the Acts, and Records, which the ten Commissioners drew up, in Asia, they found by the tenor thereof, That the Lycians were by the Romans consigned to the Rhodians, not for a gift, to do with them what they would, but to use them as friends and associates. This message was not so well liked of by the common sort in Rome, who were grown offended with the Rhodians for their officiousness, in bringing home Perseus his wife unto him, and could have been well content, to have seen them and the Lycians to try it out by the teeth, that the Rhodians might have some occasion to spend their treasure and provisions, with which they so much abounded, [*Id. ibid.*]

3848. When the Roman Commissioners came to Rhodes, the inhabitants there, began to grow into an uproar, saying, Since all things were now well settled in Lycia, What meant they to give occasion of new trouble there? For indeed the Lycians, hearing what declaration the Senate had made in their behalf, began presently to rise again, protesting openly that they would endure any thing, to recover their just rights and liberty again. But the Rhodians, conceiving that the Senate had been misinformed, and abused by some false suggestions of the Lycians, dispatched away Lycophron their Ambassador to Rome: and the Senate having heard his errand, gave him no present answer, [*Id. Legat. 61, 62.*]

One Simon, a man of the Tribe of Benjamin, Chief President or Keeper of the Temple, falling into a contention with Onias 3. the High Priest there: when he could not get his will on him, gat himself to Apollonius the Governour of Cælosyria and Phenicia: and informed him, that there was a vast masse of money in the treasury of the Temple, which the Priests made no use of: and therefore would do very well in the Kings colets: which when Apollonius had acquainted his Master Seleucus with, he presently sent away his L. Treasurer Heliodorus to Jerusalem, to fetch him that money from thence: But when he came, Onias the High Priest told him, That true it was, there were some monies in the Temple: but they were the monies of Widows and Orphans, there deposited only as in a place of safety: part of which, were the proper goods

4536.

4537. 477.

4538. 176.

goods of Hyrcanus, the Nephew of Tobias, (of whom we spake *sup. An. Mun. 3812.*) a most honourable person: and that all that there was, amounted not to above 400 talents of Silver, and 200 of Gold, and that such was the Holiness of the place, and of the thing it self, that no man might or ought to lay hand upon it: But when Heliodorus made no reckoning either of Onias his words, or the tumult of the people, lamenting such a profanation of their Temple, he was struck down by the Angels of God in the very place, and carried to his lodging half dead by his own servants that were about him. But being anon after restored to his health, by the intercession and prayers to God made by Onias the High Priest, he returned to Seleucus that sent him: magnifying the Holiness of the Temple, and the Power of God that dwelt therein. This story is recorded in [*2 Maccab. chap. 3.*] and by Josephus in his book, *Ant. Judæicæ lib. 12. c. 10.* who yet instead of Heliodorus, here names Apollonius: (and so do the *Fassi Siculi* too) and shews that this fell out a little before the death of Seleucus: whereas by the articles between Antiochus and the Romans, Antiochus was to change his hostages, and send new ones, instead of the old, every 3 years end: now, in the stead of Antiochus Epiphanes, the younger son of the former Antiochus who was then a hostage at Rome, [*1 Maccab. chap. 1. v. 11.*] was sent Demetrius the son of Seleucus, now reigning, [*Appian. in Syriac. pag. 126.*]

Simon the Benjamite, that Traytor of his Country, and discolor of the monies deposited in the Temple, accused Onias the High Priest, a man who had so well deserved of the City and Country of the Jews: as if he had forced Heliodorus, and contrived all the mischief against him, and the King: and when matters proceeded to far, that many murders were acted by Simon and his party in the City, and Apollonius waxed mad withal, and backt him in what he did: Onias took a journey to Seleucus, [*2 Maccab. chap. 4. v. 1. 6.*] but the abbreviator of Jason of Cyrenia, seems to say, That Seleucus was dead before he came: though Eusebius in his Chron. saith, That he found him alive, and got this Simon to be banished by the King.

And to have I brought down this our Chronicle of Asia and Egypt, to the beginning of Antiochus Epiphanes, and the History of the Maccabees: The continuation whereof to the utter destruction of Jerusalem, under the Emperor Vespasian, together with the Annals of the New Testament, and a brief of the History of the Church during that time, to the beginning of the fourth Age or Century after Christ, I purpose, if God send life and health, to make hereafter.

Glory be to God on High.

FINIS.

The later Part  
OF  
THE ANNALS  
OF  
JAMES USSHER,

Arch-Bishop of *Armagh*:

Wherein is contained (besides that of the  
MACCHABEES  
AND  
NEW TESTAMENT)

The HISTORY of all the remarkable Occurrences transacted during the ROMAN EMPIRE; which began under *C. Julius*, and *Octavianus*: With the most considerable Passages in all *Asia* and *Egypt*:

CONTINUED

From the beginning of the Reign of *Antiochus Epiphanes*, to the beginning of the Empire of *Vespasian*, and the utter Destruction and Abolition of the Temple and Common-wealth of the Jews.



L O N D O N,

Printed by *E. Tyler*, for *J. Crook*, and  
*G. Bedell*, 1658.



THE  
Epistle to the Reader.

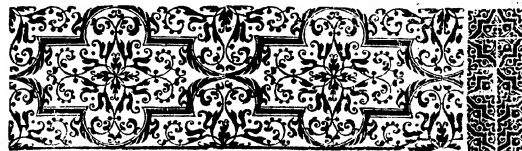
READER,



*On have here the other Part of my Annals, which you will find more full in the History of Rhodes, and the Isles between Asia and Europe. For although formerly, for the alleviating of the Work, I resolved to refer them to Græcia: Yet considering, that in the division of the Eastern Empire, the Province of the Isles is attributed to the Asian Diocese; I also thought good afterwards to place them with Asia. Those things which I produce concerning Præsages, Spectralls, and Oracles, you have upon the Authority of the Authours who relate them: leaving the judgement of such things to those Learned Men, who make it their businesse to treat of them. In the citing of Cornelius Tacitus, I have observed the Edition of Berengerus, and Freinhemius, as it is distinguished into Chapters. Of those things which in the disposition of Evangelick and Apostolick History, shall not seem sufficiently satisfactory, I shall (if God Almighty afford me life and strength to finish that Work) give you an account in my Sacred Chronology.*

G g g \* Place this page before page 409.

THE

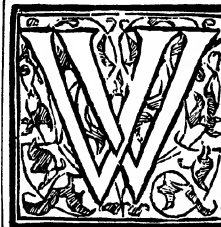


# A CHRONICLE

OF

*The Asiatic and Egyptian Affaires, carried on from the  
beginning of the times of the M<sup>A</sup>CCHABEE<sup>S</sup>,  
untill the Destruction of the Jewish Com-  
mon-wealth under Vespasian.*

3829.



Hen Antiochus, son of Antiochus the Great, returning from Rome (where he was hostage), came unto Athens; his brother Seleucus, by the treachery of Heliodorus was taken out of the way. Howbeit, Eumenes and Attalus expelled Heliodorus, who aimed at the kingdom of Syria, placing Antiochus in the possession thereof, that by this good turn, they might oblige him to be their friend: for now by reason of some petty injury, even they began to grow jealous of the Romans. [*Appian, in Syriac, pag. 116, 117.*]

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Demetrius, son of Seleucus, to whom the kingdom did of right belong, having then entered into the tenth year of his age, remained at that time hostage at Rome. But Apollonius, who was brought up with him, upon the death of Seleucus, whole great favourite he was, departed from Court to Miletum, [*Polyb. Legat. 114.*] But the Syrians stiled their new King Antiochus, Epiphanes, or Illustrious, because upon strangers usurpation of the kingdom, he appeared bravely to his people, in vindication of his ancestors title, [*Appian, in Syriac, pag. 177.*] who notwithstanding, by reason of his mad conversation, Polybius thought might more justly be called *Epimanes*, or the *Frantick*, [*apud Athenaeum lib. 2. cap. 2. lib. 5. cap. 4. & lib. 10. cap. 12.*]

For having obtained the kingdom of Syria, he entered into a new, and to other Kings, unusual course of life: first going out of his Royall Palace privately, his servants knowing nothing of it, he unadvisedly wandered about the City, taking but one or two associates with him. Moreover he accounted it an honour to converse and drink with the common people, and with aliens and strangers of the meanest condition. And if perchance, he heard of any young men that had a merry meeting, he presently with his pipe and musick, came to the revels: Inasmuch, That most of the company being startled at the strangeness of the thing, upon his coming thither, betook themselves to their heels, or else out of fear sat still and spake not a word. Lastly, laying aside his royall garment, and being clad with a coat, such as he saw used by the Candidates at Rome, he saluted and took hold of every ordinary fellow that he met with, and sometimes sued for a place of the Edilis; sometimes for the Tribune-ship of the people. At last having, by the suffrages of the people, obtained the place of a magistrate, fixing, according to the Roman custom, his ivory chair, he gave judgement, and took cognizance of the law suits, and controversies of the Citizens with that industry

The year  
of the  
World.

410

The  
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year  
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stry, and diligence that every one of the latter sort doubted what he meant : Some interpreted it to be indifferency, some imprudence, others madrielle. [*Diodor. Sicul. in Excerpt. Valer. pag. 305, 306.*] Athenicus also related the same things (in the fore-cited fifth book, and 14 chap. and tenth book, and 12 chap. out of the 26 book of Polybius his histories; which Livie also translated into his 41 book, as one may see in that fragment, which Charles Sigonius falsely interpreted of Perseus.

That Antiochus began his reign the 137, and dyed in the 149 year of the kingdom of the Greeks (or of the Macedonians, from Seleucus.) The writer of the first book of the Maccabees teacheth us. [*esp. 1.10. & 6.1.*] Whence also Johannes Malela Antiochenus, in his Chronicle ascribeth unto him 12 years, which are termed by Porphyrie, Eusebius, Jerom, Sulpitius Severus and others, to be 11 only: for the reconciling of whom we must say, that at the end of the 137 year Antiochus began, and at the beginning of the 149 year (from the spring season, as this author useth to reckon) he ended his reign, (*viz.*) eleven years, and some months over and above.

That Antiochus was not at the first acknowledged King by those that favoured I Ptolemy Philometor : but that some whiles after he obtained the title under the guard of clemency, Jerom affirms in his commentary upon the 11 chapter of Daniel; but entering into society with Eumenes, he powerfully ruled over Syria and the neighbouring nations: the government of Babylon being committed to Timarchus, but the custody of the treasury to Heraclidas his brother, two brethren linked one to another by filthy commerce. [*Appian. in Syriac. pag. 117.*]

Hircanus, the son of Joseph and Grandchild of Tobias, seeing Antiochus very prevalent, and fearing, lest being reduced under his power, he should suffer for what he had attempted against the Arabians, laid violent hands upon himself: howbeit Antiochus seized upon his whole estate. [*Josephus. lib. 12. cap. 5.*]

Jalon, son of Simon the second, High Priest, being weary of the continued High priesthood of Onias the third his brother, that he might obtain it himself, promised unto Antiochus 360 talents of silver, and of another revenue 80 talents; adding moreover 150 others, if power might be granted unto him to settle a place of exercise, and of trainging up of youth at Jerusalem, and of reducing the Hierosolymitans into the condition of the Citizens of Antioch: which terms being willingly admitted by the covetous King, Jalon, removing his brother Onias, invaded the High-priesthood, and obtaining the government, began to reduce his own Country-men to the salishness of the Greeks, and the royal privileges, granted of special favour to the Jews, by the means of John the far-royall Eupomus (who afterward went Ambassador to Rome) he took away, and new pointing down the governments which were according to Law, he brought up new customs, contrary to the Law, [*2 Maccab. 4. 7, 11.*] Josephus affirms, that unto Onias the third, dying about the time, his brother Jesus, who desired rather to be called Jalon, the third, was substituted, and at length (after three years) Jalon being removed from the High-priesthood, by the endeavour of Menelaus, the new High Priest, and Tobias his sons (or grandchildren of Hircanus his brother) the Grecian rites were introduced. [*Antiq. lib. 12. cap. 6.*] Howbeit the same writer, in his final treatise of the Maccabees, doth declare the business far otherwise, and suitable enough to the mind of the Maccabees Historian (if you except the vast sum of the annual pension) in this sort. Antiochus did not only establish a place of exercise in the forefence of our Country, but abolished also the care of the Temple.

380.

The seventh year of Philometor, of Nabonassar, the 574, the 27 of Phamenoth, according to the Egyptians, (on the beginning of the first of May, according to the Julian reckoning) two hours after mid-night, there was an eclipse of the Moon observed at Alexandria. [*Ptol. lib. 6. cap. 5.*]

Between the Grecians tearing themselves with mutual fury, there was a truce made for six months; but afterwards a more grievous war was built up: howbeit, by the coming of Q. Minutius the Legate, who with ten ships was sent from the Romans to compose their strifes, they came into hopes of peace. [*Livie, lib. 41.*]

The Lycians also, about the same time, Eumenes witing them, revolting from the Rhodians, were infested with a war by them. Certain Castles, and the field Scizained in the most bounds of the opposite continent of the Rhodians, were annoyed by the garrisons of Eumenes. [*Polyb. Leges. 61. & 67. Liv. lib. 41. and 42.*]

Certain apostate Jew, agreeing with Onias the false high priest, having procured power from King Antiochus of living according to the ordinances of the Gentiles, erected a place of exercise under the very Tower of Zion, forced the chief young men to submit to the laws of the school, by wearing an hat, and by an reduced their fore-

4549. 174.

381.

skin, becoming uncircumcised; that they might not even when they were naked be unlike the Greeks: and such was the height of Greek fashions, and increase of heathenish manners, that the Priests had no courage to serve any more at the Altar, but deserting the Temple, and neglecting the Sacrifices, hastened to be partakers of the unlawful allowance which in the place of exercise after the game of Discus, was exhibited. [*1 Maccab. 1. 11, 15. & 2 Maccab. 4. 12, 15. compared with Josephus lib. 12. chap. 6.*]

When the game that was used every fifth year was celebrated at Tyrus, King Antiochus being present at it; impious Jalon sent special Messengers thither from Jerusalem, such as were free Demons of the City of Antioch, to carry three hundred, or (as it is much more truly in the Manuscript book of the Earle of Arundels Library) three thousand three hundred drachmes of Silver to the sacrifice of Hercules: which notwithstanding the bearers procured to be laid out upon the building of Gallies. [*2 Maccab. 4. 18, 19, 20.*]

The Embassadors sent from King Antiochus, came to Rome: the chief whereof Apollonius (whom the Ambassadors of the Roman, which were in Syria, reported to be in chief esteem with the King, and most friendly to the Roman people) being brought into the Senate, besides the stipend due from the King (the late payment whereof he did excuse upon divers and just reasons) delivered also by way of gift, vessels of Gold, to the value of five hundred pound weight: He added, That the King requested that the society, and friendship which was with his father, should be renewed with himself: and that the Roman people should lay such injunctions upon him, as were to be imposed on a faithful and confederate King: That he should in no wise, be wanting in any service: That the merits of the Senate were great towards him, whilst he was at Rome, and such the civility of the youth; that he was entreated by all Orders of persons, as a King, not as a hostage. The Embassadors received a kind answer, and A. Atilius, Major of the City, was enjoined to renew with Antiochus, that league which was with his father. The Treasurers of the City received the stipend, the Censers, the Golden Vessels: and it was committed to their charge to dispose of them in such Temples as should be thought fitting. To the Ambassador was sent a reward of an hundred thousand pieces of coin; his house was given him freely, and his charges ordered to be defrayed, during his continuance in Italy. [*Liv. lib. 42.*]

Unto Antiochus was born a son, Antiochus Eupator; whom himself dying, left nine years of age. [*Appian. Syriac. pag. 117. & 121.*]

Cleopatra, the beloved mother of Ptolemy Philometor the daughter of Antiochus the Great, and the sister of Antiochus Epiphanes, being dead, to whom her father had given for her Dowry, Cœlorycia (or at least a great part of it) Eulais the Eunuch, foster-father of Philometor, and Lomus governor of Egypt, re-demanded Cœlorycia from Antiochus Epiphanes, as fraudulently seized upon: which afforded a ground of a war between the Uncle and the Youth, as Porphyrie relates out of the Alexandrian Histories of Callinicus Sutorius. [*In Hierom. on the 11 chap. of Daniel.*] For the right of Philometor in re-demanding Cœlorycia, it was alleged, that Antiochus the Great, father of Epiphanes, against justice and right, first took away Cœlorycia from Ptolemy Epiphanes, father of Philometor, when he was in his non-age; and afterwards restored the same unto him with his daughter Cleopatra, upon the account of her portion. Antiochus Epiphanes on the contrary asserting, that Cœlorycia was ever subject to her overcame the father of Philometor, at Parium, Cœlorycia was ever subject to the Kings of Syria, and still denying, that it was given by his father unto Cleopatra the mother of Philometor for her Dowry. [*Polyb. Legat. 72. & 82.*]

At that time Philometor began first to sit in his Throne, and the solemnity of his Coronation was performed, [*2 Maccab. 4. 21.*] and then the prudence of Ptolemy (son of Dorymenis, who was surnamed Macron) shone forth: who when he had received the government of Cyprus, the Island, at what time the King was a child, had delivered nothing of the Kings monies unto the Stewards; when the King had attained unto his youthful estate, sent a vast collection of monies unto Alexandria: the King and all the Courtiers thereupon very highly commending his former parcimony. [*Polyb. book 27. in the Collections of Valerius, pag. 126.*]

Antiochus, having sent into Egypt Apollonius, son of Menestheus, to the solemnization of the Coronation of Philometor the King, perceiving him not to be well affected to his affairs, took care to be fortified against him; whereupon, coming to Joppe, he took his journey to Hierusalem; where, being honourably received by Jalon and the City, he was brought in with Torch-light, and with great shoutings, and from thence he went into Phœnicia with his host. [*2 Maccab. 4. 21, 23.*]

Jalon three years after that he had bought the High-Priest-hood from Antiochus, sent Menelaus brother of Simon the Benjamite a traitor, that he might bring unto the King the promised money, and advise him of necessary affairs: but making use of the opportunity

opportunity of his Embassy to his own advantage, by the same devices wherewith Jason circumvented Onias his brother, he also circumvented Jason; and promising unto the King 300 talents of silver above all that was to be performed by Jason, conveyed the High-Priest-hood unto himself, [2 Maccab. 4. 23; 24. 25. *Sever. Sulpic. Hystor. Sacr. lib. 2.*] That this Menelaus was first named Onias, and was brother unto Onias the third, and to Jason himself, and the youngest son of Simon, the second, the High Priest, Josephus affirmeth, [Antiquis lib. 12. cap. 6. cum lib. 15. cap. 3.]

Menelaus, having gotten the Principality by the Kings Mandate, expelled Jason into the Country of the Ammonites; but took no care to pay any of the monies which he had promised to the King, [2 Maccab. 4. 25. 26. 27.]

Cisus Appulius Lenas, and Publius Aelius Ligur, being Consuls, Valerius Antias writes, that Antiochus brother of Eumenes came to Rome, to lay claim to the charge of Perseus King of the Macedonians, &c. to discover his provisions for war. The Annals of the most, and such unto whom thou would give the better credit, affirm Eumenes to have come in person himself. Eumenes therefore, as soon as he came to Rome, being entertained with the highest honour, and brought into the Senate; said, That the reason of his coming to Rome, besides the desire of seeing the gods and men, by whose benefit he was in such a fortune, above which he durst not with any higher, was, that he might openly advise the Senate to oppose the proceedings of Perseus, [Liv. lib. 42. Appian, Legat. 25. a Fulv. Ursino, edit.] And there was to great secrecy herein of all men, that before the war was finished and Perseus taken prisoner, it could not be known, what either he spoke, or the fathers answered, [Liv. lib. 42. Appian, Legat. 25. a Fulv. Ursino, edit.]

Some certain days after ward, Satyrus a principal person among the Ambassadors of the Rhodians, inveighing more liberally in presence of the Senate against Eumenes, because he had stirred up the nation of the Lycians against the Rhodians, and was more vexatious unto Asia than Antiochus, made a plausible, and to the people of Asia, (for even so far the esteem of Perseus had reached) an acceptable Oration: which notwithstanding procured from amongst the Romans greater respect unto Eumenes; so that all honours were conferred upon, and most ample rewards given unto him, with a Chariot of state, and an Ivory staff, [Liv. in sup. Diador. Sicil. 9. Legat. 16. a Fulv. Ursino, edit.]

Eumenes, returning from Rome into his Realm, and going up from Cirra to the Delphic Temple, that he might sacrifice to Apollo, lies in wait, suborned by Perseus, tumbled down two vast stones, with one whereof the head of the King was smitten, with the other his shoulder benumbed; many stones being heaped on him after he fell from a steep place downward. His friends, the next day, being come to himself, brought him to the ship: from thence they pass to Corinth, from Corinth, their ships being conveyed over the neck of the Isthmus, to Aegina; where his cure was so private, none being admitted, that the report of his death was carried into Asia, and Rome, [Liv. lib. 42. Appian, Legat. 25.]

Antias, crediting more than befemed brotherly concord, that Eumenes was dead, did not only confer with the Governour of the Castle of Pergamus as the unquestionable heir of the Crown, but the Diadem also being assumed, and espousing to himself Stratonice his brothers wife (daughter of Ariarathes King of the Cappadocians) rushed too hotly into her embraces: but not long afterwards, hearing that his brother lived, and was coming to Pergamus, laying his Diadem aside, he with the Guard, according to custom, went to meet him, bearing an halbert; whom Eumenes both friendly embraced, and also honourably, and cheerfully saluted the Queen; whispering nevertheless into his brothers ear,

Μὴ σπεύδεις ὅμως σὲν πλουτίζουσι ἰδόν.  
 Utinam thou see'st that I am dead,  
 Approach not rashly to my bed.

Neither thorough his whole life did he do or speak any thing that might have a shew of distaste: but entreated him with the same friendship as before, [Liv. lib. 42. Diador. Sicil. in Excerpt. Valesii, pag. 305. Plutarch in Appian. lib. 42. a Fulv. Ursino, edit.]

Eumenes, the late wickedness of Perseus, besides the ancient hatred, inviting him thereto, prepared a war with his utmost strength. Ambassadors came to him from Rome, congratulating unto him his escape from so great a danger, [Liv. lib. 42.]

After that, Ariarathes King of the Cappadocians had born unto him of his wife Antiochis, daughter to Antiochus the Great, two daughters, and one son (first named Mithridates, and then Ariarathes) of the two sons which his wife (supposing that she should have been barren) had before suborned unto him, he sent Ariarathes the elder with

with a competent estate to Rome, the young man called Olophernes, or Oropernes, into Ionia; least they should contend with his genuine son about the kingdom, [Diador. Sicil. lib. 31. in Photii Bibliothec. cod. 244.] This year therefore he sent Ariarathes his son to be educated at Rome; that from a child he might be accustomed to the manners and men of Rome; requesting, that they would permit him to be, not under the custody of hosts, after the manner of private persons, but under the charge of publick care and tuition. That Embassy of the Kings was very acceptable unto the Senate; and they decreed that Cicius Scitinius the Major, should appoint a furnished house where the Kings son and his Retinue might inhabit, [Liv. lib. 42.]

The Romans sent Ambassadors to their confederate Kings, Eumenes, Antiochus, Ariarathes, Masinissa, and Ptolemy King of Egypt; and others also into Greece, Thessaly, Epirus, Acarnania, and the Islands: that they would unite themselves in war against Perseus, [Appian, Legat. 25.] T. Claudius Nero, and M. Decimus, were sent to make trial of Asia, and the Islands, and commanded also to go into Crete and Rhodes, to renew amity also, and likewise to discover whether the minds of their confederates had been courted by King Perseus, [Liv. lib. 42.]

The Legates that had been sent unto the confederate Kings, returning out of Asia, declared how that they had conferred with Eumenes in Asia, Antiochus in Syria, Ptolemy in Alexandria, That all of them had been solicited by the Embassies of Perseus; but had eminently continued constant in their fidelity, and had promised to perform whatever the people of Rome should command them. That they had also been with the confederate Cities: that the rest continued faithful enough, only that they found the Rhodians wavering and seasoned with the devices of Perseus. The Rhodian Ambassadors came to acquaint themselves of those reports, which they knew openly bruited concerning their City; and it was thought fitting, that when the new Councils entered upon their Magistracy, a Senate should be called for them, [Liv. lib. 42.]

P. Licinius, and C. Cassius, being Consuls, all the Kings and Cities which were in Asia and Europe, set their thoughts on the care of the Macedonian and Roman war: both an ancient hatred did exasperate Eumenes, and also a new anger, because by the wickedness of Perseus, he was almost, like a Sacrifice, slain at Delphos. Prusias King of Bithynia, resolved to abstain from arms, and expect the event: for he thought it not equal to bear arms for the Romans against his wives brothers, and if Perseus should be Conqueror, pardon might easily be procured by his sister. Ariarathes King of the Cappadocians, besides that he promised assistance to the Romans upon his own account: from the time that he became united unto Eumenes by affinity, associated himself into all Councils both of war and peace. Antiochus sorely had an eye upon the kingdom of Egypt, desiring both the youth of the King, and the sloath of his Tutors; and by debating about Coele Syria, he thought that he should find ground for a war, and manage it, without any impediment, whilst the Romans were employed about the Macedonian war: however, he largely promised all Kings, both by his own Legates to the Senate, and to their Ambassadors himself. Ptolemy by reason of his youth, was even then at the disposing of others: his Governours did both prepare war against Antiochus, whereby they might defend Coele Syria, and also made liberal promise for the Macedonian war, [Liv. lib. 42.] And thus Ptolemy King of Egypt, Ariarathes of Cappadocia, Eumenes of Asia, and Masinissa of Numidia, were assistants unto the Romans, [Oros. lib. 4. cap. 20.]

Three Ambassadors, A. Posthumus Albinus, C. Decius, and A. Licinius Nerva, were sent from the Romans to the Grecians: who afforded unto them the assistance of Archers, [Liv. lib. 42.]

Three other Ambassadors, T. Claudius Tiberius, P. Posthumus, and M. Junius were dispatched unto the Islands, and the Cities of Asia. These going about, did exhort their confederates to undertake against Perseus, the war for the Romans; and by how much every City was better stored with wealth, by so much they did their business there the more diligently, because the smaller would follow the greater. The Rhodians were esteemed of greatest reckoning for all payants, because they were able not only to countenance the war, but to assist it, 40 ships being provided by the authority of Hegesilocho, who was at that time in the chief magistracy, called by them Prytanis. This man even before, as soon as the war to be waged by the Romans with Perseus was known, did with many reasons exhort his Citizens, that they should join their hopes with the Romans, That they would want the same provision of shipping which lately they had seen in the war of Antiochus, and formerly in that of Philip. That the Rhodians would be amazed in the providing a Fleet, at that time when it should be to be sent, unless they began with their Navy-confederates: That therefore they were to acquit themselves more indifferently; That by the truth of things they might confute the accusations alleged by Eumenes. Hereby being incited, they shewed unto the Ambassadors of Rome, upon their coming, a Fleet of 40 sail of ships, built and rigged,

rigged, that it might appear that exhortation was not expected: and this Embassy was of great influence to engage the mindes of the Cities of Asia, [ *Idem, ibid. Polyb. Legat. 64.* ]

Perseus, after conference had with the Romans, comprized all reason of his cause in the form of one Epistle, and what was alledged on either side: to contrived, that he might seem to have the better in the debate: and unto other Cities he sent letters copied out, by Carriers; but unto Rhodes, he commanded Autenor and Philip to go Ambassadors: who being come thither, deliver the letters to the Magistrates; and then after a few dayes come into the Senate, request of the Rhodians, that for the present they should not move any thing, but, as from a watch-tower, behold what was done; but if the Romans should undertake against the laws of the league to provoke Perseus and the Macedonians, that they should endeavour to bring them to terms of agreement; for that that should be done, was the common interest of all, and especially becommen for the Rhodians; for by how much they should be more intent than others, upon the fair dispensation of law and liberty (as such who were not the conservators and assertors of their own liberty onely, but of the rest of the Grecians) by so much ought they more diligently to observe and provide, to their uttermost endeavours, for themselves against them, whose mind and counsels were contrarily inclined. When the Ambassadors had spoken these things, and more to the same effect, though their speech gave content unto all; yet because their minds were prepossessed with the benevolence of the Romans, and the authority of the better side did prevail; in other points they yielded themselves courteous toward the Ambassadors: but in place of an answer, they requested Perseus, not to demand any thing of that nature whereby they might be thought to do any thing against the will of the Romans: which answer Autenor accepted not, but making use of the rest of the civility and courtesie of the Rhodians, he returned unto Macedonia. [ *Polyb. Legat. 65. Livie lib. 42.* ]

Caius Lucretius the Roman Pretor, whilst the navy layed about Cephalenia, treated by letters with the Romans, requesting the ships to be sent to him; and he delivered that epistle to Socrates the anointer of the wrestlers to be conveyed. This came to Rhodes at the same time, when Strutoles was president of the Council, or Prytanis, for the later half year. When a debate was had of that matter, it seemed meet unto Agathagetus, and Rhodophon and Astymedes, many more, That the Rhodians without any tergiversation or evasion should send the ships and that they should even from the beginning of the war join themselves with the Romans. But Dino and Polycratu; who did not approve of those things, which had before been decreed in favour of the Romans, cavilled that that Epistle was not sent from the Romans, but from Eumenes the enemy of the Rhodians; who was wholly bent upon this, that he might induce them into a war, and engage the people in unnecessary charges and troubles: for it was brought by one obscure person, an anyoner of wrestlers unto Rhodes: whereas the Romans use with great care to pick out men of the choicest rank, for such an employment. When Strutoles, the chief officer, or Prytanis, had buckled himself against these men, and had spoken largely against Perseus; but on the contrary liberally commended the Romans, he prevailed with the Rhodians, that a decree of sending the ships should be established: wherefore six Gallies being immediately built, they sent five under the conduct of Timagoras to Chalcis; one to Tenedo; under the government of the other Timagoras. This man could not take Diophanes himself, whom he found at Tenedos, being sent from Perseus to Tenedos, but he took the ship with all her furniture. [ *Polyb. Legat. 67.* ]

The Romans, having heard the Embassies that came from Asia, the state of the Rhodians, and the rest of the Cities being understood, indicted a Senate for the Ambassadors of Perseus. [ *Id. Legat. 68.* ] At that time therefore, Solon and Hippas endeavoured to discourse of all affairs, and to deprecate the anger of the fathers. But yet the crime of the treachery contrived against Eumenes was defended with especial industry: howbeit, (for the matter was evident) without any probability at all. When they had finished their speech, the Senate, who had before decreed the wardenounced unto them, that both themselves, and whosoever else had happily then come from the nation of the Macedonians to Rome, should immediately depart out of the walls of the Roman City, and within thirty dayes out of Italy. [ *Id. ibid. Diodor. Sicul. Legat. 17. Liv. lib. 42.* ]

When notice was given unto Eumenes, that he should with his uttermost strength assist the war against Perseus (as we read in Justin, lib. 33. cap. 1.) he came to Chalcis in Boeotia, by sea, with Attalus and Athenicus his brethren; his brother Philaretus, being left at Pergamus for the safeguard of the kingdom: from thence with Attalus and four thousand Foot, and a thousand Horse, he came into Thessalia, unto Licinius the Consul. Athenicus was left at Chalcis with two thousand Foot: which Marius Luc-

cius,

bus, coming thither with an army of sea souldiers, consisting of ten thousand, took along with him to the siege of Holiarius. [ *Liv. lib. 42.* ]

About the same time almost, there came to Chalcis, ships from their other confederates, two Punick Gallies, of five orders of oars, and two from Heracles out of Pontus of three orders of oars, four from Chalcedon, and as many from Samos; and moreover five Rhodian Gallies, of four orders of oars, [ *Id. ib.* ] But these C. Leucetrius, the Pretor Brother of Marcus, upon his approach, there being no sea-war re-dell ver'd unto the confederates. [ *Id. ib. cum Polyb. Legat. 67. 68.* ] But the Pretor himself, together with his brother assaulting Haliarius, when he had taken it by surrender, it weld it the foundation, and without any opposition took Thebes. [ *Liv. in sup.* ]

Whilst these affairs were transacted in Boeotia, Licinius the Consul, Eumenes and Attalus in Thessalia, encountered with Perseus, the first conflict between them was ended without knowledge who had the better therein: about 38 men were slain of Eumenes his side, amongst whom fell Cassignarus Captain of the Galis; but in the second dispute Perseus got the victory. [ *Id. ib.* ] Who notwithstanding, being conqueror, upon his request to Licinius for peace, could not procure it. [ *Id. ib. Polyb. Legat. 69. Appian. Legat. 25.* ]

Perseus the conqueror, sent Antenor to Rhodes for the redemption of the Captives that failed with Diophanes: in which business, there was a long dispute made by them, which governed the Common-wealth, who ought to be done, for it seemed meet unto Philophon and Theagetus, that the Rhodians should by no means engage themselves in the affairs of Perseus; but Dinon, and Polyaratus liked it; and at last they came to an agreement with Perseus, touching the redemption of the captives. [ *Polyb. Legat. 70.* ]

Antiochus, seeing now clearly the Alexandrians preparing themselves to a war for Cololyria, sent Melager Ambassador to Rome; who by his command might declare it to the Senate, and alleging their confederacy might say, that against all right he was invaded by Ptolemei, [ *Id. Legat. 71.* ]

When now the war was begun by Antiochus and Ptolemei, upon the account of Cololyria; the Ambassadors of both Kings came to Rome: of Antiochus, Melager, Soliphanes, and Heracles; of Ptolemei, Timotheus and Damon. Melager came, that he might declare unto the Senate, that Ptolemei did first provoke Antiochus against all justice; and that he would justify him out of the possession of that Country, whereof he was Lord; but Timotheus, to renew friendship; howbeit, especially to observe Melager his transactions with the Romans. When therefore he had renewed friendship, and received answers agreeable to his demands, he returned to Alexandria, But unto Melager the Senate answered, That they would employ Quintus Marcius, to write unto Ptolemei about those matters, as he should see expedient for the interest of the people of Rome, and his own trust. [ *Id. Legat. 72. Diodorus, Sicul. Legat. 18.* ]

Antiochus, engaging in a fight, between Peleusium and the mountain Casius, with Ptolemei Commanders, overcame them; but sparing the King a youth, and pretending friendship, he went up to Memphis; and there, according to custom, entering upon the kingdom, and saying, That he would be careful of the affairs of the land, with a small company of people, he brought all Egypt into subjection unto himself, [ *Porphyrinus, ex Callisio Suetonio, apud Hieronym. in Daniel, cap. 11.* ] at what time also Ptolemei Maccon, son of Dorymenes, to whom Philometor had committed the government of Cyprus, seemeth to have gone over to Antiochus side, and delivered unto him the Island, as we read in the [ *2 of Maccab. 10. 12.* ] whereupon the care of Cyprus being committed unto Crates, [ *2 Maccab. 4. 29.* ] he made Ptolemei Governour of Cololyria and Phenicia, [ *1b. 8. 8.* ] and admitted him into the number of his principal friends. [ *1 Maccab. 3. 38.* ]

384.

Jubileus 26.

Perseus, being put to flight by Lycinius the consul, Eumenes, Attalus and Misagenes Duke of the Numidians, when he came to Pella, sent his army into their winter quarters. The Consul, returning to Larissa, having from thence sent home Eumenes and Attalus, disposed Misagenes with his Numidians; and the rest of his army in their winter quarters through Thessaly. [ *Liv. lib. 42.* ]

When Sostratus Governour of the Castle of Jerusalem, to whom the exaction of such things as were collected, as customs out of mens estates, belonged, did request and demand the money, promised unto Antiochus by Menelaus; both of them were summoned by the King to Antioch: and Menelaus left Deputy in the administration of the High Priest-hood, Lyfimachus his brother; but Sostratus in his place, Crates, who was Governour of the Cypriotes, [ *2 Maccab. 4. 27, 28, 29.* ]

In

In Cilicia, they of Tarsus and Mallos, moving sedition because Antiochus had given the Revenue of their Cities to Antiochis his Concubine: The King in all haste came to appease it; leaving at Antioch Andronicus for his Deputy, [1 Maccab. 4. 30, 31.]

30. . . . . Marcianus, taking of opportunity of the Kings' absence, (by the assistance of Lyfimachus, his Deputy) stole certain vessels of Gold out of the Temple at Jerusalem: whereof some he gave to Andronicus, and some he sold into Tyrus, and the Cities round about: which Onias 3, the Legal High Priest well knowing, he impeached him for sacrilege, and withdrew himself into a sanctuary at Daphne, that lieth by Antioch, *Ibid.* 32, 33. ] for there was in the middle of the wood a sanctuary, and a place of refuge, *Ibid.* 32, 33. ] which was the same Church of Daphneus called at Apollo, [*Strabo lib. 16, pag. 75c.*] which the Christian Church of Daphneus called at Apollo, that wrathful and raging King Antiochus erected, [*Ammian. Marcellin. lib. 22.*]

Andronicus, at the suite of Menelaus, having cunningly drawn forth Onias out of the sanctuary, against his faith pledged and sworn unto him, perfidiously put him to death, [2 Maccab. 4. 34.]

King Antiochus, being returned out of Cilicia into Antioch, the Jewes which were in the City, and many of other Nations, made complaint unto him of the unworthy murder of the most holy old man; who being afflicted at it, and testifying his grief by shedding of tears, he commanded Andronicus, being dilitrobed of his purple, to be lead about the City, and to be slain in the same place where himself had slain Onias, [Ab. 35. 38.]

Now when many Sacrileges had been committed at Jerusalem by Lyfimachus, with the content of Menelaus; the multitude gathered themselves together against Lyfimachus, many thousand veils being carried away: in defiance of whom, he drew forth about three thousand armed men, appointing one Tyrannus for their Leader, a person far gone in years, and no less in folly; but of the Church-robbers, he caused to go forth a young man, who was called Eusebius, and said unto him, I have left thee, O Eusebius, to lay before them, cast them all together up, Lyfimachus, and his souldiers: in that tumult many were wounded, some fell to the ground, the rest put to flight; but the Church-robber himself Lyfimachus, was slain near the Treasury. [*ib.* 39, 42.]

When Antiochus the King came to Tyre, three men being sent from the Senate at Jerusalem against Menelaus, as a taker of the sacrileges and wickednesses of Lysimachus, framed an accusation before him. Howbeit Menelaus being convicted, upon large fumes of monies promised to Ptolemy, son of Dorymenes for the pacification of the King, thorough his assistance prevailed, not only that himself should escape, but also continue in the High Priest's office; but all else, that was charged innocent persons, and the sacred vessels and records and holy vessels, should be condemned to die: Whole condition the Tyrants themselves commiserating, took care that they should be magnificently interred, [*ib. 44. 50.*]

about that time, Antiochus prepared his second expedition into Egypt: and it fell out at Jerusalem, that for 40 dayes space together, strange apparitions of armed Horsemen, and of Foot-Companies, encountering one another, were seen in the aire, prefiges of ensuing evils, [2 Maccab. 5. 1, 4.]

Antiochus, coveting to joyn the kingdom of Egypt to his own, entered it with a numerous company, with Chariots, with Elephants with Horsemen, and a great Navy, and made war against Ptolemei King of Egypt: who turning himself from his preference, fled away, and many fell down wounded to death. Afterwards the leized upon the fenced Cities in the land, and Antiochus took the Spoiles of Egypt, [2 Mac-  
cabs. 1. 16, 19,

The false rumor of Antiochus's death being spread abroad, Jafon taking with him no less than a thousand men made a sudden assault upon the City of Jerusalem: the City being surprized, Menelaus fled into the Castle; but Jafon made slaughter of his own Citizen; nor confiding, that Lucelle against his own alliances was the greatest infidelity. He returned thence he could not recover the Prisoners; but he was aware before he acted, that the King of the Arabians, and not daring to make his appearance there, he was forced to flee from one City to another; being hated of all men as a forsaker of the laws, and a public enemy of his own Country; [2 Maccab. 5, 5, 8.]

Antiochus hearing in Egypt, that upon the spreading of the rumor of his death, the people of Jerusalem were exceeding joyful, and suspecting by the edification stirred up by Jalons, that Judea would revolt, was much enraged in mind. [2 Maccab. 5, 10, Joseph. in *Libello de Maccabais*.] And returning after that he had imitted Egypt in the 143 year of the Greeks, or Seleucus, he went up against Israel, and Jerusalem, with a great multitude. [1 Maccab. 1, 21, 22.]

Jolephus in his 12 book of Antiquities, seventh Chapter, writeth, That in the 43  
year

year of the Seleucians he took the City: but ἀμαρην, without force; the men of his own faction opening the Gates unto him: but in the [2 of Maccab. 7.] the City is said to have been διουλησθαι, that is, taken by force of arms: and Iosephus himself, in his first book, first Chap. of the wars of the Jews, doth not only say the αὐτοὶ αὐτὴν ἀμαρην λαβόντες: that he took the City by force; but also addeth, καὶ οὐδ' ἐκείνην ἔλαβον ἀμαρην: that he took it without force; and so he sheweth that both things which he had endorserd in the former place, were true: that they of Jerusalem, whilst Antiochus besieged the City, made a fairy out in arms, and were slain in the delpute; as the same Iosephus affirmeth, in the first book of the same Works, [pag. 929.]

The City then being taken, and the fouldiers commanded to put all that they met to the sword, they cruelly raged against all sorts, of whatsoever Sex or Age: so that in the space of three dayes, there were 80 thousand men missing: whereof 40 thousand were slain, and as many others sold, [ 2 Micah. 5. 11, 14. ]

Antiochus, not contented herewith, presumed also to go into the Temple, having Menelaus that Traytor to the Laws and his own Country for his guide; and with wicked hands, to seize upon the holy vessels, and whatsoever else was dedicated by other Kings to the glory and honour of the place. [1 M<sup>o</sup> 5, 16.] As the golden altar, candlesticks of light, with all the vessels that were used in the service of God, the pouring of blood, and the offering of incense, and the tables of gold, and the crowns, and the golden ornaments that were fastened to the Temple doors; he pulled off the gold from every thing that was covered with gold, and likewise took the silver, and lovely vessels, and all the hidden treasures which he found. [1 Maccab. 23, 24.]

Polypbius Megapoliunus, Strabo Cappadox, Nicolaus Damaconus, Timagenes Caelor Chronographus; and Apollodorus, have written; that Antiochus being indigent of monies, brak his league, and afflicted the Jews his confederates and friends, and spoiled the Temple that was full of gold and filvery, and found nothing there worthy of decision, *Joseph. contr. Apion. lib. 2. 3.* For paying a great stipend to the Romans, he was almost necessarily compelled himself with great expences to gather monies by pillaging, and to omit no opportunity of spoiling. [*Sever. Solimp. Sac. Hist. lib. 2. 1.*] (Such notwithstanding as are enemies of the Jews) affirm that many other things were done by him in hatred of the Nation, and contempt of Religion; in the 34 book of Diodorus his Bibliotheca, and from thence in Photii, Bibliotheca (cod. 244. 3) thus repeated, *Antiochus Epiphanes, having overcome the Jews, entered into the holy Oracle of God, whither the Priests once might lawfully have access: there he found a Stone Statue of a man, with a long beard, holding a scepter in his hand, and sitting upon an Affe: which he thought to have been Moses, who built Jerusalem, and founded the Nation, and established those laws that are bateful unto all Nations. But he desiring to take away the odium of the Nations, endeavored to abrogate the laws. Therefore he sacrificed a great Sow to the Statue of the Founder (Moses) and the Altar of God, that stood in the open aire, and poured blood upon them: and scething the fesse, commanded the holy books that contained their laws, to be marred and obliterated with the brath: but the immortal taper, as they term it, which always burned in the Temple, he commanded to be put out: and compelled (Menelaus) the Chief Priest, and other Jews, to eat swine fesse. Howbeit we oppose unto all the Calumnies of adversaries, that evident testimony of Strabo the Cappadocian, in the 16 book of his Geographic, where he commendeth the Jews, as just and religious persons. [*δικαιοτατοι τε καὶ θρησκευτικοί, ἀνδρες οὗτοι, παρὰ πάντας τοὺς λαοὺς.* pag. 761.]*

But that Antiochus, upon the taking of the City, did sacrifice (wine upon the Altar, and with the potage made of their flesh, did sprinkle the Temple, even Josephus witnesseth, [lib. 13. cap. 16.]

Antiochus carrying 1800 talents out of the Temple, speedily repaired to Antioch leaving Governours to afflict the Nation; at Jerusalem, Philip, by birth a Phrygian by manners a Barbarian: at Garizim in Samaria, Andronicus. Besides whom, Menelaus more proudly than all the rest, insulted over the Citizens; carrying a most malicious mind against the Jews, [ 2 Maccab. 5. 21, 23, 23. ]

The Embassadors of Alia, were heard in a Senate at Rome: the Milesians remembering that they had done nothing, promised that they were in a readinesse to perform whatsoever the Senate should command them in furthering the war against Perseus, the Alabandenes remembered that they had erected the Temple of the City of Rome, and instituted anniversary Games unto that Goddeſſe: that they brought a golden Crown of 50 pound weight, as a gift unto Jupiter, which they might place in the Capitol, and 300 shields for Horsemēn, which they would deliver to whom they would command them. The same also the Lamplaceni, bringing a Crown of 80 pound weight requested: declaring, how that they departed from Perseus, after the Roman army came in to Macedonia, whereas they were under the jurisdiction of Perseus; and before Philip: in request thereof, and for that they had yielded all things to the Roman Commanders, they requested this only, that they might be received into the friendship of the Roman people; and if a people

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ould be concluded with *Perseus*, that they might be excepted from being reduced into the power of the King. There was a civil answer returned unto the rest of the Legates. *Quintus Mœnius* the Pretor, was commanded to enroll the *Lamproci* after the form of associates. Rewards were given to them all, amounting to the value of two thousand pieces of coin unto each. The *Alabandenes* were commanded to carry back the shields unto *A. Hoffilius* the Consul, into Macedonia. [*Liv. lib. 43.*]

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When it was appointed by the common content of the *Achæans*, that all the honours of *Eumenes* which were misbecoming, and repugnant unto the laws, should be taken away; *Sofigenes*, and *Diopithes*, *Rhodian*s, who about that time decided the suits of Law, being upon private caules, offended with *Eumenes*, destroyed all his honours in the City of *Peloponnesus*. [*Polyb. Legat. 74.*]

Whilst *A. Hoffilius* the Proconsul with his forces, had his winter quarters in *Thessalia*, *Attalus* (who wintered at that time at *Elatia*) being certainly informed that his brother *Eumenes* took it most grievously, that by a publick Decree, they had taken away his most splendid honours; after communication of the business unto *Archon*, the Pretor of the *Achæi*, he sent Ambassadors to the common Council of the Nation, who might negotiate with them touching the restoring of the honours unto the King again. Where, upon the perswasion of *Polybius* (the Historian) a Decree was made; wherein the Magistrates were commanded to renew all things that pertained unto the honour of *Eumenes*: unless there were somewhat amongst them, that did not well suite with the common interest of the *Achæans*, or else were repugnant unto the Laws. Thus therefore *Attalus* at that time rectified those miscarriages which were rashly committed at *Peloponnesus* in the business of his brother *Eumenes* his honour. [*Id. ib. & in Excerpt. Val. lib. pag. 130, 131.*]

At the beginning of the Spring, *Q. Marcus Philippus*, the Consul, was sent against *Perseus*. [*Liv. lib. 44. init.*]

A Decree was published by the *Achæans*, touching the dispatch of auxiliaries, to their power, unto *Marcus* the Consul, which was brought unto him by *Polybius*. There was sent also *Theocritus* an Ambassador, from them unto *Attalus*, who might bring unto him that Decree, wherein the honours of *Eumenes* were restored unto him. At the same time when the news was brought unto the *Achæans* that the *Anacleteria* had been celebrated in honour of *Ptolemy* the King, as it is customary for the Kings of *Egypt*, when they come to the Legal Age of their reign, effecting it their duty to give intimations of their joy for what was done; they determined to send Ambassadors, for the renewing of that friendship which was between the Nation of the *Achæans*, and the Kings of *Egypt*: Whereupon, immediately *Aleithus* and *Paridas* were chosen. [*Id. Legat. 78.*]

About that time there was a wicked prank, and most abhorring from the institutions of the Greeks committed in the Island of *Crete*: for there being between the *Cydoniates* and *Apolloniates*, not only society, but the common right of friendship, and when all the Laws and Rights of society which are esteemed Sacred amongst men, were common to them both; and when the Tables of that league ratified on each side by oath, being fastened unto the Image of *Jupiter Idæus*, were visibly to be looked upon: the *Cydoniates* notwithstanding, in the time of peace, being received by the *Apolloniates* as friends, trampling upon the Sacred bond of the league, surprized their City; and having put all the men to the sword, and spoiled their goods, they divided amongst themselves their wives, and children, and all their land. [*Polyb. & Diodor. Sicul. in Excerpt. a Val. lib. pag. 133. & 310.*]

The *Cydoniates*, being afraid of the *Gortynians* (by whom formerly their City was in great danger of being taken, when *Nothocrates* endeavoured to surprize it) sent Ambassadors unto *Eumenes*, requiring upon the score of their league, assistance from him. The King chose *Leon* Captain, whom he dispatched speedily thither with a Band of 300 soldiers. When those forces came, the *Cydoniates* delivered the keys of the gates unto *Leon*, and committed the whole City to his charge. [*Id. Legat. 79.*]

When by the instigation of *Eulaus* the Eunuch, there was a new war undertaken by *Ptolemy* for the recovery of *Cœleſyria*; *Antiochus* taking his third Expedition into *Egypt*, reduced it into his power. [*Polyb. Legat. 80, 81, 82.*] for the *Egyptians* being disaffected, and driven away, when he could have put them all to the sword, riding about on horseback, he forbade them to be slain, and gave command, that they should be taken alive: for which humanity chiefly, he gained both *Pelodius*, and a little while afterward all *Egypt*. [*Diodor. Sicul. in Excerpt. a Val. lib. pag. 320.*]

Whilst the contrary factions at *Rhodes* increased daily more and more, and after that they had heard that at *Rome* it was decreed by the Senate, That from thenceforth those things were to be performed, not which their own Magistrates, but the Senate should command; by the perswasion of *Philophon*, and *Thecretus*, at the beginning of

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of the summer, *Hegesilochus*, son of *Hegesias*, and *Nicagoras* son of *Nicander*, were sent Ambassadors to *Rome*; But unto the Consul, *Q. Marcus Philippus*, and unto *Q. Marcus Figulus* the Admiral of the fleet *Agelipolis*, *Ariston*, and *Panocrates*; all these were commanded to renew amity with the Roman people, and to answer unto the accusations wherewith some endeavoured to lead the City. But *Hegesilochus* was moreover enjoined to request liberty of carrying forth corn. *Agelipolis* overtook *Q. Marcus*, encamping at *Hieraclea* in Macedonia. To whom when he had delivered his commands, the Consul did not only say that he gave no credit unto such that were detractors of the *Rhodian*s, but also exhorted the Ambassadors not to endure any of those that should dare to tattle any thing of the Romans, and abundantly performed many offices of humanity unto them: he wore also of the same affairs unto the Roman people. But when *Agelipolis* was wonderfully taken by the courtesy of the Consul; *Marcus* taking him aside unto private conference, said, That he admired that the *Rhodian*s did not endeavour to reconcile the Kings that fought for *Cœleſyria*, for it was chiefly conducive unto themselves, Afterwards *Agelipolis* went unto *Caius*, the Admiral of the fleet, and being kindly entertained by him, yet, and far more sweetly than he was by *Marcus* the Consul, he in a short time returned unto *Rhodes*: where, after that he had given an account of his Ambassage, when as both the Roman Commanders seemed to contend equally in declaring their courtesy, and humanity with words, and signifying their favour in their answers, all the *Rhodian*s began to be lifted up in their minds, and to be swollen with vain hope; but not all in the same manner: for the more solid party were exceeding joyfully, for the benignity of the Romans: but such as affected novelty, and were ill disposed unto the present state, they concluded in their thoughts, That this wonderful great and excessive civility of the Romans, was a sign, That they were terrified with the imminent danger, and that affairs did not succeed according unto their mind. But after that it had fallen out, moreover, That *Agelipolis* had bolted out amongst some, That he was privately commanded by *Marcus*, to make a proposition in the Senate of the *Rhodian*s, of compounding an agreement between the Kings: then assuredly *Dino* made no question but the affairs of the Romans were in a most evil condition: therefore there were even Ambassadors sent to *Alexandria*, to conclude the war that was commenced between *Antiochus*, and *Ptolemy*. [*Polyb. Legat. 80.*]

Towards the end of the Summer, *Hegesilochus* and other Ambassadors of the *Rhodian*s coming to *Rome*, were entertained with all kind of humanity, and courtesy. But it was most manifestly known, that the *Rhodian*s were divided with civil dissensions: Whilst *Agathagetus*, *Philophon*, *Rhodonon*, and *Thecretus*, placed all their hopes in the Romans; on the contrary, *Dino*, and *Polyxarus* in *Perseus*, and the Macedons: from whence it came frequently to pass, that the matters that came to be debated, being disputed appointly on either side, & with different judgements, such as had a mind to disparage the City, took from thence an occasion. Howbeit, the Senators pretended that no such matters were known unto them; who notwithstanding well understood all the matters that were transacted by them; however, they granted license unto them for the exportation of an hundred thousand bullocks of bread-corn out of *Sicily*. [*Id. Legat. 80, 81, 82.*]

After that *Egypt* was possessed by *Antiochus*, upon the debates of *Comanus*, and *Cineas* with King *Ptolemy*, touching the main matters, it seemed expedient to conclude, That there should a Council be enrolled out of the most principal Captains, by whose sentence all things from thence forward should be dispatched. Unto that Council it seemed behoofull in the first place, That such foreigners of the Greeks, who should happily be found there, should go Ambassadors to *Antiochus*, to negotiate with him, concerning a peace. [*Id. Legat. 81.*]

There were then at that place two Ambassadors sent from the nation of the *Achæi*: one for the renewing of friendship with the King, which was committed unto *Aleithus*, son to *Xenophon* of *Agæ*, and *Pasidas*; another concerning the contention of the *Antagonists*: there was sent also from the Athenians an Ambassage, touching a certain donation, the principal person wherein was *Demaratus*. Moreover there were two sacred Embassages from the same men; one touching the feast of *Minerva*, called *Panathenæa*, the chief whereof was *Callias* the *Panacratiæ*, or conqueror at the games, the other touching mysteries, which was discharged by *Cleoftratus*, who upon that argument spake an oration unto the King; there were present from *Miletum* *Eudemus* and *Iscius*, from *Clazomenæ*, *Apollonides*, and *Apollonius*. [*Id.*]

Together with these, *Ptolemy* the King sent his own Ambassadors, *Tlepolemus*, and *Ptolemy* the Rhetorician: who saying against stream, came unto *Antiochus*. He receiving them courteously invited them the first day unto a sumptuous feast; & the next day gave them the liberty of a personal conference, and commanded them to publish their commissions: in the first place therefore, spake the Ambassadors of the *Achæans*

unto him, afterwards Demaratus that was sent by the Athenians; and next to him Eudemus of Mileum. Howbeit, all affirmed that the war was commenced through the default of Eulaius the Eunuch; after that alleading the kindred and age of Ptolemei, they deprecated the rage of the Kings. Antiochus having given consent unto their speeches, and discoursed himself more fully to the same purpose, he began to make mention of his rights, endeavouring with great earnestness to prove that the possession of Cœlœsyrta appertained unto the Kings of Syria; and denying those things to be true, which the Ambassadors from Alexandria alledged, concerning Cœlœsyrta, given for a Dowry with Cleopatra, mother of Philometor then reigning. To which purpose, when he had largely discoursed, and had proved his cause not to himself only, but to all that were present, he for that season went to Naucratis by shipping, and having at that place also benignly bespoken, and entreated the Citizens, and given amongst the Greeks who remained there, pieces of gold, amounting to sixteen shillings eight pence to each man, he took his journey to Alexandria. He promised to give his answer to the Ambassadors, after that Aristides and Theris should be returned; for he desired that the Greeks should be privy to, and witnesses of, all his actions, [*Ibid. Legat. 82.*]

Philometor, being educated by Eulaius the Eunuch, in delights, and effeminate imployments, contracted such sloth, that, being withdrawn from all danger, and by great distance divided from the enemy, he parted with a most large and wealthy kingdom, without striking a stroke. [*Diador. Sicul. in Excerpt. Palesia pag. 310. 312.*]

The Crown being taken from Philometor, after that he had reigned 11 years, by Antiochus, the Alexandrians committed the way of affairs unto Euergetes his younger brother, [*Porphy. in Grec. Ensebeum. Scailg. pag. 54. & 275.*] whom they themselves notwithstanding afterwards called *Euergetes*, or the Malefactor. [*Athena. lib. 4. cap. 24. & lib. 12. cap. 27.*] Howbeit, from the corpulence of his bulk, and the extension of his paunch, he obtained the surname of *Phylcom*, or the Gor-belly, which joined together with his name, is read after this sort in his coin, ΗΤΟΔΕΜΑΙΟΥ ΕΥΣΚΕΝΟΖ ΕΥΕΡΓΕΤΟΥ.

This Ptolemei, by Epiphanius in his small book of weights and measures, for his love of learning, is termed *Ptolemaus Philologus*, for he was both one of Aristarchus his scholars, and he wrote historical observations, which are frequently cited by Athenæus, [*Athena. lib. 2. cap. 33.*] for unto this second Euergetes do belong those things which we produced out of Athenæus, and Galen concerning the first, in the year of the World 3761, from whence, seeing that at that time Eumenes son of Attalus reigned in Asia; whom Strabo affirmeth to have furnished Pergamus with libraries, [*Ibid. 13. pag. 614.*] I suppose those things to be referred unto this Ptolemei, which are read in Vitruvius his Preface of his seventh Book. *The Asiatic Kings, being induced therunto by the wonderful delights of Philologie, when they had erected for the common delight a famous library at Pergamus; then also Ptolemei, being invited with infinite zeal and eagerness of desire, did not with less industry endeavour to procure the like at Alexandria, and in Plinies, lib. 13. cap. 11. Through the emulation of the Kings, Ptolemei and Eumenes, about libraries, Parro writeth, That at Pergamus, parchments were found out, Ptolemei suppressing the Egyptian paper.*

Ptolemei Philometor, being driven out of his kingdom, he fled unto his younger brother Ptolemei Euergetes, to Alexandria; [*Iustin lib. 34. cap. 2.*] whom the Alexandrians, delivering from the power of Antiochus, made him with his brother partner of the kingdom, numbring with the 12 of the one, the fourth year of the other his reign, [*Porphy. ut sup.*] although a while after they cast out Philometor, and banished him. [*Polyb. Legat. 84. & 89.*]

Antiochus, willingly catching at that occasion, undertook the government of the banished Prince, and made use of the specious pretence of bringing him home again in the defence of his Egyptian war, in receiving Embassages unto all the Cities of Asia, and Greece, and in the dispatch of letters, [*Livie lib. 44. and 45.*]

Antiochus, through the handsome colour of bringing back Ptolemei the elder into his kingdom, managing his war with his younger brother, who at that time possessed Alexandria, got the better of him at sea fight at Pelusium; and going over the Nile with his army, on a bridge suddenly erected, besieged Alexandria itself: Whereupon that same Ptolemei the younger, and Cleopatra his sister, dispatched Ambassadors to Rome, who might implore the Senate to send assistance unto the kingdom, and such Princes as were friends unto the Empire: for (such were the obligations of the people of Rome unto Antiochus, and to great their authorities with all Kings and nations; That if they should but send Ambassadors to declare that it pleased not the Senate, That a war should be made with their confederate Princes, he would forthwith depart

depart from the walls of Alexandria, and withdraw his army into Syria, [*Id. lib. 44.*]

The wall of Alexandria having been assaulted to no purpose, Antiochus departed from thence, [*Id. lib. 45.*] Meleager, Sotiphanes, and Heraclides, being notwithstanding, firmiter Ambassadors to Rome: who of 150 talents committed to their charge were to bestow fifty upon a Crown, to be delivered to the Romans, and to divide the rest of the sum to certain Cities of Greece. [*Polyb. Legat. 81.*]

About those dayes the Ambassadors of the Rhodians, of whom Pucio was the chief that were sent to settle a peace, arriving at Alexandria, presently afterward went into the Camp unto the King: These being admitted unto conference with the King, commemorating the conjunction of each kingdom with the other, and the mutual respects of alliance between both the Kings, and what advantages would redound unto each of them upon the concluding of a peace, entered upon a long discourse. But the King interrupting the Ambassador in his speech, said, That there was no need of any longer discourse; for the kingdom appertained unto the Elder Ptolemei; and he had long since made a peace with him, and was his friend; and if the Alexandrians would recal him out of banishment, he was contented, [*Id. 84.*]

Antiochus, leaving Ptolemei the Elder at Memphis, whole King-dom he pretended was fought for by his Forces, and delivering unto him the rest of Egypt, after that he had left a strong Garrison at Pelusium, withdrew his army into Syria; for when he had promised unto himself this issue of the civil war between the brethren, that the Conqueror being wearied in the dispute, would not be equal unto himself: he thought it behoof to keep unto himself the key of Egypt, that he might again at pleasure bring in his army, and assault the brother that had conquered, [*Liv. lib. 45.*]

King Eumenes, coming from Elæa with 20 covered ships, in the coasts of the Castellanes met with Marcus Figulus, the Pretor, Admiral of the Roman Fleet, and five covered ships sent from Prusias the King there, with the Pretor: at the same time, both by sea and land, he in vain assaulted the City Callandria; Toron also, and Demetrias being attempted with no better success: There was a report that by Cydas the Cretian, and Antimachus Governour of Demetrias, conditions of reconciliation were negotiated between Eumenes and Perseus. For that Cydas, who was one of Eumenes his intimate friends, was formerly observed to discourse at Amphipolis with Chimiras, a certain Country-man of his own, and now at Demetrias with Menecrates, a certain Captain of Perseus, and again with Antimachus: under the very walls of the City. Eumenes certainly departing from Demetrias, sailed unto Q. Marcus the Consul, and having gratulated his prosperous entrance into Macedonia, departed into his own kingdom to Pergamus. Marcus Figulus the Pretor, part of the Fleet being sent to winter at Sciathum, went with the rest of the ships unto Oream in Boeotia, [*Id. lib. 44.*]

Reports are very various touching King Eumenes: Valerius Antias saith, That neither the Pretor was assisted with a Fleet by him after that he had often sent for him by letters: neither that he departed with favour from the Consul into Asia; (being incensed, that it was not permitted unto him to march in the same Camp) That it could not be obtained of him to leave behind, so much as those French-horsemens, which he had brought with him. That Atalus his brother, both remained with the Consul, and that his fidelity was sincere in an equal temper, and his endeavours notable in the whole war, [*Ibid.*] And indeed Velleius Paterculus writeth, that King Eumenes was of an indifferent mind in that war, and answered not the beginnings of his brother, nor his own accustomed fashion, [*Histor. lib. 1. cap. 9.*]

At Rome, the Ambassadors of Pamphilius brought unto the Senate a golden Crown made of 20 thousand Philipeans; and upon their request, liberty was granted unto them to repose their gift in the Chapel of Jupiter, and to sacrifice in the Capitol; moreover as to the fire of renewing friendship, they had a gracious answer, and a gift of two thousand pieces of coin sent unto each of them, [*Liv. lib. 44.*]

At that time, the Ambassadors from King Prusias, for making up a peace with King Perseus, received an audience: Prusias prokings both that at that time he stood for the Romans, and that he should stand for them during the war: Nevertheless, seeing that Ambassadors had come to him from Perseus touching the conclusion of the war, and he had promised them to be an interceder with the Senate, he desired, if they could be persuaded to end their displeasure, that himself might be used by them in the making up of the reconciliations, [*Id. ib.*]

The Embassie of the Rhodians was more arrogant, concerning the same business; for the countreies which they had done for the Roman people, being proudly related, and almost the greater part of the victory procured over Antiochus, being arrogated to themselves; they added, That when there was peace between the Macedonians and the Romans, then was amity begun between themselves and King Perseus; the which,

which, they had broken off against their wills, not upon any provocation of his against themselves, but because it pleased the Romans to draw them into the society of the war: That now the third year, they felt many inconveniences of that war: That upon the blocking up of the sea, their Island was pressed with poverty, their revenues that came by sea, and their victuals being lost: when they could no longer endure this, That they had sent other Embassadors unto Perseus, who might declare unto him, That the Rhodians were contented that he should make up a peace with the Romans, and that themselves were sent to signify to much to Rome, That the Rhodians should consider, what ought to be done against him, in whom the fault should be found of not concluding the war. Claudius Quadrigarius saith, That there was no answer given unto these persons: only there was recited a decree of the Senate, wherein the Roman people denounced, That the Carians and Lycians were free, and that letters should immediately be dispatched unto both nations, that they might understand to much. Which thing being heard, That the principal person of the Embassadors, whose high language the Senate a little before had scarce received, fell down astonished: Others say, that it was answered, That the Roman people even in the beginning of the war, had been assured by no vain authors, That the Rhodians had entertained secret debates with Perseus the King against their Common-wealth: and if it had been doubtful formerly, yet the Legates words a little before, had made it certain: and that fraud for the most part, though it be more wary at the beginning, discovereth it self, that they would consider what was to be done by them; what the Rhodians were about to consider, themselves knew, That assuredly the people of Rome, when Perseus should be overcome, (which they hoped would shortly be) would take care to make condign requital according to the merits of each City in that war: howbeit, a reward of two thousand pieces of coyn was sent unto each of the Embassadors, which they accepted not. [*Id. Ibid.*]

But Dion giveth this account of the business. King Perseus requested peace from the Romans, and had obtained the same, except the Rhodians, fearing least the Romans should have wanted an adversary, had joyntly their Embassadors with the Embassadors of Perseus, for by them (the Legates of the Rhodians) nothing that was moderate, and such as became those to speak as requested a peace, was propounded: and so as it they had not so much requested a peace for Perseus, as given it unto him, they both proudly spake other things, and also at last threatened, That they would, with the rest, assault them by war, by whose fault the peace should not be made. Whereby it came to passe, that, whereas they were not unsuspected by the Romans before, they rendered themselves more hateful, and hindered Perseus from obtaining a peace, [*Dion. Legat. 19. al. 20.*]

About the beginning of the Consulship of L. Emilius Paulus, and C. Licinius, the Alexandrian Embassadors from Ptolemei and Cleopatra, Princeesse, were called into the Senate: being clad with white apparel, and having both long beards and hair, when they had entered into the Senate with Olive-branches, they prostrated themselves: and making lamentation, they entreated the Senate, That they would give their assistance unto a kingdom, and Princeesse that were in amity with them. [*Liv. lib. 44.*]

When the Senate had understood by them, That Antiochus, having seized upon the rest of Egypt, did still remain there, that he might be master of Alexandria also; supposing that the greatness of this King did somewhat concern them, they decreed an Embassy, both for the making of a peace, and also for the viewing in general, what the face of affairs was in that place. [*Polyb. Legat. 90.*]

Immediately therefore, the fathers sent C. Popilius Lenas, C. Decimius, and C. Hostilius, Embassadors, to conclude the war between the Kings, they were commanded to go first to Antiochus, then to Ptolemei, and declare, if they abstained not from war, which of them should be the cause thereof, they should not esteem him for a friend or a confederate. [*Liv. lib. 44.*]

These with the Embassadors from Alexandria, having taken their journey within three dayes, there came Embassadors from Macedonia on the last of the Quinquatria, that is, of the feast of Minerva's birth day: who among other things, related, That Eumenes and his fleet, as ships brought with a tempest, without any cause, both came and departed, neither did the mind of that King seem sufficiently constant, and as they said all things doubtful, of Eumenes, to they declared the extraordinary constant fidelity of Attalus. [*Id. ib.*]

The time when the Embassadors, sent into Egypt, departed from Rome in an ancient Diary of this year (which Pighius hath inserted into the second Tome of his Annals in the 585 year of the City) is found thus expressed, The third day before the Nones of April, C. Popilius Lenas, C. Decimius, C. Hostilius are sent Ambassadors to the Kings

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of Syria and Egypt, for the saking up the war between them: the Embassadors early in the morning with a troop of their Clients and kindred, sacrificed in the Temple of Castor, unto the household gods of P. R. they offered a Bull, and so concluded their sacrifice. Howbeit, the third day, before the Nones of April, as the year at Rome then stood, answered unto the twenty third of our January, according the Julian account: as we gather from the Ediple of the Moon, which tell us five months afterwards.

After that Antiochus with his army had returned into Syria, Ptolemei Philometor, prudently considering the danger that hung over his head, by reason of him, left not off sending to Alexandria, unto Cleopatra his sister first, and then to Evergetes his brother, and his friends, until he had confirmed a peace with them; his sister extraordinarily assisting him, not onely by advice, but also by entreaties. A peace therefore being made with common consent, returning from Memphis, and being received into Alexandria, he reigned together with his brother, not so much as the multitude opposing themselves: which in the war, not onely by the siege, but also after it was raised from their walls, had been brought low through the want of all things, because no supply had been brought to them out of Egypt. [*Liv. lib. 45. cum Polyb. Legat. 89.*]

Whereas it was meet that Antiochus should have rejoiced hereupon, if he had brought his army into Egypt for his restaurations sake, he was so offended, that he more eagerly and maliciously prepared war against them both, than formerly he had against the one of them: and (hereupon) presently sent his fleet unto Cyprus, which in a fight overthrew the Egyptian ships there, and the Captains of Ptolemei, [*Liv. lib. 45. Polyb. Legat. 92.*]

Both Ptolemei's brethren, having at that time the Crown and Kingly power, forasmuch as they were destitute of all kind of aid, sent Eumenes, and Dionysiodorus, Embassadors, unto the nation of the Achaeans, to request 1000 horse men, and 200 horsemen, and that Lycortas might be Captain of all the auxiliary forces, and his son Polybius of the horse men, they wrote also to Theodoridas the Sicyonian, to hire a thousand mercenary soldiers. [*Polyb. Legat. 89. & 91.*]

Perseus King of the Macedonians, and Gennius King of the Scelavonians, being united in league together, by giving pledges on either side, decreed, That Embassadors should be sent to Rhodes, hoping that the City, in whose only power the glory of shipping then was, might by the authority of two Kings be incited unto the war against the Romans. The Embassadors were sent unto Thessalonica, &c. commanded to be in a readiness to take ship: at that place was Metrodorus, who came lately from Rhodes, and affirmed that by the authority of Dion, and Polyaratus, principal men of the City, the Rhodians were prepared for war; for as amongst the Coans, Hippocritus and Diomedon brethren, so amongst the Romans, Dino and Polyaratus have been bold to speak for the Macedonians and accuse the Romans, and publicly advise a conjunction with Perseus. This Metrodorus was made the chief person of this confederate Embassy with the Scelavonians. [*Polyb. Legat. 85. & in Excerptis Valisii, pag. 137. Livie lib. 44.*]

Perseus, having sent Teremastus the Cretian Embassador to Antiochus, advised him not to let slip the present opportunity, nor to think that the pride and insolent injunctions of the Romans pertained unto him alone, but rather that he should be assured to run the same hazard of fortune himself also within a short time, except he soon afforded his assistance unto him, in the chief place by composing the dissention, and sending a peace, or at least, if that might not be by contributing his help. [*Polyb. Legat. 85. Liv. lib. 44.*]

At the same time also, Perseus sent Cryphontes (for so the Collections of Polybius name him, whom the printed Copies of Livie call Eporontes) Embassador unto Eumenes, who had formerly discharged two Embassies unto the same person. [*Id. Ibid.*] surely by the proffer of money he solicited Eumenes, That he should either take his part, or reconcile him unto the people of Rome, or assist neither side; hoping that he should obtain one of these things, or at least by that solicitation procure (which indeed he attained) that Eumenes should become suspected unto the Romans. But Eumenes despised the friendship of Perseus, &c. for the making of a peace demanded 100 talents, and to remain neutral to both, 1000. Perseus promised to give the sum required for the procurement of a peace, but not before hand; howbeit, he would depose it in the Temple at Samothrace, until the peace were concluded. [*Appian. Macedon. in Excerpt. Valisii, p. 562.*] But that Island was within his own jurisdiction, Eumenes saw that it signified no more than if the money had been at Pella, and insisted hereupon, That he should bring part of the money for the present. Which not obtaining, Cryphontes, their secret debates being unknown, returned home: that the negotiation had been concerning the redemption of captives, both themselves spoiled abroad and Eumenes, for the avoid-

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ing of suspicion, informed the Consul to the same purpose. [ *Livie*, lib. 44.]

44.1 The Rhodians disagreeing between themselves, and that party prevailing in their assemblies which was inclined to Perseus, it seemed good that Embassadors should be sent to compose the war between Perseus and the Romans: the chief priests therefore sent to the Councils immediately dispatched Embassadors unto Rome, Agellipolis and Cleombrotus, but to the Consul and Perseus, Damon, Nicotraust, Agelliosus, and Telephus; they sent also Embassadors unto Crete, to renew friendship with all the Cretians; and to advise them to have an eye to the condition of thetimes, and the imminent danger, and that agreeing with the people of Rhodes, they should esteem the same as foe and friend, which they should do: there were sent also to each City, who might entreat with them touching the same affairs. *[Purp. Legat. 8.6.]*

The Embassadors of the Ptolemies, the Kings, whilst it was yet Winter, coming into Peloponnesus, after that in an Assembly of the Achæans celebrated at Corinth they had renewed their ancient friendship, which they signified by many arguments one towards another; and had presented unto their view the afflicted condition of the Kings, requesting aide: the multitude were in a readinesse to give their assistance, not with a pair of their Forces, but if need should require, with all their strength. Howbeit, Callicrates, and D'ophanie, and Hypæbatonius, opposed this judgement: against whom, Lycortas and Polybius discounting, exhorted the Achæans, that being mindful of their engagements and courtesies received, but especially of their oath, they should keep the laws of Confederacy. But when the multitude had again joyntly agreed that assistance should be given; Callicrates frustrated that debate, terrifying the Magistrates, because the laws gave no liberty in such like assemblies, to deliberate of auxiliaries. [Polyb. Legat. 89.]

A little while afterwards, a Council being called in the City of the Sicyonians, in which, not only the Magistrates were present, but all that were above 30 years of age; after many debates had passed, a carrier was brought by Callicrates immediately after his arrival directly into the Theatre, bringing forged letters from Q. Marcius Proconful; wherein he was signified to exhort the Achaëns, that complying with the desire of the Romans, they would endeavour to reconcile the Kings together: and thereupon Embassadors were sent from the Achaëns, Archon of Egia, Arcellus and Aristlo Megapolitans, to make a peace between Ptolemeus, the Kings, and Antiochus: at which King Polybius being incensed with indignation, withdrew himself from the care, and administration of affairs: and the Embassadors from Alexandria having lost the hope of assistance, returned home. [*Id. ibid. & Legat. 91.*]

Perseus, having his winter quarters at Bida, drew his Forces into Ionia, whereby he might intercept the bread-corn that was conveyed from thence unto the Romans, *as Appian, ut. sup. pag. 585.* A number of Gallipolis and Callipolis the Admirals of the Navy, with 40 small boats and five galleys, were called *Prisites* (from the likeness of the siffo named, which they drew up) and were sent unto Tenedos: that being from thence dispersed by the Cyclades. Islands, they might secure the ships that came with bread-corn into Macedonia. The ships being brought to *Callandrea*, after that they had first arrived at the havens which lie under the Mountain Athos, and from thence with a calm sea, at Tenedos; sent away the Radians open vessels, and Eudemus their President without violation, nay even civilly entreated. But being afterwards informed that 50 burden-ships of their friends were that in by the beaked ships of Eumenes under the conduct of Damius, at the very mouth of the haven at Mount Athos, having dispersed their enemies, they brought them forth and sent them with the conduct of ten small vessels into Macedonia. *[Liv. lib. 44.]*

To Macedonia, [*Liv. lib. 44.*], returned unto the Fleet lying at Sigium: which from thence failed to Subota (an Island lying between Elaea, and Athos) howbeit the next day after that they came thither, 35 ships which they call Hippagogi, or vessels for the conveyance of horses, *Ferry-boats* coming from Elaea with French Horsemen, and horses (sent from Eumenes to Attalus) were bound for Phanes, a Promontory of the Chians, from whence they might put over into Macedonia. Antenor, having looted from Subota, between the Promontory of Erythrae, and that of Chios where the sea is most fruitful, suddenly light upon these: and when there was no hope of resisting, part of them which were near unto the shoar of the Continent swum into Erythrae: part, hoysing up sail, threw their ships upon Chios, and leaving their horses behind them, posted a main unto the City. But when the small vessels had disembarked their armed men nearer unto the City, and at a more convenient place of landing, the Macedonians having gotten the Frenchmen into their power, slew some of them as they fled in the way, and others being intercepted before the gate. There were slain of the Gauls well nigh 800 (or 700 as Gruter's edition hath it) and 200 taken alive. The horses were partly (the ships being broken) confumed in the

fea, and partly bought by the Macedonians on the shore. Antenor commanded the same ten vessels which he had sent before, to convoy 20 of the finestest horses with the captives unto Thessalonica, and as soon as they possibly could, to return to the Fleet; he would expect them at Phazæ. The Navy lay almost three days before the City, from thence they went unto Phazæ; and being carried over in the 10 vessels (returned before they were expected) they passed thorough the *Ægean Sea* unto Delos; [*Id. ibid.*]

While these things were doing, the Roman Embassadors, C. Popilius, C. Decimius, and C. Hostilius, having come from Chalcis, after that they had arrived at Deolos with three Gallies of five ranks of oars; found there 40 ships of the Macedonians; and five Gallies of King Eumenes with five ranks of oars. The sanctuary of the Temple, and the Island, gave security unto all persons. The Romans therefore and the Macedonians being mingled together, and the sea-confederates of Eumenes, the religion of that place making a Truce, were conversant in the Temple. *[Id. ibid.]*

Antenor, Perseus his Admiral, when there was intimation from the watch-towers, that ships of carriage were discovered at sea; pursuing himself with part of the shipping, the other part being disposed about the Cyclades, either sunk or spoiled all the ships, except such as were bound for Macedonia. Popilius, or the Navy of Eumenes, succoured as many as they could; and being conveyed by night in two or three vessels for the most part, deceived the Macedonians. [*Id. ibid.*]

At about that time, the Embassadors of Gentius, King of the Slavonians, Parmenio and Morcus, and together with these, Metrodorus (Embassador) of Perseus, came to Rhodes: whose authority was increased, not only by the approach of the Frigots which passed up and down by the Cyclades, and the *Egean Sea*, and by the multitude of the Horsemen which were slain; but also by the very conjunction of Perseus and Gentius, and the rumor of the Galatians, Horle and Foot, coming with a great number. These things indeed gave courage unto Dinon and Polyaratus, who were for Perseus his interest; but, on the contrary, dejected Theatetus. It was decreed therefore by the Rhodians, to give a friendly answer unto both the Kings; and to signify unto them: That they had relolved by the interposition of their authority, to put a period to the war; and consequently to admonish them, to be inclinable to a peace. Moreover the Embassadors of Gentius were entertained with much civility in their publick place of Assembly. [*Id. ibid. Polyb. Legat.*]

came into the beginning of the Spring, Aniochus: with his army, marching for Egypt, came into Cardofoya, about Rhinocolura, unto the Embassadors of Ptolemy, Ptolemy rendering thanks unto him, for that by his means he had received his sacred kingdom, and requesting, That he would maintain his own right, and rather speak what he would have done, than changing from a confederate to an enemy, proceed by violence, and armes; he gave this answer: That he would upon no other terms revoke his Fleet, and reduce his army, unlesse he would surrender unto him all Cyprus, and Pelusium, and the field that was adjacent unto that mouth of the Nile, called Pelusiac; and he fixed a day within which he might receive an answer, [ *Livie, lib. 45.* ]

Annochus dispatched Apollonius Overfeer for the Collection of his Tribute (called by Josephus *ὑπερδραστής*) in the 12 book of his Antiquities, cap. 7. *ὑπερδραστής* in the 2 of the Maccab. 5, 24.) with an army of 22 thousand into the Cities of Judea; two compleat years after that he had spoiled the Temple at Jerusalem, commanding them to pur to death all the young men that were come to years of maturity and in full strength, but to sell the women and younger sons; [ 1 Maccab. 1, 30. 2 Maccab. 5, 24.]

1. 244] <sup>1</sup> *After that*, Apollonius was come to Hierusalem-without any shew of hostility, he restrained himself until the Sabbath Day, on which he destroyed all that came to discharge religious duties, and, marching with his Forces about the City, he put to death a great multitude: and taking the Spoils of the City, he set it on fire, and pulled down the houses, and the walls round about: They led away also captive the women and children, and seized on the cattle, [ 1 *Maccab.* 1. 31, 34. 2 *Maccab.* 5. 25, 26. ] Josephus, [ in the 12 book of his *Antiquities* and the *seventh chap.* ] ascribing unto Antiochus himself, those things that were done by his ministers, affirmeth him; *After the sacking of the whole City, partly to have slain the inhabitants; and partly to have led them away captive, together with their children and wives, to the number of ten thousand.*

Judas Maccabeus alſo, departing with nine others, ſpent his life in the mountains after the manner of wild beaſts together with his companions, who continued to feed on herbs, leaſt they ſhould be partakers of the pollution, [ 2 Maccab. 5. 27. ] or of the prohibited meates, or of the idolatry, or of the contamination alſo, and the defolation of the Sanctuary which infueſt thereupon; [ 2 Maccab. 1. 39. 40. ] which was three years and fix months before the reſtitution and purification thereof, made afterwards

by the same Judas Maccabæus, [1 *Maccab.* 4. 43, 54.] For which space of time Josephus intimates the City of Jerusalem to have been oppressed by Antiochus in the Preface of his books concerning the Jewish war, and the service of the daily sacrifice to have ceased in the first book, and first chap. and the Sanctuary to have been desolate in the sixth book of the same Work (pag. 299.) the same author sheweth; who declareth also that last point, touching the time of the desolation of the Sanctuary, as Hippolytus affirmeth, [Caten. *Græc.* in *Daniel*, chap. 8.]

Afterwards they built in the City of David, or Sion, a great wall, fenced with strong Towers, which was unto them in the place of a Citadel; and a Garrison of wicked persons being placed therein, they repelled there the spoils of Jerusalem: and forasmuch as there were plots there contrived against such as frequented the Temple, and innocent blood was shed and the Sanctuary defiled; the inhabitants of Jerusalem fled and the City became an habitation of strangers, and strange to her own Natives, her children forsaking her, [1 *Maccab.* 1. 35, 40.]

The Embassadors of the Rhodians came into the Camp of the Romans, with the same instructions, touching peace, which at Rome highly incensed the fathers, they were heard with much more discontent by the Council of war: Howbeit, when some that it would have had them violently forced out of the Camp, the Council declared, That it would give them answer after fifteen days: in the mean time, that it might appear at what rate the authority of the Rhodians interceding for peace was esteemed, they began to debate of the means how to manage the war, [Livie lib. 44.]

The day before Perseus was overcome, C. Sulpicius Gallus tribune of the soldiers of the second Legion, by the permission of L. Emilius Paulus the Consul, calling the soldiers together, declared unto them, that the ensuing night, lest any should be astonished at the strangeness thereof, the Moon should suffer an eclipse from two of the clock in the night, untill four; which being a thing that by the course of nature comes to passe at set times, it might be known before, he said, and likewise foretold; and therefore ought not to be lookt upon as a prodigy, [Id. lib.] which a while afterward, as Pliny writeth, he taught in a treatise composed thereupon, [lib. 2. cap. 12.] where he reporteth this man to be the first of the Roman nation, who published unto the world, the reason of the Sun and Moon's Eclipses, of whom Cato in Cicero's books of old age, thus speaketh: *We did behold Scipio, Gallus, the intimate acquaintance of your father (Emilius Paulus) even so macerate himself unto death in his endeavour of measuring almost the Heavens and the Earth: how often did the morning surpris him, when he began to delineate any thing at night; and how oft did the night come upon him, when he began in the morning? how was he delighted when he foretold unto us the Eclipses of the Sun and Moon, a great while before they came to passe?*

The night which did precede the day before the Nones of September, when the Moon was eclipsed at the appointed hour, it seemed unto the Roman soldiers to be almost a divine thing; but it affected the Macedonians as a bad Omen portending the fall of their kingdom, and the mischief of their nation, [Liv. lib. 44. cum Justin. lib. 33. cap. 1. Valer. Maxim. lib. 8. cap. 11. Jul. Frontin. *Strategemata*, lib. 1. cap. 12.] The Astronomical account sheweth, That the total darknesse of the Moon, fell out upon the 1 day day of June, according to the Julian account, the eighth hour after noon, this year, in Macedonia: when the soldiers would have given their bodies unto sleep, and rest in the night, as Plutarch hath it in his Paulus Emilius. Whence it is inferred, That the Ides of March, on this year, whereon Paulus entered upon his second Consulship, fell out upon the fourth day of January, according to the Julian reckoning.

The day following, Perseus being overthrown, [1 *Maccabees* 8. 5.] the kingdom of the Macedonians determined: when from Caranus it had stood for the space of 626 years. Howbeit, the reliques of the Macedonian Empire, while the Roman was rising, did yet survive in the Seleucus's of Syria, and the Ptolemei's of Egypt.

The third day after the fight, Perseus, with about five hundred Cretians, came by flight unto Amphipolis in Thracia; but being not admitted by the Amphipolitans, when their money, both gold and silver, was brought unto the ships which abode in Strymon, he also himself came unto the river. Unto the Cretians, that were drawn the hope of money out of his peculiar treasury, he delivered Cups, and goblets, with other gold and silver vessels, amounting to the value of 50 talents, which, being placed on the bank, he left to be caught up by them, from this scrambling, whilst they tumultuously went a ship-board, they sank one of the vessels, laden with a multitude of people, in the very mouth of the river. On that day he came unto Galippus, or Alepuss, on the morrow unto the Island Samothrace, with two thousand talents; and humbly betook himself unto the Temple of Castor and Pollux, [Livie, lib. 44. cum Plutarcho, in *Paulo Emilius*.]

When

When the fame of the Roman victory had come into Asia, Antenor, who with a Fleet of Frigates waited at the Phazis, sailed from thence into Cassandria, [Livie lib. 45.]

C. Popilius, who lay at Delos for a safeguard unto the ships that were bound for Macedonia; after that he had heard of the success in Macedonia, and the removal of the enemies Frigates out of their Station, he also himself, having diminished the Attick ships, proceeded to sail for Egypt, that he might discharge the Embassie which he had undertaken: to the end that he might first meet with Antiochus, before he came to the walls of Alexandria. After that the Embassadors had passed Asia, and were come into Loryma, which is an Haven above 30 miles distant from Rhodes, directly opposite against the City, the principal persons of the Rhodians, for even thither also had the rumour of the victory been brought, met them, entreating them to put in at Rhodes; for they said, That it concerned the honour, and safety of the City, that they should undertake all things which had before been transacted and were then in agitation at Rhodes; and declare at Rome, what was known to themselves, not what was bruited by fame: though they refused a great while, yet at length they forced them to suffer a short interruption of their voyage for the safety of a confederate City: and after they were arrived at Rhodes, the same persons by their entreaties drew them into their publick Assembly, [Id. lib.]

The coming of the Legates rather increased than diminished the fear of the Citizens; for Popilius repeated all things, which all and every of them had spoken, or done in a hostile manner, during the time of the war; and being a man of a stout disposition, he aggravated the grievousness of the things that had been spoken with a stern countenance and criminating voice; so that, whereas there was no ground of his private displeasure against the City, they might grieve by the bitterness of one single Roman Senator, how the whole Senate stood affected toward them. The speech of C. Decimus more mild, who in most of the things alleged by Popilius, said, That the fault was not the peoples, but such sticking mens that stirred them up: that those kind of persons, setting their tongue to sale, had framed decrees full of Court-flattery, and had dispatched such Embassages, whereof the Rhodians were no less ashamed, than penitent for: all which, had the people power in their own hands, would fall upon the heads of the guilty. He was heard with great approbation, no less because he charged the fault upon the authors, than that he extenuated the crime of the people. When therefore the principal persons replied unto the Romans, their speech was in no wise acceptable, who endeavoured to purge the crimes objected by Popilius, as theirs, who agreed with Popilius in exposing the authors unto punishment for the execution of the crime: and thereupon those Rhodians, who before carried such high minds, as if they had conquered, as well Philip, as Antiochus, and were Superior in strength to the Romans themselves, were brought into such terror, that even in the presence of the Embassadors, there was a Decree suddenly made, That whoever should be convicted to have spoken or done any thing in the behalf of Perseus, against the Romans, should be condemned to death. Some upon the approach of the Romans withdrew themselves out of the City, others laid violent hands upon themselves: the Embassadors slaying nor above five days at Rhodes, went unto Alexandria. Neither were the judgements grounded upon the Decree made before them, less slowly put in execution; which resolution in performing that business, the Clemency of Decimus did procure, [Id. lib. cum Diono, *Reges*, 20. et 21.]

After that the news of Perseus his flight had been brought unto Rome, it seemed good unto the Senate that the Rhodian Embassadors, who came to make up a peace with Perseus, should be called before their Assembly: the Embassadors, of whom Angelipolis was the chief, having entered into the Senate, said, That they were sent to make an end of the war, which would be grievous and inconvenient unto all Greece, costly and hurtful unto the Romans themselves. Now, seeing it was concluded, in such sort as the Rhodians always desired; they did congratulate it unto them. When Angelipolis had briefly spoken these words, he departed out of the Assembly. The Senate, making use of that occasion, seeing that they purposed to disgrace openly the Rhodians, and make them an example, made this reply. That the Rhodians dispatched that Embassie, neither in regard of the advantages of Greece, nor of the expectations of the Roman people, but in the behalf of Perseus; for if their care had been such as was pretended, Embassadors would then have been sent, when Perseus having drawn his army into Thessaly, for the space of two years, partly besieged, and partly, by denouncing war, terrified the Cities of Greece. At that time there was no mention of peace made by the Rhodians: but after that they had heard, that the Woodes were got over, and that the Romans had passed into Macedonia, and that Perseus was closely environed, the Rhodians sent their Embassage; so to no other end, but that they might deliver Perseus out of his imminent danger: wherefore the fathers judgement was,

Iii 2

That



That they ought not to bestow the accustomed rewards, or any benefit no nor a courteous answer unto the Embassadors, [ *Polyb. Legat. 88. Liv. lib. 45.* ]

Those, who being sent from Rhodes by Dinon to Perseus as an internuncio, had often failed into Macedonia; affairs now being turned, fled for fear into Cnidus. And when the Cnidians had secured him in safe custody, upon the vindication of the Rhodians, he was returned into Rhodes again; where, upon examination, having confessed all, he fully consented unto all the notes of the letters which had been intercepted, and to the Epistles sent to and again, both from Dinon, and also from Perseus: whereupon Dinon being convinced (for an example to others,) he was executed, [ *Polyb. in Excerpt. Valesii. pag. 137. 138.* ]

Cn. Octavius, who together with Paulus Æmilius, managed the Macedonian war, upon the arrival of his Fleet at Samothrace, being touched with the reverence of Caesar and Pollux, left Perseus unassaulted, but yet he debarred him from the sea, and secured him from escaping, [ *Plutarch in P. Æmilio.* ] And whilst he endeavoured to draw him to a surrender, sometimes by threats, sometimes by hopes; a business whether accidental or contrived by deliberation, assisted him therein. L. Attilius an illustrious young man, when he saw the people of Samothrace assembled together, by the permission of the Magistrate, complained that the supposed sanctity of the Island was violated by the presence of Euander the Cretian: who having almost compassed the death of King Eumenes at Delphos, did now together with Perseus, defend himself by the refuge of the Temple. Hereupon Theonides, who was the chief Magistrate amongst them (whom they call King) seeing himself, and the whole Island in the power of the Romans, demanded of Perseus, that Euander should be given up unto trial: which when Perseus disliked, because he saw that the crime being discovered, would be devolved upon himself, he procured that Euander should be slain: and corrupted Theonides with money, to declare unto the people, that Euander had made away himself with his own hands. Howbeit by so wicked a prank against his only friend that remained, and had been known to him in so many enterprises, he alienated the affections of all that were with him; and when every one for his own security betook himself to the Romans, he was forced to betink himself how to make his escape, [ *Liv. lib. 45.* ]

Wherefore Perseus secretly dealt with Oroandes the Cretian, to whom the coast of Thrace was well known, because he had used traffick in that Country, that receiving him into a Frigor (which did ride at the Promontory Demetrias) he should convey him to Coys the King of the Thracians. About the time of Sun-set there was as much money brought to the Frigor, as could be secretly conveyed: which being received, Oroandes, making use of a Cretian feat, as soon as it was dark, loosing from thoe, bent thorough the Main unto Crete: afterwards about midnight wretched Perseus let down himself, his children, and his wife, not acquainted with travels and wandering, out of a straight window by a wall; and when the ship was not found in the Haven, after that he had awhile walked on the shoar, at length fearing the light, now approaching, he betook himself to a darke corner in the side of the Temple, [ *Liv. & Plutarch, ut supra.* ]

After that, by the command of Octavius the Prætor, it was published, by the Cryer, That the royal Youth (the children of Princes that were chosen to attend upon the King) and other Macedonians, who were of Samothrace, if they would come over to the Romans, should preserve their safety, and liberty, and all that they had, which was either about them, or which they had left behind in Macedonia; they all came over, and gave up their names to C. Posthumus the Tribune of the souldiers. Ion also the Thessalonian surrendered up the young children of the King, which had been committed to his trust, unto Octavius; neither was any of the children left with the King, except Philippus the eldest. Thereupon he surrendered himself and his son to Octavius: fondly accusing fortune, and the gods, in whose Temple he was, because they afforded their supplicant no assistance. He was commanded to be put aboard in the Prætorian ship, where also the money that remained was carried; and forthwith the Fleet went back unto Amphipolis. [ *ibid.* ]

Antiochus, coming to possess Pelusium, when he had passed over the River Leufines (which place is four miles distant from Alexandria) met with the Roman Embassadors: whom when upon their approach, he had saluted, and reached forth his right hand unto Popilius, he delivered unto him the Tables which he held in his hands, concluding that Decree of the Senate, whereby he was commanded immediately to conclude the war against Ptolemæus; and enjoyed him, that before he did any thing else, he should read it. When he had read over the Tables, and said, That he would consult with his friends, what he ought to do; Popilius with a vine-twigg which he had in his hand, encircled the King, and commanded him before he went out of the ring, which he had described, to return his answer to the Tables. The King being astonished with that

that unusual and imperious action, after that he had demurred a while, saith, *I will do what the Romans command.* Whereupon at length Popilius reached forth his right hand unto the King, as to a confederate and friend. Thereupon, the space of a few dayes; and those prefixedly numbered, being granted, Antiochus full forsaigh his mind, and not without sighing, however yet withdrew his forces into Syria (for instead of *Ægria*, in Polybius we suppose *Æneas* ought to be substituted out of Livie) esteeming it expedient to give place unto the times for the present. [ *Polyb. Legat. 92. & Liv. lib. 45. cum Cicero in Philippica 88. Velleio Paternulo lib. 1. cap. 10. Valerii Maximo, lib. 6. cap. 4. Justin. lib. 34. cap. 3. Appiano in Syriac. pag. 131. Plutarcho in Apophthegmat. cap. 32. &c.* ]

The Samaritans, seeing the Jews most miserably oppressed by Antiochus, professed themselves to be by descent Sidonians, and thereupon obtained letters from Antiochus to Apollonius his President, and Nicanor the Kings Steward, that they should not be involved jointly into the common condition of the Jews; and that the Garizinite Temple, as yet not honoured with the rite of any god should from thence orth be called by the name *Idoli Emariti*, or of the Grecian Jupiter: there is extant touching this business a supplicatory Epistle of the Samaritans in Josephus his 12 book of Antiquities, the seventh Chapter, with the answer of Antiochus, dated year the 46, (but I know not from what Epochæ the account is drawn) the 18 day of the month Hecatombeon.

After that Antiochus had departed out of Egypt, the Roman Embassadors by their authority confirmed the union between the two brethren, who were scarce yet well agreed, [ *Liv. lib. 45.* ] C. Popilius requested as a boone from the King, the enlargement of Menalcidus, the Lacedemonian, who had actively made such of the pressing and necessary times of the Kings to the encreasing of his own private estate; but he commanded them to send Polyaratus, who had been a chief favourer of Perseus his party at Rhodes, to Rome: and Menalcidus was indeed dismissed; but there was a demur made concerning Polyaratus: for Ptolemæus reverencing as well Polyaratus as his Country, did by no means determine to lend him to Rome, but rather unto Rhodes; which Polyaratus himself also requested. Being embarked therefore in a small vessel, and delivered to the custody of one of his friends, named Demetrias, he designed him unto Rhodes, writing letters also unto the Rhodians touching his transportation. Howbeit Polyaratus arriving at Phaselides, I know not upon what thoughts, taking with him hearts for the throwing of the Altar, and priestly ornaments, fled unto the common tutelary God of the City. [ *Polyb. Legat. 92. & 95. & in Excerptis Valesii. pag. 138.* ]

Popilius, having settled affairs at Alexandria, sailed unto Cyprus, and from thence dismissed the fleet and army of Antiochus into Syria, which had lately vanquished in that place, the Egyptians. [ *Polyb. Legat. 92. Liv. lib. 45.* ]

The Kings of Egypt being delivered from the war against Antiochus, before all things dispatched Numenius, one of their friends, Embassador unto Rome; to return thanks for the favours which they had received from them. [ *Polyb. Legat. 95.* ]

When the Phaselites had sent unto Rhodes, requesting them to receive and carry along with them Polyaratus, the Rhodians did indeed lend a ship, but forbade Epichares the Master of the ship, to admit him aboard the vessel, because the Alexandrians were enjoin'd to set the man ashore at Rhodes: the ship therefore being brought unto Phaselides. When Epichares refused to receive Polyaratus into his vessel, and on the other side Demetrias, unto whose custody he was recommended by the King, commanded the man to get up and be gone; and the inhabitants of Phaselides more- over urged it, fearing least it might render them obnoxious to the Romans. Polyaratus being afflicted with the sadness of his care, went aboard Demetrias his ship again. Howbeit, having gotten an opportunity at his landing, he fled directly with speed unto Caurus: and in like manner complaining of his sad condition, implored the assistance of the Caurians: from whom receiving a repulse, because they were tributaries unto the Rhodians; he privily sent unto the Cibyrates, requesting that he might be received into their City, and some might be sent unto him, who might safely conduct him; for he was known unto the Cibyrates, because the children of Pancrates the Tyrant had been educated with him: and when the Cibyrates had consented and yielded unto his requests, Polyaratus was brought unto Cibra. [ *Id. in Excerptis Valesii. pag. 138. 141.* ]

Popilius and the Embassie which was sent unto Antiochus, returning unto Rome, made report of the controversies taken up and compassed between the Kings, and of the army withdrawn out of Egypt into Syria; afterwards the Embassadors of the Kings themselves came, the Legates of Antiochus declared, That the peace which was approved by the Senate, seemed more approved unto the King than any victory; and, That he obeyed the commands of the Roman Embassadors no otherwise, than if they





the common name of the *Maccabean brethren*, so custom prevailed that from *Judas Maccabeus*, if not the first of *Mattathias* his five sons in age (as *Josephus* thinks in his first book of the war, first Chapter,) yet surely in the account of *Prowesse*, and glory thereby procured, [1 *Maccab.* 2, 66. 3, 49. 4, 26.] they should obtain the common name of *Maccabees*, *Howbeit*, their father *Mattathias* or *Matthias* is called by *Josephus*, lib. 1, Belli cap. 1. (as also in the *Chronicle* of *Eusebius*, and the *leſſer Seder Olam* of the Hebrews) the son of *Alfameoneus*; but in the 1300k of *Antiquities*, cap. 8, more expressly: *ὁ ἑταῖρος τοῦ Ζαχαρίου, ὁ ἑταῖρος, ὁ υἱὸς τοῦ Ἰωάννου, ὁ υἱὸς τοῦ Συμῶνος, ὁ υἱὸς Ἀλφameoneas*, the common sort of Hebrews will have *Mattathias* himself to have been called *Alfameoneus*, and that from him that Sir-name descended unto the posterity; of which R. David Kimchi is to be perused upon the 68 Psalm, v. 32, where he denoteth the word מַכַּבִּים Princes.

*Antiochus* his officers did earnestly exhort *Mattathias*, being brought unto them, That, so far as much as he was a Prince and an illustrious person, and a great man in the City *Modin*, and fortified with sons and brethren, he should lead others by his example to yield obedience to the Kings command: which he did not openly constantly deny, but also put to death a certain Jew whom he beheld sacrificing upon the heathen altar, at the very altar, and at the same time slew also the Kings Commissioner, (called by *Joseph*, lib. 12, cap. 8, *Apelles*) who forced men to sacrifice, and threw down the altar: after that, exhorting all who were guided with a zeal of the Law to follow him, together with his sons, he fled into the mountains, leaving all their goods in the City, [1 *Maccab.* 2, 26, 27.]

Then many that fought after justice and judgement, went down into secret places, and together with their children and wives, and cattle, lived in Caves: which when it was discovered unto *Philip* (that Phrygian whom *Antiochus* had left Governor at *Jerusalem*, 2 *Maccab.* 5, 22.) the Kings Commanders, taking with them the Garrison of the Castle of *Jerusalem*, pursued them: and when they could not persuade them to be obedient to the Kings commandment, throwing fire into the Cave on the Sabbath day, they consumed them with their wives, children, and cattle, to the number of a thousand persons: those that were inclosed for the honour that they bore unto the Sabbath making no resistance; no, not so much as stopping the entrances of the Caves, [1 *Maccab.* 2, 29, 32. 2 *Maccab.* 6, 11. *Joseph*, lib. 12, cap. 8.]

When *Mattathias* and his friends were informed hereof, they much lamented their case: and decreed, That if from thence forward they should be assaulted by their enemies, they would repel them with arms, [1 *Maccab.* 2, 39, 40, 41. *Joseph*, *in supra*.]

Unto these the company of *Asideans* joyned themselves: religious men who voluntarily offered themselves for the defence of the Law by arms, and all which were compelled to flee from the wicked: and having settled an army, they partly slew the impious men, and partly forced them to betake themselves by flight unto the Nations. *Howbeit*, *Mattathias* and his friends, marching up and down, threw down altars, circumcised all children whom they found uncircumcised in the coasts of *Israel*, and pursued the sons of pride, and the work prosperously succeeded in their hands, [1 *Maccab.* 2, 42, 48.]

When the *Cibyrate* neither durst, for fear of the Romans, detain *Polyaratus* the *Rhodian* amongst them, nor yet were able to convey him to Rome, by reason of their unskillfulness in Sea-affairs (for they were altogether mid-land-men) they were compelled to dispatch an Embassy to *Rhodes*, and also unto *Macedonia* unto *L. Emilius Paulus* the Proconsul, entreating them to receive the man. And the Proconsul wrote to the *Cibyrate*, That they should keep *Polyaratus* in straight custody, and bring him to *Rhodes*; but to the *Rhodians*, That they should take care that he should safely be brought unto Rome by Sea, and so the business being discharged by both of them according to command, *Polyaratus* was at last brought to Rome, [Polyb. in *Excerptis Valerij*, pag. 141.]

King *Eumenes* sent his brother *Attalus* to Rome, for the suppressing of the commotion of the *Galatians*; as also to congratulate unto the Senate, the conquest procured over *Perseus*. Which Embassy *Attalus* undertook so much the more cheerfully, that, because he had assisted the Romans in that war, and exposed himself unto all dangers as a willing and ready confederate, he might, by some testimony of favour and benevolence, try how acceptable that service was unto the fathers: by which hope, least he should be tempted also to procure the kingdom, *Eumenes* sent after his brother unto Rome: *Stratius* the Physician, a person of great trust and authority with him, as a faithful Eye of the things that were done by his brother, and a trusty Monitor, if he should see him depart from his fidelity, [Polyb. *Legat.* 93. *Liv.* lib. 45.]

When all men benignly received *Attalus*, coming unto Rome, partly by reason of their former commerce with him, because they had served in the same war; partly be-  
cause

cause they believed him to be their friend; and when they came to meet him with a greater train than he hoped for: he began to be twine up with vain hope, being ignorant of the true cause for which he was so kindly entertained: for seeing the minds of most of the Romans were alienated from *Eumenes*, and believed that he had carried himself deceitfully in this war, entertaining conferences with *Perseus*, and watching advantages upon the straits of the Romans; some persons of special rank were eager to draw *Attalus* into private debates and encourage him to lay aside that Embassy: which he had undertaken for his brother, and treat for himself: for the Senate, they said, was dissatisfied unto his brother, and desirous to entreat upon him that *Dominion* and *Power* which pertained unto him. Whence it came to pass, that *Attalus* his mind was lifted up, inasmuch that he engaged himself unto some of the Governors to come into the Senate, and to debate with the fathers of that business. *Howbeit*, *Stratius* the Physician, a person of singular prudence, and powerful eloquence, took him from that intention; for he let before his eyes, That even for the present, he did reign no less than his brother, and for the future, he would be left the undoubted Successor of the kingdom: and that that hope could not be far distant; so far as much as *Eumenes* by reason of the infirmity of his body, did daily and hourly expect the end of his life. Moreover, he said, That a new combustion came now upon the kingdom from the insurrection and tumult of the *Galls*, whereunto resistance could scarce be made by the consent and concord of the Kings: How much less should they be able to deal with them, if a home-bred sedition should be added unto a foreign war? Wherefore *Attalus* being brought into the Senate, in the first place professed his joy for the overthrow of *Perseus*: and afterwards discoursed of his fidelity and readiness of mind which he brought unto that war: then he largely entertained of sending Embassadors to the *Galatians*, who by their authority might draw them from arms, and reduce them to their former estate: he proceeded also to speak of the *Enions*, and *Maronies*, which he requested might be bestowed upon him: but as for the accusation of his brother, and the division of the kingdom, he wholly omitted to propound any thing, [Id. lib. 45.]

The Senate supposing that *Attalus* would come unto them again, and discourse of those affairs apart, promised him to send Embassadors; and expressed notable magnificence in lending those gifts, which customarily in such cases used to be given: moreover they promised to bestow upon him those Cities. But when after all these offices of humanity and courtesy had been performed unto him, *Attalus* departed the City, neither did any of those things which the Senate hoped for; the fathers being frustrated of their expectation, whilst he was yet in Italy, declared *Ennum* and *Maronea* to be free, revoking the promise which they had made unto *Attalus*. Yet the Embassy, whereof *Publius Licinius* was the principal Person, they dispatched unto the *Galatians*, [Polyb. *Legat.* 93.]

Amongst many Embassies of Asia, and Greece, next to this of *Attalus*, the Embassadors of the *Rhodians* drew the eyes and minds of all men upon them: they had at this time a twofold Embassy, the first whereof *Philocrates* discharged, the later *Philophon* and *Astymedes*, [Id. lib. Liv. lib. 45.] for the *Rhodians* upon the return of that answer, which was given unto *Agessipolis*, presently after the battle fought with *Perseus*, knowing the anger of the fathers against them, and hearing their threats, immediately dispatched those Embassies, [Polyb. lib. 45.]

When the Legates had first made their appearance in white raiment (as it became such as rejoiced; for if they had been clad in forlorn apparel, they might have looked like mourners for the misfortune of *Perseus*) after that the fathers had been consulted with by *Marcus Junius* the Consul (whilst the Embassadors stood in the place of the public assembly) whether they would give unto them place, reward, and a Senate, they judged fit that no Rite of hospitality should be observed towards them: the Consul being gone forth out of the assembly, after that the *Rhodians*, affirming that they came to congratulate their victory, and purge the accusations of their City, had requested that a Senate might be granted unto them, declared, That the Romans were wont to give unto confederates and friends both other things benignly, and liberally for their enchainment, and also a Senate; but as for the *Rhodians*, they had not deserved in that war to be reckoned in the number of confederate friends. Upon the hearing of which words, they all prostrated themselves upon the ground, beseeching the Consul, and all that were present, that they would not more look upon new and false criminalities to their hurt, than on their ancient defects, whereof they were witnesses themselves, and immediately taking unto them forlorn raiment, they went up and down with prayers and tears to the houses of chief persons, entreating them that they would first understand their cause, before they were condemned, [Liv. lib. 45.]

Marcus Juventius Thalna the Prætor, whose employment it was to intermeddle in the affairs between the Citizens and strangers, stirred up the people against the Rhodians, and by a new and bad example, not advising first with the Senate, nor acquainting the Consuls, made a proposition upon his own head: Whether they did approve, and would command war to be denounced against the Rhodians, and one to be chosen out of the Magistrates of that year, who should be sent with a fleet to manage the war, hoping that himself should have been the person, M. Antonius, and Marcus Pomponius Tribunes of the people opposed this enterprise: and from thence there arose a contention between the Prætor and the Tribunes of carrying on all things disorderly. The Tribunes by their intercession before the time, persuaded that the half of the Prætor should be put off until the coming of Æmilius the General. [*Id. ibid.*] The Prætor was violently, by Antonius pulled from the Desk: and the Embassadors of the Rhodians, being by him brought unto the Senate, made their speeches: first Philophront, and afterwards also Asflymedes, [*Polyb. Legat. 93. cum Diodor. Sicul. Legat. 19. & in Photii Bibliotheca, cod. 244.*] by the later of whom that Oration seems to have been made, which is found in Livie without a beginning: for Polybius witnesseth, That Asflymedes having inserted his speech amongst his letters, exposed it unto public view: which notwithstanding, the same author observeth upon that account to have been misliked by the more prudent Persons, because (peradventure in the former part of it which is wanting in Livie) he undertook the defence of his own Country in such a manner, that it was interwoven with an altogether unnecessary acclamation of the rest of the Greeks.

The speech being ended, they all fell down upon their faces, and in humble manner casting down branches of Olive: at length being raised up again, they went out of the assembly: then the votes began to be demanded: such as bearing the office of Consuls, or Pretors, or Embassadors in Macedonia had been engaged in the war, were most enraged against the Rhodians. Howbeit, Marcus Portius Cato much advantaged their cause, who being of rigid disposition, at that time shewed himself a gentle and meek Senator: the speech which he spake for them in the Senate, was by himself inserted into his fifth Book of his Origins, or Derivations, [*Liv.*] The fathers at length, sharply and severely upbraiding the Rhodians with many things particularly, said, That the Senate well understood, had it not been for some few that were friends to the Roman people, and especially for the Embassadors themselves, in what sort the Rhodians ought to be handled, and answer was given unto them in such manner, that they were neither declared enemies, nor continued friends, [*Polyb. Diodor. Sicul. and Livie in supra.*]

The answer being given, Philocrates immediately went to Rhodes: Asflymedes remained Lier at Rome, that he might know what things were transacted and give notice of them to his Country-men: the Rhodians, forasmuch as they seemed quiet from an exceeding great fear of a war to be brought upon them from the Romans; bore the other passages, though very doleful, with a contented mind. [*Polyb. and Livie.*]

P. Licinius, and the rest of the Embassadors who were sent with Attalus to end the war between the Galls and King Eumenes came unto Synnas: at what time Eumenes (who after the recovery of his health, the Spring first invited abroad out of his house) had gathered his army from several places upon Sardes. At Synnas, the Roman Legats conferred with Solovetius, Captain of the Galls, and Attalus went along with them, but he would not enter into the Camp of the Galls, least their mind should be incensed by the debate. P. Licinius, discoursing with the Duke of the Galls, found him more fierce upon their intercession: inasmuch that it might seem strange, that the words of the Roman Legats should prevail so much amongst those rich Kings, Antiochus and Ptolemy, that they should presently make peace, and be of no reckoning with the Galls, [*Livie, lib. 45.*]

Upon the approach of the Summer, the Rhodians sent Theætetus (the Copies of of Livie have Theodotus) the Admiral of the fleet, with a Crown to the value of 10, or, as we read it in Livie, 20 thousand pieces of gold, at the rate of 16 pound the piece, that they might by all means endeavour to contract friendship with the Romans: but they desired that amity might be requested from the Romans, that no vote of the Rhodian people should be made concerning it, or that it should be committed unto writing: lest, if they should not obtain it, besides the frustration of their Embassy, they should be more disgraced upon a repulse, & repent them of the Decree. When therefore, according to their Laws, the Admiral of the Fleet alone had power of concluding friendship, without any expresse ordinance procured; they decreed by him to send their intentions, and the truth is, That although before this, they had assisted the most noble and comely victories of the Romans, yet for the space of 40 years, they continued in their friendship, that they never bound themselves unto them by a league of amity: left

left being engaged in the religion of an oath, they should cut off all hopes from other Kings and Potentates, waging wars with the Romans of obtaining assistance if need required from: but now with most earnest desire they endeavoured to procure this honour, not that they were in love with new confederates, or stood in fear of any but the Romans themselves; but that they might render themselves less suspected unto the Romans. [*Polyb. Legat. 93. Livie, lib. 45. Dio. Legat. 21. vel. 22.*]

Theætetus had scarce arrived at Rome, when the Caudians revolted from them: and the Mylæntes possessed the Towns of the Eueromes, the Rhodians therefore dispatching Lycus suddenly with an army, forced the Caudians, though they had procured the assistance of the Cibyrites, to submit to their government, and in a fight near Orthesia, overthrew the Mylæntes, and the Alabandens, who having taken away the Province of the Eueromes, came with united forces against them. [*Polyb. & Livie, ibid.*]

About the same time there was a decree published by the Senate, whereby liberty was granted unto the Carians and Lycians in general, whom after the dispatch of the war with Antiochus, the Romans had allotted unto the Rhodians: upon the receiving of which news, the minds of the Rhodians were shaken with fear, whilst they much doubted, lest they had given the Crown to no purpose, and in vain expected an amity: and thus at last the Rhodians lost Lycia and Caria, after that they had been forced to endure their wars to procure them. [*Polyb. Legat. 93. & 140. Livie, lib. 45. Appian. Syrian. pag. 116.*]

When a Senate was granted unto Theætetus, he entreated concerning the entrance into a league with the Rhodians; but whilst the fathers made delays, he departed this life, being above 80 years of age. Afterwards the Caudians and Stratonicians, that were in exile, came unto Rome, who after that they had been heard in the Senate, there was a Decree made, whereby the Rhodians were commanded to withdraw their Garrisons from Caudus and Stratonicea. That answer being received, Philophront and Asflymedes with all speed hastened into their Country, lest if the Rhodians should neglect to call forth their Garrisons, the beginning of other calamities should again arise unto their City. [*Polyb. Legat. 99.*]

About the same time, the Cnostians and Gortynians waged war with the Raucians, having made a league amongst themselves, which they confirmed by an oath: That they would not make an end of the war before that they had taken Raucus by force. [*Id. Legat. 100.*]

The Rhodians upon notice of the Embassy of the Caudians, when they perceived that the wrath of the Romans was nothing asswaged, were in all things obedient unto their pleasures. [*Id. ibid.*] And thus they lost Caudus, which they had redeemed from the Commanders of Ptolemy with 200 talents: and Stratonicea, which they had received, as a great benefit from Antiochus, and Seleucus: either of which Cities paid 120 talents yearly unto their City. [*Id. Legat. 104.*]

The Rhodians sent an Embassy to Rome, the principal Person whereof was Aristocles. These had in their commission instructions to propound the friendship again; and to be earnest in that behalf: But when about mid-summer the Embassadors made their appearance, and upon the grant of a Senate unto them, after the declaration of the Rhodians their obedience in all things that were enjoined unto them, had exhorted the fathers with many and sundry reasons unto an amity: the Senate returned such an answer, wherein no mention of society being made, the fathers desired it to be proper for them to vouchsafe amity unto the Rhodians. [*Id. Legat. 100.*]

At the beginning of Autumn, L. Æmilius Paulus, C. Sulpicius Gallus, being appointed overler of the army, went with no great Retinue to view Greece; Scipio his son, and Athenus brother of Eumenes the King, waiting upon him; he bestowed liberty upon Macedonia, and enacted laws meet for confederates. After the dispatch of his serious affairs, he instituted at Amphipolis a sport, which he had long before prepared, having lent messengers, both into the Cities of Asia, and to the Kings to give notice of it: howbeit as he compassed the Cities of Greece, he gave intimations thereof unto the Governours himself, and in that great convention of Europe, and Asia, a multitude being from every quarter, partly for congratulation, partly for to see the fight, gathered together, such vast armies of both land and sea Forces, there was observed, such abundance of provisions, and such cheapness of victuals, that there were gifts given of that kind for the most part, by the General, as well unto private persons, as to Cities and Countreys; not only for present occasion, but to carry unto their houses, [*Livie lib. 45.*]

Labo was sent by the Romans to destroy Antissa, in the Island Lesbos, and for the transplanting of the Laryssians unto Methymna, because at what time Antenor, (Perseus his Admiral) coasted about Lesbos, they receiving him, furnished him with victuals, [*Id. ibid.*]

Prusias (Vnator) King of Bithynia, with his son Nicomedes, came unto Rome: the Senate sent L. Cornelius Scipio the Treasurer, to meet him at Capua: and decreed that a most excellent house should be hired for him at Rome, and provisions made upon the publick account, not only for himself, but also his Retinue; and in the entertainment of him, the whole City had the visage and countenance of one courteous friend, [Liv. lib. 45, Valer. Maxim. lib. 5, cap. 1.]

Having entered into the City with a great traine, he went from the Gate, and the judgement-seat of Q. Cuffius the Maior, unto the market-place: a concourse of people being made on every side, he said, That he came to salute the gods which dwell at Rome, as also the Senate and Roman people, and to congratulate unto them, their conquest over Perseus, and Gentius the King; and that having reduced the Macedonians, and Scavonians to their jurisdiction, they had encreased their Empire. When the Maior had told him, That if he pleased, he would grant a Senate unto him that day; he requested two dayes space, wherein he might visit the Temples of the gods and the City, as likewise both strangers and friends. L. Cornelius Scipio the Treasurer was appointed unto him for a guide to conduct him up and down. The third day, he came into the Senate, congratulated the victory unto them, mentioned his own merits in that war; requested that he might have liberty to perform his vow, by offering to greater sacrifices in the Capitole at Rome, and one at Preneste unto Fortune; that these were his vows for the conquest of the people of Rome, and that amity might be renewed with him afresh: and that the land taken from King Antiochus, which the Galls, albeit the people of Rome had conferred it on no man, did possess, might be given unto him. Last of all, he recommended his son Nicomedes unto the Senate: he was assisted with the favour of all those that had been Commanders in Macedonia. Wherefore the rest of his demands were granted; as for the land, it was answered, That they would send Embassadors to enquire, whether it belonged unto the Roman people, and were given unto no body. That they accepted willingly the recommendation of Nicomedes. That Ptolemei King of Egypt (unto whom of late the Roman people had preserved his kingdom from Antiochus invading it) did sufficiently declare with what care the Roman people did defend the children of their confederate Kings. Moreover it was commanded, that beasts and other things that appertained unto sacrificing, whether he would offer them at Rome, or at Preneste, should be given unto the King, as to the Roman Magistrates at the publick charges; and that twenty long ships should be assigned unto him out of the Fleet which lay at Brundisium, which he might employ, until the King came unto the Fleet assigned unto him; that L. Cornelius Scipio should not depart from him, and should defray the expences both of himself, and company, till they should take ship. It is reported, That the King was wonderfully affected with joy, by that kindness of the Roman people: That he refused the rewards that were given unto him, but commanded his son to accept of the gift of the Roman people. These things the Roman Writers relate of Prusias, [Liv. ibid.]

Polybius and other Greek Authors write, That when he came into the Senate, he did low obeysance, and killed the threshold of the Senate, and called the Senators, his Tutelar gods, and used other speech not to honourable to the hearers, as misbecoming unto himself: and that for this extraordinary debasement of himself, he received a more courteous answer from the Senate, [Id. ibid. Polyb. Legat. 97. Diodorus, Sicul. Legat. 22, vel 23.] Howbeit having stayed about the City not above 30 dayes, he departed into his kingdom, [Liv. fin. lib. 45.]

About the transaction of these things newscame, That Eumenes was upon his journey to Rome: who, because he had carried himself a neutral in the Macedonian war; least that he should seem to be judged an enemy, if he were excluded, or discharged from all crime, if he were admitted; there was a general law made, That no King should be permitted to come to Rome, [Polyb. Legat. 97. Liv. 46.] Afterwards being certified that Eumenes had arrived at Brundisium in Italy; they sent unto him the Treasurer, to bring this Decree unto him, and to command him to speak, whether he had occasion to make use of the Senate in any thing: if he had no request to make unto the fathers, That he should give intimations unto him, with all speed to depart out of Italy. The King, upon conference with the Treasurer, understanding the pleasure of the Senate, exchanged not a word of business with him; assuring him that he stood in want of nothing. By this means, the Romans did not otherwise which hindrance of Eumenes his coming to Rome, but procured somewhat else also which was of great concernment unto them: for the kingdom of Pergamus being in great danger by reason of the Galatians; there was no doubt, but by reason of this disgraceful rejection of Eumenes, the courage of all his friends would be abated; and the Galatians betwix more courageous in the prosecution of the war. Now these things came to passe upon the beginning of Winter, [Polyb. ibid.]

Marrathias, having exhorted his sons unto the study of piety, and unto fortitude in the constant defence of the Law of God, commended Simon unto them as a Counsellor and Father, but Judas Maccabeus, as the Commander of their war, as one that was excellent in valour from his youth: afterwards, blessing them, he dyed in the 145 year of the kingdom of the Greeks, when he had governed the miserable and banished company one year, and his sons buried him in the sepulchres of their fathers at Modin, and all the Israelites bewailed him with great lamentation, [1 Maccab. 2, 49.—70. Joseph. lib. 12, cap. 8, 9.]

Judas Maccabeus his brethren, and all who adhered unto his father, assisted him, (succeeding into his fathers place, [1 Maccab. 3, 1, 2.] who privately going into the Villages, exhorted their kinsmen, taking with them such as continued in the Jewish Religion, they gathered together six thousand men, and called upon the Lord, That he would pity his Temple profaned by ungodly men, as likewise the City ruined, and hear the blood that cried unto him; and that remembering the unjust destruction of innocent infants, and the blasphemies that were committed against his name, he would declare his hatred against the wicked, [2 Maccab. 8, 1, 4.]

In the mean time Antiochus Epimanes, when he heard of the sports set forth by E. Paulus in Macedonia, and had a mind to exceed Paulus in the magnificence of his expence; he dispatched Legates, and Observers into the Cities, who might declare, That at Daphne near Antioch, sports should be exhibited by him: to the intent, That out of all Greece (as Polybius) or out of all parts of the World (as Diodorus declareth) famous men might eagerly make recourse unto that show. Howbeit, Polybius in the 3<sup>d</sup> Book of his Histories, thus describeth the order of the Pomp.

There went in the first place, five thousand men in the flower of their age, in garb like Roman souldiers, with mayled brigantines: there followed immediately as many Myrians. Next to these, three thousand Cilicians, lightly armed, and ready harnessed with Golden Crowns. After this as many Thracians, five thousand of the Galatians; and moreover some with silver Shields. After this company, 240 couple of Gladiators: Upon the back of these came a thousand riding on Pisan, or rather Nilean Horses, (as the most learned Calaubon hath corrected the place) and 3000 riding on such as were of vulgar use; and of these most had Trappings, and golden Crowns, some silver. Unto these succeeded of their confederates and friends about a thousand Horsemen, all furnished with golden Trappings. With these was joyed a wing of their allied friends, agreeable unto them in number, and accoutrement. Besides these marched 1000 choice men; whom the most excellent order of Horse-men, to the number of about 1000, did follow, called by the Greeks *Cataphrasti*, because both men and horses were covered with arms, did close the company: all the forementioned persons had purple coats, some of them inter-woven with gold, and portrayed with the images of live beasts: after these marched an hundred Chariots, with six horses abreast, and 42 Wagons with four. Moreover there was a Chariot drawn with coupled Elephants, and another with two Horses: and after these followed 36 single Elephants, without any order.

Next went about 800 Youths with golden Coronets, six Oxen near 5000, Tables for Holy uses about 300, Elephants teeth 800: then were carried whatever by man was believed or said to be gods or Genii; as also the images of their Heroes: some of them gilded over, others arrayed in golden robes, each one gallantly adorned with his Elogy and Motto, suitable to the Legend written of him. To these were added the Images of the night, of the day, the Earth, of the Heavens, of the morning and of the noon: 1000 Pages belonging to Dionysius the Kings Secretary, went in this pompous train, bearing silver vessels, none whereof weighed less than a thousand Drachmaes. These were followed by 600 others of the Kings Pages, carrying vessels of gold: and next to these followed about two hundred women, whose office was out of golden Chalcies to sprinkle the spectators with their sweet oynments. In the close, 80 women gloriously decked and adorned with costly rayment, were carried in litters, having legs of gold, and 500 more in others, whose legs were of silver: These things were most remarkable in the Pageantry.

After this, a great solemnity of sports, fencings, huntings, was kept for 30 dayes together: all which time variety of oynments was provided by the King: for all which played any prize. For the same purpose 15 golden jattes were brought full of oynments of saffron, and as many of cinnamon and spikard: those sorts of oynments were bestowed the five first dayes, and with no less freedom the dayes following, oynments of oyl-olive, marjatom, and lillies. As to the treatments of the guests, sometimes 1000, otherwhiles 1500 tables were most richly spread: all which things to exact and magnificent were performed, partly out of what in Egypt he had cheated King Philometor of, being but then in his minority, herein perditionally transgressing the tenour of his

his league, partly out of friends contributions, and partly out of the spoyle: of those many Temples, which he had rised, [*Polyb. in Atheniens. lib. 5. cap. 4. & lib. 10. cap. 12.*]

But the glory of this preparation was eclipsed and defaced by those unworthy offices the King supplied in his own person; for he, riding up and down on a little palfrey, commanded these to passe on, these to stand, others he ordered as best pleased his own fancy; in such manner, that if his Diadem had been of none, none would have deemed him to be King, who scarce represented a fervour of reasonable quality and repute. All the times of the feast, standing at the doors of the rooms where the feast was kept; some he conducted in others he placed at the Tables: he uttered in the servants that brought in the dishes, sometimes walked to and fro, sometimes fat down, other whiles lay along the floor, oft times hopping and skipping about to remove a dish or a cup from the Table: in his viewing round the guests, he now and then pledged those that drank to him; sporting and jesting with such of the company as were merrily disposed: moreover, after many had taken their leave, in regard the feast continued a long time: he was in a diligence brought in by the Anticks and layed along upon the ground, as if he had been one of their company; at last roused by a noise of musick, he started up and fell to dancing, acting his part with ridiculous gestures: so that all, ashamed of the Kings demeanour, forsook the feast, [*Polyb. lib. 4. & cetera sententiæ Diodorus Siculus, in Excerpt. Vales. pag. 321.*]

The Shew thus at length concluded: Tiberius Gracchus, Embassador, immediately came to Antiochus, sent by the Senate to make discovery of the counsels of the Kings, and to spy how affairs went there: who was by the King entertained with such cheerfulesse and alacrity, that he did not only not suspect a plot, or discover the least token of alienation in him for what had happened at Alexandria, but also oppoiled himself against all those, that went about to impeach him: And which is more, Antiochus resigned his Palace Royal to the Embassadors of Rome, and as good as his very Diadem: when as notwithstanding all this ceremony, his will and affection was most irreconcilably estranged from the Romans, [*Polyb. Legat. 101. & 109. Diod. Sicul. in Excerpt. Vales. pag. 322.*]

Whilst Antiochus was at leisure to sport it at Daphne, Judas Maccabeus seriously plyed his businesse in Judea: For being stoutly assisted by his brothers, he drove out the enemy, slew his revolted Country-men, and purged the Land from its former propitiations, [*Joseph. lib. 12. cap. 9.*] Fired Cities and Villages, being upon them unawares, got into his hand the most convenient places; put to flight no small number of his enemies, most commonly taking advantage of the night for such private attempts: inasmuch, that the bruit of his valour spread it self forth into all quarters, [*1 Maccab. 3. 8, 9. 2 Maccab. 8. 6, 7.*]

To the Embassadors which were sent from the Galatians in Asia unto Rome, the Senate indulged the enjoyment of their own constitutions, but with this proviso, That they keep home, and passe not beyond their own borders in armes, [*Polyb. Legat. 102.*]

Pytho, dispatched upon an Embassie from Prusias King of Bithynia to Rome, complained to the Senate of King Eumenes, how he had pillaged his territories, and seized certain places to his own use; charging upon him also, that he would not forbear his encroachment upon Galatia, nor submit to the Decrees of the Senate; but that he did cherish, and by all means possible advance those of his own faction: on the contrary he did discountenance and keep under whosoever seemed inclinable to the Romans, and desired that the Common-wealth should be governed by the precepts of the Senate. Others likewise came from the Asiatick Cities with fresh accusations, intimating a combination betwixt him and Antiochus against the Romans. The Senate after audience, neither slighted the accusations, nor yet revealed their own sense, but kept all close within their own breasts: having an eye upon Eumenes and Antiochus, as jealous of them. In the mean time, they always gratified the Galatians in some thing or other, and were assistants in vindicating their liberties, [*Id. Legat. 104. Livie lib. 46.*]

Althemodes the Rhodian Legat, pleading his Countries cause at Rome before the Senate, was now more moderate, and not so hot in his speech, as in his former Embassie. Omitting all recriminations, he made it his only businesse at present to shew, That his Country-men had smarted sufficiently, and far beyond the demerit of the offence: when he came to inform particularly the damages which the Rhodians sustained, he said, Their chief grievance was, That they had now lost the revenue of their Haven: in regard that the Romans had both discharged Delos from paying custom, and had also taken from the people, the liberty which they formerly enjoyed, of determining the imports, and other matters of publick concernment: So that the custom which in former times was farmed for ten hundred thousand drachmas, scarce now

surmounts

(surmounts to a hundred and fifty thousand: And seeing, that they themselves knew full well, that only a few had been engaged in the crime charged upon them, and those also had been all sufficiently punished by the people, he requested that they would not prove inexorable in their displeasure against those which were no whit involved in the guilt, but vouchsafe to receive them into their grace and favour, as formerly: for this it was, that his Country at this instant stood more in need of, than an allocation for war. And indeed this his speech seemed mutable to the present condition of the Rhodians so much, that after Tiberius Gracchus (who was newly returned from Asia, whither he had been Legate) had first declared, That the Rhodians had submitted themselves to the Decrees of the Senate; then, That all those were put to death which had any hand in bringing the people into disrelish of the Romans; he stopped the mouth of the adversaries, and prevailed with the Romans, That they would take the Rhodians into their allyance, [*Polyb. Legat. 104.*]

Neither could Tiberius signifie any thing more to the Senate concerning the designs of Eumenes and Antiochus, than that they knew before his setting forth from Rome: so mightily had these Kings obliged him unto them by their civility, [*Id. Legat. 105.*]

Apollonius, Governour of Samaria, having raised a great army amongst the Gentils and Samaritans, fell upon the Jews; but Judas Maccab, smote him and slew him, and many fell down slain, and the rest fled: and Judas took the spoile, and amongst them Apollonius his own sword, which ever after he used in the wars, [*1 Maccab. 3. 10, 11, 12. Joseph. lib. 12. cap. 10.*]

When Seron who had the command of Cæloxyria heard, how that Judas was well provided of an army, multitudes from all parts resorting unto him: had mustered up all the Forces under his command, taking also the runagado Jews unto him, and encamped near the going up to Bethoron; where he with his whole army was routed by Judas Maccab, and 800 of them being slain on the place, the residue fled into the land of the Philistins, near the sea coast, [*1 Maccab. 3. 13, 24. Joseph. us. sup.*]

As soon as the news of this overthrow came to Antiochus his care, it put him into such a heat, that forthwith he leved all the strength of his kingdom, and giving them a years pay, commanded them to be ready upon all service. This Salary being paid, he saw his Treasuries quite exhausted; for by reason of the Jews their revolt from him, who paid him yearly above 300 talents of silver, and the vehement persecution raging in the Grecian Cities, and many Regions, (for he spared not the very Gentiles, whilst he endeavoured to make them abjure their ancient superstitions, and to bring them to a conformity of worship) his revenues were very much impaired: Inasmuch, that fearing he should not find enough whereby to defray his charges and gratuities (wherein he was exceeding generous and surpassing the Kings that went before him) he determined to go into Persia, to glean some tributes in those parts, and levy a considerable stock from thence, [*1 Maccab. 3. 27, 31. Joseph. lib. 12. cap. 11. Sever. Sulpic. Sac. Hist. lib. 2.*]

Upon his going thither, he left Lysias of the Blood-Royal in Syria, Governour over all the Regions, from the River Euphrates, to the borders of Egypt, and entrusted him with the care of his son Antiochus (Eupator) committing unto him also, the hall of all his Forces, and his Elephants, with expresse charge, utterly to root out the name of the Jews, and to give their Country to be inhabited by strangers: with the rest of his sons, himself leaving Antioch (near Daphne) in the 147 year of the kingdom of Greeks, having passed over Euphrates, marched into the high Countries, [*1 Maccab. 3. 32, 37.*]

Philip (whom Antiochus had appointed over Jerusalem, 2 Maccab. 5. 22.) observing how that Judas Maccabeus grew stronger and stronger every day, wrote unto Ptolemei (son of Dorymenes) Governour of Cæloxyria, to lend him helping hand to the Kings affairs: who forthwith choosing Nicanor (son of Patroclus, a most intimate friend, sent him with no less than 40000 souldiers of all Nations under his command, purposing to root out the whole stock of the Jews: And to him also he joynd Gorgias, a Captain notably experienced in Military affairs, [*2 Maccab. 8. 8, 9.*]

Lysias also dispatched away Ptolemei himself as a reserve to them: so that under these three Commanders, Ptolemei, Nicanor, Gorgias, were mustered 40000 Foot, and 7000 Horse: who, marching with their entire army, pitched by Emmaus in the plain Country, [*1 Maccab. 3. 38, 39, 40.*]

And seeing that Antiochus was in arreare to the Romans in a tribute of 2000 talents, Nicanor resolved to wipe off that score, out of the sale of the captive Jews; and to that end, invited out of the Cities near the sea coast 1000 Merchants, promising That he would allow 90 slaves for one talent, [*2 Maccab. 8. 10, 11, 14, 34, 36.*] which was no sooner divulged, but the Merchants of the Country, with their attendants repair to the Camp to purchase the Jews for slaves; great companies also flocked out of Syria, and



and of the land of strangers or Philistines, to barter for the same commodities, [1 *Maccab.* 3, 41.]

Hierusalem being now quitted of inhabitants, and the Temple prophaned: Judas Maccabees in this great extremity, removed with his army to Malpaa, or Mizpa, for there before the building of the Temple, was the Israelites place of worship, [1 *Jud.* 11, 2, 20, 1, 5, 8, 1 *Sam.* 7, 5, 6, 10, 17.] where he proclaimed a fast, and with most fervent prayers importuned the Lords protection of hisimal army (for he had with him but fix, or (as the Latin edition rendereth it, but seven) thousand against the vast power of the enemy. After this, such as had betrothed wives, or were planting vineyards, or were timorously dismissed home according to the Law, [1 *Dem.* 20, 6, 7, 8.] and then divided his army into four squadrons, and appointing his brothers Commanders, committed to each 1500 fouldiers; to the army removed, and pitched on the southside of Emmaus, opposite to the enemy. Where Judas earnestly exhorting them to behave themselves valiantly, even to the death, for their Country, and the Laws of their God, he gave orders to be in readiness for the battle on the morrow. [1 *Maccab.* 3, 42.—60, 2 *Maccab.* 8, 12.—22.]

That night Gorgias had a design to surprize them unawares, and to that end took along with him 500 Foot, and 1000 choice Horse, and came toward the Jews Camp, having the Garrison fouldiers of Syon Fort for his convoy. When Judas had got intelligence thereof, wisely making use of this present opportunity of letting upon the enemy, whilst thus divided, he marched straitways to Emmaus against Nicanor, whilst Gorgias their exprest Commander was from them. Who when by night he had arrived at the Jews Camp, and found no body there, supposing they were fled, hunted them about in the mountains: but by break of day Judas discovered himself in the plains of Emmaus with 3000 men, who notwithstanding, were neither provided of armour or swords to their mind. [1 *Maccab.* 4, 1.—6.]

Judas, after he had encouraged his fouldiers to the battle, and given the word, *In the help of God*, himself being in the front, encountered with Nicanor, and, Almighty God assisting, slew of the enemy above 9000, wounded and maimed the greater part of Nicanors army, and put them all to flight: the chase was so large, that the Jews pursued some of them from Emmaus as far as Gazara (as the Greek Copy of the Maccabees, in the end of Arundels Library reads it) or Gadara (as Josephus) others unto the plains of Idumee, others as far as Palestine, Azotus, and Jamnia, all the hindmost of them were slain, near 3000 in number. [1 *Ibid.* 8, 15, 2 *Maccab.* 8, 23, 24.]

Among those that were thus put to flight, were the Merchants, who (nothing doubting of the victory, followed the Kings army, in hopes of getting a good bargain of the Captives) became a prey also themselves: for the Jews seized on their money which came to buy them: and when they had had a long pursuit of them, being prevented by time, they founded a retreat. For the evening, on which the sabbath began, drawing on, after that they had gathered up the arms of the vanquished Host, and taken the spoiles from them, they composed themselves for the observation of the Sabbath, magnifying the mercy of God for this so marvelous a deliverance. [2 *Maccab.* 8, 25, 26, 27.]

Judas takes off the Jews, eager upon the spoiles, for fear of an encounter with Gorgias, who was now returned from his fruitless expedition: whose forces discovering themselves from the mountain, as soon as they perceived by the smoke of the Tents, set on fire, that other division of their army to be routed, and saw Judas on the plain, standing in batallia ready to receive them, they all shifted for themselves into the land of strangers. *The coats thus cleared*, Judas returned to the spoils, where he found plenty of gold, blew silk, purple of the sea (which the Phenician Merchants had left behind them) and much wealth. [1 *Maccab.* 4, 16.—29.] All which the fouldiers shared amongst themselves, having first deduced a portion for the maim'd, widows, and orphans: then with joynt supplication they beseeched the Lord that he would vouchsafe to continue to be gracious and favourable to his servants. [2 *Maccab.* 8, 28, 29.]

The Jews after this coped with Timotheus and Bacchides, and slew in that fight above 20000 of the enemy, made themselves Masters of the Forts, and divided amongst themselves much spoyle: always admitting the maim'd, orphans, widows, and aged persons into equal portions with themselves: and when they had gathered up the arms, and disposed of them into the most convenient places, the remainder of the spoyle they carried to Jerusalem: they slew also Philarches, one of Timotheus Ind, a most wretched fellow, and a notorious afflictor of the Jews: and in the midst of their solemn festival, which they had instituted for their late obtained victory, they burnt Callisthenes alive (having taken sanctuary in a little house) because he it was that had fired the holy gates. As for that pestilent Nicanor, he, having striped himself of all

all his glorious attire (that thereby lesse notice might be taken of him) came like a solitary fugitive thorough the mid-land Country, unto Antioch: where he professed, the Jewsto be utterly unvanquishable, in regard they had God for their Protector, [1 *Maccab.* 8, 30, 36.]

Lyfias receiving, by those that escaped, intelligence of the overthrow of his party, was confounded thereat: both because, neither those things which he would, happened to Israel: nor what the King commanded were accomplished, [1 *Maccab.* 4, 26, 27.]

Therefore the year following (being the 148. of the the kingdom of the Greeks, he hapt in Judea thorough Idumee, with 60000 choice Foot, and 5000 Horse: Judas Maccab. marched up toward him as he lay encamped at Bethlura, on the borders of Judea. And having first implored publicly the assistance of God, gives the enemy battle. Lyfias observing how the Jews like to many mad men, concerning death, brake thorough their enemies body, and that his men turned their backs, 5000 being killed on the place: returned to Antioch, purposing a new expedition after he had with a greater army well re-inforced himself, [1 *Maccab.* 4, 28, 35.]

Antiochus Epiphane, having undertaken an Expedition against Artaxias King of the Armenians, who marched from the Eastern parts, flew most of his army, and took Artaxias himself, [1 *Appian. Syrian.* pag. 117. & 131. *Porphyr. apud Hieronym.* in *Daniel*, cap. 11.]

When Prusias, King of Bithynia, had not only himself most vehemently accused Eumenes King of Pergamus, already suspected of the Romans by letters intercepted intimating a combination with Perseus against the Romans: but also, had prevailed with the Galatians, Selgenfes, and many other people of Asia, to do the same. Attalus and Athenzus were dispatched away to Rome by their brother Eumenes: who not only in the audience of the Senate, cleared all crimes, which were laid to their charge, but also returned back into their Country, with high honours conferred upon them: Yet for all this, the Senate abated nothing of their jealousies conceived against Eumenes and Antiochus: but sent C. Sulpicius Gallus, and Marius Sergius, Ambassadors, with instruction, to make a most strict enquiry into Antiochus and Eumenes their counsels, whether or no, they had made any provision for war, or were confederate with any against the Romans, [1 *Polyb. Legat.* 106. *Diad. Sicul. Legat.* 21.]

C. Sulpicius Gallus, as soon as entered Asia, undidly makes proclamation thorough the chief Cities there: commanding whoever had, whereof to accuse King Eumenes, he should at the appointed time, repair to Sardes: where, when he himself was arrived, he fate upon the Bench, (erecled for that very purpose in the place of exercise) ten dayes together, to receive accusations: gladly admitting all manner of reproaches, and obloquies against the King, and catching at the least hint of an impeachment: for he was a person naturally vain, and such an one, who hoped some honour might redound to himself from the diffidence with Eumene, [1 *Polyb. lib.* 31. in *Excerpti. Valerii*, pag. 145.]

Judas Maccab, and his brethren (as soon as they perceived that they had got respite from their enemies) with all their Forces came up to Jerusalem: and they recovered the Temple and the City, except Sion Fort. But the Altars and Chappels which the Gentiles had built in the open street, they demolished: And Judas commanded certain men to assault those which were in the Portefesse of Sion, whilst in the mean time he was busied in cleansing the Temple: the sad desolations whereof being beheld, stirred up most vehement lamentation to all that were present, [1 *Maccab.* 4, 36, 41, 2 *Maccab.* 10, 1, 2.]

The Priests well experienced in the Law, assigned by Judas himself to that business, cleaned the Sanctuary, removed the defiled stones into an unclean place: pulled down the Altar for burnt-offerings, which was prophaned by the Gentiles, (laying up the stones thereof in the Mount of the Temple, until such time, a Prophet came which might enform them what ought to be done with them) built another of whole stones, upon which no iron tooke had been lifted according to the tenour of the Law, [1 *Deut.* 27, 5, 6.] Repaired the Holy, and the Holy of Holies: hallowed the Courts, made new holy Vessels, brought into the Temple the Candlestick, the Altar of incense, and the Table: So they burnt incense upon the Altar, lighted the Lamps which were on the Candlestick: placed the Shew-bread upon the Table, spread the vailles, and finished whatsoever they had taken in hand, [1 *Maccab.* 4, 42, 51, 2 *Maccab.* 10, 3.]

Then on the 25 day of the ninth month, (called Cisseu, or Chasseu) in the 148 year of the kingdom of the Greeks: they rose up betimes in the morning, and, having furnished themselves with fire by striking stones one against the other, they offered sacrifice according to the Law, upon their new Altar of burnt-offering, [1 *Maccab.* 4, 52, 53. & 2 *Maccab.* 10, 3.] Two years after Judas succeeded his father Mattathias



in the government; but three years compleat, since the Gentiles first sacrificed in that place: for on that very same day of the same month, on which they prophaned the old Altar, Judas consecrated this new one. [1 Maccab. 4. 54. 2 Maccab. 10. 35. Joseph. lib. 12. cap. 11.]

This Dedication was celebrated with Songs, Hymns, Citherns, Harps, and Cymbals, very joyfully, and all the people fell prostrate on the ground and worshipped, and blessed the God of Heaven, who had given them good success; beseeching him that he would not suffer them to fall any more in such calamities; but if at any time they provoked him, that he himself would chasten them in mercy, and that they might not be delivered up to the blasphemous and barbarous Gentiles: they kept the Dedication of the Altar eight days, and offered burnt offerings with gladness, and the sacrifices of the deliverances (or peace offerings) and of praise: they deckt the fore-front of the Temple with golden Crowns and Targets, repaired the Gates and Chambers, being on the sides of the Temple, and made doors for them. [1 Maccab. 4. 54.—58. 2 Maccab. 10. 4. 6.]

Then Judas and his Brethren, and all the Congregation of Israel, ordained, That through the whole nation of the Jews, the days of the Dedication of the Altar should be observed, yearly for the space of eight days, from the 25 day of the month Casleus, with mirth and gladness. [1 Maccab. 4. 59. 2 Maccab. 10. 8.] After they had kept these eight days in manner as the feast of Tabernacles, calling to mind, how not long since, when they should have kept that feast in its course, they lurked about the Mountains and Caves like wild beasts. Wherefore now bearing green boughs, and sayre branches, and palms, they sang praises unto him, who had brought the purification of his holy place, to such an happy issue. [2 Maccab. 10. 6. 7.] Hence it was, that in the letters which the Council at Jerusalem, wrote to the Jews in Egypt, these days are called the days of Tents, or Tabernacles of the month Casleus. [2 Maccab. 1. 9. 18.] in the Gospel of St. John, 10. 22, they are called the feast of Dedication: and of the Jews, the feast of Lamps, either in regard of so great irradiation of their religion and liberties, which thus brake forth upon them, beyond all expectation: [as Josephus. *introductiones lib. 12. Antiqu. cap. 2.*] or from the lighting of the Lamps, because both at that time the lighting of the Lamps in the Temple was restored. [1 Maccab. 4. 49. 50. 2 Maccab. 10. 3.] and also, because to this very day, the Jews in their Synagogue still continue their custom of celebrating this feast with a more peculiar provision of Lamps.

At what time they repaired the Temple, at the same they fortified Mount Syon with high walls, and strong Towers, to keep in the enemy; those especially that were garrisoned in that Fort, for fear they should at any time by their sallies forth annoy the Temple: They fortified also Bethlura, distant thence not above five furlongs. [2 Maccab. 10. 5.] That the people might have a Garrison of defence against Idumaea, [1 Maccab. 4. 60. 51. cum. 4. 7.—26.]

When the nations round about, heard of the building of the Altar, and the Dedication of the Sanctuary, they were much displeased thereat: hereupon, contriving how they might destroy the whole flock of Israel, they began to massacre all those that lived in any of their quarters. [1 Maccab. 5. 1. 2.]

Antiochus Epiphanes, traversing the high Country (beyond Euphrates) heard say, That the City of Elymais in Persia, (called by the writer of the second book of the Maccabees, Persepolis) was a City every where cryed up for wealth, and in it a Temple, (which Appian reports to be dedicated to Venus) Elymais in Syriac, pag. 131. but Polybius and Diodorus to Diana, in Elymais, [in Josephus, lib. 12. cap. 13. & Hieronymus, in Daniel, cap. 11. cum Excerptis Velsii, pag. 141.] well provided, having in it Coverings of gold, breast-plates and arms, left there by Alexander the Great, Philips son. But when he, out of a ravenous appetite to the fat booty, attempted the plunder of the City: the Citizens incontinently betook themselves to their arms, worsted him, and forced him to retreat with much dishonour. [1 Maccab. 4. 1.—4. 2 Maccab. 10. 1. 2.]

But as soon as he came to Ecbatana, tidings were brought him of the ill success of Nicanor, and Timotheus in Judea, and removing thence toward Babylon, about the borders of Persia, he heard also of the great defeat given to Lyfias his army, how the image of Jupiter Olympius, was cast out of the Temple at Jerusalem, and the Sanctuary and Bethlura fortified: Therefore being enraged with ire, he thought to be avenged upon the Jews for the disgrace he lately received by those that made him fly; and to that end, commanded his Chariots with all speed to dispatch the journey, proudly vaunting, how that as soon as ever he arrived at Jerusalem, he would make that City common burying place for the Jews. [1 Maccab. 4. 47. 2 Maccab. 9. 3. 4.] And to this relates that passage of Tacitus (impiously asperting that holy nation) [lib. 5. H. for.] King Antiochus endeavouring to reform their superstition, and to bring in the rites of the

the Greeks was hindered by the Parthian war in his design of redressing that most base nation.

Scarcely were these proud words bolted out of the mouth of Antiochus, but he was struck with an incurable plague in the bowels, and violent torments in his inward parts: yet being not by the sickness of his body made more found in his mind, but still breathing out his menacings against the Jews, he calls upon his Chariot-man to mend his pace: But it happened upon this his furious career, that he fell out of his Chariot, and the fall proved so desperate, that his whole body was much bruised, and his limbs put out of their joints: And after that he was lifted up from the ground, and carried to and fro in a horse-litter, worms bred to last in his body, that whole fleas of flesh sometimes dropped from him; yet alive in such pitiful plight, that by reason of the noisomeness of the stench, none could endure to carry him, thereby also he became offensive to his whole army. [2 Macc. 9. 5. 10.] Hereupon he was forced to break off his journey to Babylon, and to put in at Tabis, a Town of Persia, as is conceived, out of Polybius [in Excerptis, Velsii, pag. 144.] and Jerom, [in cap. 11. Dan.] where he continued bed-ridden many days, [1 Macc. 6. 8. 9.] pining, and consuming away, [Appian, in Syriac, pag. 131.]

From the entrance of the Spring, began the 149 year of the kingdom of the Grecians, made use of in the first book of the Macc. Epiphanes, despairing of his recovery, summoned together all his friends, and openly acknowledged all those miseries to have fallen upon him, for the injuries he had done unto the Jews; and he must now, to his great grief, die in a strange land, [1 Macc. 6. 10. 13.] And when he could no longer endure his own smell, he said, *It is meet to submit to God, and for man which is mortal, not to set himself in competition with God.* And in this prayer to God, he vowed, That he would allow to those of Jerusalem, and all other Jews elsewhere, *autonomy*, or the free exercise of their own constitutions (that for the future, they should enjoy the liberty of their own Laws and Manners: That he would beautify the Temple with most rare gifts, restore all the holy vessels, and that with advantage; defray the charges of the sacrifice out of his own Exchequer, and that he himself also would turn Jew, and go thorough the whole habitable World, declaring the power of God: But when he perceived no intercession of his pains: he wrote most courteous letters to the Jews, earnestly intreating them, That they would remain loyal to him, and to his son, whom in his life (following the example of his father) he had designed to be their King, [2 Macc. 9. 11. 27.]

Then calling unto him Philip, his intimate friend, who was brought up with him (ἐκτρέφετο αὐτῷ, as he is styled in 2 Maccab. 9. 29.) he appointed him over the whole kingdom: committing unto him his Crown, his Robe, and his Signet; to the intent, that after he had fetched back his son Antiochus from Antioch (where he had left him with Lyfias) he should train him up, (for as yet he was but nine years of age: as hath been formerly hinted out of Appian,) to be Governor of the kingdom. Thus Antiochus deceased the 149 year of the kingdom of the Grecians, dying a miserable death in a strange land, on the mountains [2 Maccab. 9. 28.] of Patara, near Babylon: where Grotius on the place out of the fifth book of Curtius, says, the Town Tabis was situated. Polybius [in Excerptis, Velsii, pag. 144.] relates, how that he died Tabis in Persia: Et Tabis, ubi Περσίδος ἑστὶν τὸ πρὸς τὴν Βαβυλωνίαν, ὅς ἐστι παρὰ τὴν δὲ γειτονίαν τῆς Ἰνδοῦ, καὶ τὴν δὲ θάλασσαν τὴν ἀπὸ τοῦ ὁκεανοῦ (Antiochus) ἔβητο μακρότατον; and indeed Jerom upon 11 of Daniel, recites (out of Polybius and Diodorus) how Antiochus stricken by certain phantoms and visions, run mad, and at last, fell into a disease which ended his days: attributing his calamity to his sacrilegious design upon Diana's Temple. Howbeit he himself, wretched creature, professed in the presence of all his friends, the ground of all his miseries to be, *His robbing the Temple at Hierusalem, and sending forces to destroy the Jews without cause*, [1 Maccab. 6. 12. 13.]

The dead corps was carried forth by Philip: who being jealous of Antiochus his son, withdrew himself into Egypt unto Ptolemy Philometor. [2 Maccab. 9. 29.] upon design of levying forces against Lyfias, who hearing of Epiphanes's decease, set up his son Antiochus in his room on the Throne (who was under his tuition during his minority) calling him Eupator, [1 Maccab. 6. 17.] Appian reports, how that the Syrians gave him that surname, in honour of his fathers virtue, confirming also, that Lyfias was his Guardian in his pupillage, [in Syriac, pag. 117.]

Antiochus Eupator, now in actual possession of the Crown, prefers Lyfias to the managing of the Realm; but more especially he infalls him in the sovereignty of Cœlœ Syria, and Phœnicæ: for Ptolemy Macron, Dorymenes's son, who had that honour formerly unto Antiochus Epiphanes, [2 Maccab. 8. 8. cum 1 Maccab. 3. 38.] poisoned himself upon discontent, that he was accused to Eupator as inclining to the Jews: because he, observing the great injuries that were done unto them, endeavoured that right might be done them, and their affairs might be managed in a peaceable manner:

manner: and also because he had been called Traitor, for delivering up Cyprus (which was committed to his trust by Philometor) unto Antiochus Epiphanes, [2 *Maccab.* 10, 11, 12, 13.] Polybius gives him this commendation, [*in Excerpt. Valerii, pag. 126.*] Πρωλαμὲν ἡγεμονίας ἐκείνης ὡς ἑγυπτίαν, ἀλλὰ νουθετῶν καὶ ἀνδρείων. *Ptolemæ the Governour of Cyprus behaved himself like an Egyptian in nothing, but was prudent and valiant among the first.*

But Gorgias, who had the command of all parts about Judea, hired souldiers, and continually fomented the war against the Jews: the Idumeans also who were joyed in affociation with him, having gotten into their hands the most commodious forts, and entreating the Jerusalem-tumagadoes, infected the Jews, and did what they could to keep the war on foot, [2 *Maccab.* 10, 14, 15.]

Hereupon Judas Maccabæus at Acrabattæ, a Region of Idumea, falls upon the sons of Elaiu, who had begirt the Jews round: and forming their Garrison, because master thereof, slew no less than 20000, and seized upon all their spoiles, [1 *Macc.* 5, 3. 2 *Macc.* 10, 16, 17.]

And now he calls to mind the shrewd turne of the children of Brân, who had spread themselves in privy ambushes along the way sides, by which the Jewish army was to passe. These Brânites upon the last rout had elaped with 9000 unto two very strong Castles, provided with all things necessary to endure a siege. Therefore Judas Maccabæus, left his brother Simon, with Joleph, and Zachæus, to besiege them, whilst he himself marched away to relieve some other places which stood in more need of his present assistance. But those that were with Simon, out of a greedinesse of money, upon contract with the besieged for 70000 drachmes, suffered some to escape: as soon as Maccabæus had notice hereof, he summoned together the Governours of the people, and in their presence, executed as many of them as upon conviction were found to have any hand in the treachery: and having with little adoe reduced both the Garrisons, he burnt them to the ground, and utterly destroyed above 20000 of them, [1 *Macc.* 5, 45. 2 *Macc.* 10, 16, 23.]

From thence he passed over to the Ammonites, where he found a very great power got together, and much people, under Timotheus his command: but he often fought them, and discomfited them, and having taken Jazer, and the Towns belonging thereunto, returned into Judea, [1 *Macc.* 5, 6, 7, 8.]

Timotheus having, since his last overthrow, well recruited himself with multitudes of foreign Forces, and horses collected out of Asia, not a few, returned confident of the conquest of Judea. But Maccabæus, and those that were with him, after a serious humiliation and supplication unto God, marched out of Jerusalem, and joyned in battle with the enemy, a great distance from the City: and being encouraged by apparitions of certain horsemen in the heavens, fighting for them, slew of the enemy 20500 Foot, and 600 Horse: As for Timotheus himself, he elaped to a very strong Garrison, *Gaza* by name, whereof his brother Chereas was Governour: but at last, the Garrison was taken, and he and his brother, with Apollonius, being found hid together in a pit, were the three put to the sword, [2 *Macc.* 10, 24, 28.]

The *Trocmians*, a people of Galatia, having made some vain attempts upon Cappadocia, and seeing they could get no footing there, posted to the Romans, endeavouring to render King Ariarathes odious unto them. The Romans presently dispatched an Embassie, of which M. Junius had the chief managing, [*Polyb. Legat.* 108.]

From Autuma began the year, of the account of the contracts or Dhilkarnai, observed by the Collector of the second book of the Maccabees, CXLIX: but of the Chalde account used in the Kings Edicts, [*ibid.* cap. 11.] and in Ptolemies great Syn-taxia, [*lib. 9, cap. 7. & lib. 11, cap. 8.*] CXLVIII, which also was the Sababatical year.

The Heathen about the Region of Galaad assembled themselves together against the Jews, which were near their borders, with an intent utterly to destroy them: who slew of the Jews inhabiting the land of Tob, [*Judic.* 11, 3.] about 10000 men: led away their wives and children captives, and took their very goods and household-stuff: and for those Jews of Galaad, which betook themselves to the Garrison in Dathema, for their security: Timotheus (not he which even now was said to be slain with his brother Chereas, but another of the same name) halted with an army to lay siege unto them: and at the same instant, others from Ptolemæis, Tyre, and Sidon, and all Galilee of the Gentiles, held a Rendezvous upon a design of cutting of the Galileans, [1 *Macc.* 5, 9, 15.]

The *Galaadites* and Galileans, dispatched letters to Judas and his brethren, earnestly soliciting them to hasten their assistance in their extremities: Hereupon Judas (after a consultation first had with those at Jerusalem) divides his whole army into 5 Brigades: 3000 he designs to his brother Simon, for the relief of the Galileans: himself and his brother Jonathan, take along with them 8000 for the delivery of the *Galaadites*,

*Galaadites*, and the residue of the army he leaves with Joseph, son of Zacharias, and with Azaria, for the security of Judea, strictly charging them, That they should not upon any terms engage with the heathens in battle till such time as they were returned back again, [*Ibid.* 16, 20.]

No looner was Simon entred Galilee, but he fell upon the heathens, and chased them to the very gates of Ptolemæis, and there fell of them 3000 men, whole spoile they took: Having thus refused the Galileans, and those of Arbattis, (the plain and Champaign Countries) with their wives, children, and whatsoever they had, they brought them into Judea with great joy, [*Ibid.* 21, 22, 23.]

But before Judas could get to the *Galaadites*, many of them were shut in Bosfora, Bozor, Alems, Caspiter, Maced, Carnai, and other Cities in *Galaad*, [*Ibid.* 26, 27.]

By that time Judas and his brother, having passed over Jordan, had got three dayes march through Arabia Deserta: though Nabathæis, met him very friendly, and acquainted him with all that happened to the *Galaadites*: Moreover, how that on the morrow following the enemy, had designed to fall upon the Garrisons, and as fast as they took them to put all to the sword in one day. Upon this intimation, Judas with his army, turned aside by the way of the wilderness unto Bozor: and having won the City, put all the males to death, pillaged the City, and after burnt it to the ground. Departing thence by night, he marched toward the Fortresses, where he found the enemy about break of day, placing their Engines for battery, and the cry of them within the City, went up to Heaven: Those that were with Judas, marching in three divisions on the rear of the enemy, founded with their Trumpets, and lifted up their voyce in prayer. Timotheus his Camp, knowing that it was Maccabæus, who was so near them, fled from him, and got themselves out of his sight: but in the pursuit, he had so great execution of them, that there fell in that day near 8000 of them. This done, he stept aside to Malpha, took it by storm, slew all the males, and after the plunder, set it on fire. From thence he went and took Chaphor, Maced, Bozor, and the other Cities of the Country of Galaad, [*Ibid.* 24, 26.]

Whilst Judas and Jonathan were in Galaad, and Simon in Galilee, over against Ptolemæis, Joseph, son of Zacharias, and Azarias, who were left behind, to lecture Judea, hearing of their gallant achievements, and ambitious to get themselves a name as great as the other, contrary to command, drave down their army as far as Jamnia, with intentions to fight the heathens. But Gorgias drew out all his forces out of the City against them, and beat them back to the very borders of Judea, and there fell that day of the Jews, near upon 2000 men, [*Ibid.* 55, 62.]

Lysias, the young King Eupator's Protectour and Kinsman, and the sole manager of the affaires of the kingdom, being much displeased at what had happened, mustered together almost 80 thousand men; all his own Horse, and 80 Elephants, and marched against the Jews: resolving within himself to render Jerusalem an habitation for the Grecians, *The Temple tributary*, and to set the High Priesthood to sale every year. Hereupon, being entred Judea, he lays close siege to Bethfatha, a strong place, distant from Jerusalem about five furlongs. But Maccabæus his army, having an Angel for their convoy, flew 10000 of the enemies Foot, and 1600 Horse. All the rest, with Lysias himself, were put to flight, whereof many were fore wounded, others threw away their arms, and shuted for themselves, [2 *Maccab.* 11, 12—12.]

Lysias, casting up with himself what losse he had sustained, and considering that God fought the battles of the Jews, sent Ambassadors to them, to intreat concerning a piece, avowing, That he would subscribe to all reasonable propositions: and moreover, be a means of ingatiating them into the Kings favour. Judas Maccabæus, supposing this might be conducive to the publick behoof, embraced the motion, and signified in writings, (which was sent by the hands of John and Abshalom, what he should mediate for unto the King, on the behalf of the Jews: The King granted every Article, [*Ibid.* 13, 14, 15.] concerning this particular, there are extant letters, both from King Antiochus to Lysias, [*Ibid.* 22, 26.] as also from Lysias to the Jews, dated in the year (of the Chalde account) 148, the 24 day of the moneth *Dicormibius* as it is in the Greek Copies: but in the Latin *Discomus*, [*Ibid.* 16—21.] This moneth in the Caldee year, seems to be intercalated betwixt Dyfter and Xanthicus (in which are written, the following letters of the Kings, and the Romanes to the Jews, concerning the forsaide peace) which is therefore called in the Greek edition of the book of Esther, (now to be seen in the noble Earle of Arundels Library) the moneth *Adar-nisan*, and *Dyfter-xanthicus*, and by the modern Jews *Pedar*, or the other *Adar*: although our Syriac Interpreter of the second book of the Maccabees, hath substituted in its name the Syrians latter *Tisfi*.

In the same 148 year, (of the Chaldean reckoning) the 15 day of the moneth Xanthicus according also to the Chaldean reckoning) there are letters directed to the Jews, both

both from King Antiochus, [2 Maccab. 11. 27.—31.] and also from Quintus Memmius, and Titus Manlius (otherwise called Manius or Manlius) Ambassadors from Rome, who at that time came to the King residing at Antioch: [Ibid. 34.—38.] thither also followed Lysias after the covenants were drawn up. [1 Maccabees 12. 1.]

About the beginning of the Spring, began the CL year of the kingdom of the Grecians, which the writer of the first book of the Maccabees makes use of.

Demetrius, son of Seleucus Philopator, having been detained many years hostage at home, and now entered the 23 year of his age, requested the Senate, That by the assistance of the people of Rome, he might be restored into his own kingdom, now unjustly usurped by the son of Antiochus Epiphanes his Uncle, protesting that he should always look upon Rome as his native Country and nursery, repute the Senators sons, as to many brothers, and the Senators themselves as fathers. Notwithstanding all this complement, the Senate esteeming more expedient, as to their affairs, if Syria were Governed by a child rather than a man, with joint consent voted, that Demetrius should be kept at Rome, and the kingdom be confirmed to the child which Antiochus left behind him. But withal, they presently dispatched away Cn. Octavius Sulpicius, and Lucius Aurelius, as Legats to wield that kingdom at the pleasure of the Senate, supposing that none would be against it: the King being but yet a child, and the Princes of the Court accounting they were extremely favoured, in that the Romans would not deliver up the kingdom to Demetrius, which was a thing they much feared would ensue. And when they were informed, how Antiochus had provided himself of Elephants in Syria, and ships above the number which they allowed him; they gave in charge to the Legats, that they should fire the ships, hough the Elephants, in a word, That they should do what they could to bankrupt the Kings Exchequer. [Polyb. Legat. 107, Appian. Syriac. pag. 117. Zonar. ex Diene. Justin. lib. 34. cap. 3.]

The Legats also received instructions to visit the Macedonians, who, in regard that a popular state seem'd strange to them, had made no use of a Common Council, and were up in factions and seditions amongst themselves. They were ordered also to make diligent enquiry into the affairs of the Galatians, and the kingdom of Aria; rather; [Polyb. Ibid.] Notwithstanding, Ariarathes by his great civility in a conference with Junius and the former Legats, dismissed them, highly commending him. [Id. Legat. 108.]

The peace betwixt Eupator and the Jews, was no sooner made, than broken off again: for those that had command in the places adjacent; Timotheus Apollonius, son of Genneus, Hieronymus, Demophon, and Nicanor, Governour of Cyprus, would not suffer the Jews to be quiet. And the Citizens of Joppa likewise, having by their speaches enticed 200 Jews, which dwelt amongst them, into their ships, put from shore, and threw them all over-board. [2 Maccab. 12. 23, 24.]

When Judas Maccabees heard of this piece of villany, he came by night to Joppa, fired their port, and navy, and slew all those that had fled thither; and understanding that the Jammites had some such designe against those Jews that lived with them, he did the same by night to their port and fleet, so that the flame of the fire appeared as far as Jerusalem, which lay 240 furlongs distant. [Ibid. 5, 9.]

By that time, Judas his army had gone nine furlongs thence, upon their march against Timotheus, the Nomades of Arabia (scutpon them, not fewer in number than 5000 Foot, and 500 Horse, where after a hot dispute the Arabians were worsted, and upon an engagement, to supply them with Cattel, and to pleasure them some other ways, obtained a peace from Judas. [Ibid. 10, 11, 12.]

Judas his souldiers stormed the City Capisus, and took it: the City was fortified with a bridge, and fenced with walls, and inhabited by people of several nations: the slaughter of the Citizens was so great, that an adjacent lake of two furlongs broad was coloured with blood. [Ibid. 13, 16.]

They removed from thence 750 furlongs and came to Characa unto the Jews which were called Tabieni (because they inhabited the land of Tob.) Timotheus was drawn off from that place, although he had not done the business he went about, leaving behind him a very strong Garrison: which Dositheus and Sosipator, two of Judas his Captains ventured upon, and killed about 10000 of the men which Timotheus had left to keep it. [Ibid. 17, 18, 19.]

Upon this marriage, Timotheus leaves a new army of 120000 Foot, and 2500 Horse, of all nations round about him, and mercenary Arabians; sent away the women and children, and other baggage to Carnion, or Camama, a place hardly to be besieged, and difficult to come unto, by reason of the streightness of the passage, he encamped against Raphon, on the other side the brook. Judas with all his forces, (putting himself in the van) crossed the brook toward the enemy, and gave that Gentile army

much

such a total rout, that some flew this way, others that way, in such great disorder, that they were often hurt by their own men, and wounded by the points of their own swords: So that Judas pursued them with that cagerness, that he slew near thirty thousand men. [1 Mac. 5. 37, 43; 2 Macc. 12. 20, 23.]

But Timotheus himself falling into the hand of Dositheus and Sosipator, very subtilly belought them, that he might escape with his life, because he had in his power many of the Jews parents and brothers, who, if they put him to death, he would be leaved in the lame kind; upon his engagement to let them safe returned, they dismissed him for their brethren sakes. [2 Mac. 12. 24, 25.]

Judas marched forward to the City Carnaim, and to the Temple of Astarta which was therein, whither many of the enemy had fled: the Temple he fired and all the men in it, demolished the City, and put to the sword 25 thousand men. [1 Mac. 5. 43, 44 2 Mac. 12. 26, 27.]

Then Judas brought back all the Israelites which were in Galad, with their wives and children, and all their baggage, with intent to bring them into Judea: And they were come as far as Ephron, which was a very great City, and well fortified, and stood in the way thorough which they were to passe; it was peopled by nations of all sorts, the walls well manned, and had in it good store of engines and ammunition. But so it was, when Judas and his army were necessarily to passe thorough it, that the Citizens clapped their gates against them, and baracado'd them up with the stones; yet they forced their way thorough, after a day and a nights battery, and demolished the City to the ground; took all the spoile, killed all the males, near 5000 in number, and marched over the dead bodies thorough it. [1 Mac. 5. 45, 51. 2 Macc. 12. 27, 28.]

After this, they passed over Jordan, into a great plaine before Bethsan, [1 Mac. 5. 52.] which the Greeks called Scythopolis, [Joseph. lib. 12. cap. 12.] distant 600 furlongs from Hierusalem. As soon as they were entered into the towne, the Jews (which lived amongst them, met them) and acquainted them, how friendly the Scythopolitans had always dealt with them, and how kindly they had treated them in their adversities: whereupon they returned them thanks, and requested the continuance of their affections to their Nation for the future. [2 Mac. 12. 29, 30, 31.]

Judas bringing up the rear of his army, encouraged them all the way, until he came to Judea, [1 Mac. 5. 53.] They arrived at Jerusalem, about the Feast of Pentecost, [2 Mac. 12. 31.] and went up unto Mount Sion with joy and gladness, and offered burnt-offerings, because they had not lost a man, but were all returned home in peace. [1 Mac. 5. 54.]

After Pentecost, Judas and his brethren with 3000 Foot, and 400 Horse, marched against Gorgias, who had the command of Idumea, with intent to give him battle, [2 Mac. 12. 32, 33. cum 1 Mac. 5. 65.]

In that fight few of the Jews were slain: yet when Dositheus, one of the Bacenors troupe, a stout man, had taken Gorgias prisoner, and apprehending him by his coat of mail, led him away, a Thracian trouper made up toward him and cut off his shoulder, and rescued Gorgias, that accursed miscreant, who made his escape into into Marissa: but when they that followed Eldris (one of Judas his Captains) were wearied with long fighting; Judas, after he had called upon the Lord, and sang Psalms and Hymns in his mother-tongue, set upon Gorgias his forces unawares, and made them flee, [2 Mac. 12. 33, 37.]

Then having after the victory called together his army, he withdrew to the City Odullam: and when the seventh day was come, they purified themselves, and kept the Sabbath. The day following, when Judas his souldiers had gathered up the bodies of those that fell in the battle, with an intent to bury them, they found under every ones coats, things consecrated to the Idols of the Jammites; which was prohibited the Jews by their Law. [Deut. 7. 25, 26.] So that it was clear and evident to all, that this was the cause of their misfortune. Hereupon they betook themselves unto prayer, προσευχόμενοι τῷ κυρίῳ θεῷ Ἰσραὴλ πάντες ἰσχυροὶ δυνάμει, beseeching God, That sin might be utterly rooted out; or, (as the Arundel book, and the Aldin edition reads it) ἵνα οὐκ ᾖ ἡ γυνὴ ἡ ἀνομία πάντες ἰσχυροὶ δυνάμει. They beseeched God, that they might not be utterly razed out for that sin: moreover, they made a contribution of two, or three, (as the Greek Arundel, and my own Syriac book, or twelve, as the Latine copies have it) thousand drachms of silver and sent to Jerusalem, to provide a sin-offering. [Ibid. 38, 43.]

Then Judas with his brethren went against the sons of Elau, and discomfited them in the South (of Judea,) and smote Hebron, with the villages thereof, dismanned the fortification, and fired the towers round about. From thence he removed, purposing to go into the land of the Philistines, and passed shrow Samaria. At that time certain Priests desirous to shew their valour, and not going very wisely to work, were slain in a skirmish.

skirmish. Then Judas declined toward Azotus, into the land of strangers or Philistines, and when he had overturned their altars; burnt their graven images, and taken away the spoiles of the Cities, he returned into Judea. [1 Mac. 5. 65, 68.]

When Antiochus his soldiers which were garriſoned in the Tower at Jerusalem, had blocked up the Jews round the Sanctuary, always studying which way they could annoy them, and strengthen the hearthen: Judas and all the people besieged them in the 150 year of the Greeks, having planted their battery — and engines; howbeit some of the besieged got forth (to whom also certain wicked Israelites joined themselves) and prevailed with Antiochus Eupator the King, speedily to oppose himself against that swelling power of the Jews. [1 Mac. 6. 18, 27.]

Hereupon the King summoned together all his friends, and the Commanders of his army, and Masters of his house: and to these repaired forces from other kingdoms, and from the Islands or sea coasts: So that his whole power consisted of 100000 Foot, and 20 thousand Horse, and 32 Elephants, trained up for war. [Ibid. 28, 29, 30.] But in the second book of the Maccab. we read how that in the 149 year (of the account, viz. of the *Contrasts*) that tidings were brought to Judas Maccabeus, that Antiochus Eupator was gone against Judaea provided with Greek forces, to the number of 100000 Foot, and 53000 Horse, 22 Elephants, and 300 Chariots with hooks. [2 Maccab. 13. 1, 2.]

Menelaus the Usurping High Priest sided with this power, feeding himself with fond hopes of obtaining from Eupator that honour which hitherto he had but the empty title of. [2 Mac. 13. 5.]

King Eupator came with a mind highly enraged, resolving to bring far greater mischief upon the Jews, than ever his father had done: which when Judas heard of, he commanded the people, That they should call upon God night and day; that he would vouchsafe them his wonted assistance: and then having called a Council of war, he resolved to march against the King, and encamp about Modin. [2 Mac. 13. 9, 14.]

The Kings army having marched thorough Idumea, assaulted Bethsura, with their engines: but the Bethsurans sallied forth, and fired them, and fought with them valiantly. As for Judas, he pitched in Bethzachariah, over against the Kings Camp. [1 Mac. 6. 31, 32.] and when he had given the watch-word to his men, Victories are from God, taking along with him some of his choicest men, he attempted by night the enemies Camp, and pierced as far as the Kings own pavilion: he slew at this bout, near 4000 men, and their prime Elephant, with all that were upon him: upon the dawn of the morning, he drew off, and departed with good success, having thereby transfused a dread and a horror clean thorough the enemies Camp. [2 Maccab. 13. 15, 16, 17.]

Then the King early in the morning, marched apace with his army, and pitched near Bethzachariah: where he drew up his men into battalia, and ordered that the juice of grapes and mulberries should be set before the Elephants, supposing thereby to render them more fierce upon the fight. These beasts were disposed through the army, and to each beast, was assigned 1000 Foot well appointed, and 500 Horse: in their wooden castles which every one of them carried on his back, were 32 soldiers, besides the Indian which guided him: Their armour made such a glorious show, that the neighbouring hills glittered by reason of the reflexion of the Sun-beams upon their shields of gold and brass. [1 Mac. 6. 33, 41.]

Judas and his army engaged the enemy, and killed of the Kings Party 600 men. At which time, Eleazar, surnamed Savaan, (or Avaran rather, Judas his brother [1 Mac. 2. 5.] observing an Elephant in royal harness, and taller than any of his fellows, and supposing the King was upon his back, made up toward him, slaughtering his enemies on both hands, and crept under his belly, and flew him; but he himself was pressed to death with the fall of the beast upon him: But the Jews perceiving the vast power of the King, and the strength of his Forces, turned away from them. [1 Maccab. 6. 42, 47.]

The King upon his return to the siege of Bethsura, was sometimes put to flight (by Judas) other whiles in skirmishes, he retreated with loss. But Judas neglected not to relieve the besieged, and to send them such things as they stood in need of. Rhodius, one of the Jewish army, lent intimation hereto to the enemy: hereupon inquiry being made, he was seized on, put upon the rack, and kept in prison. Then the King parleyed the second time with the Bethsurans, and inclined them to resign unto him. [2 Mac. 13. 19, 22.] After the peace thus concluded, betwixt them, they all marched out of the City, being forced to surrender for want of provision to sustain the siege; for that year was the Sabbatical year, in which it was not lawful to sow their land. But the King after he had taken Bethsura, placed a Garrison therein to keep it. [1 Maccab. 6. 49, 50.]

Thence

Thence the Kings army went up to Jerusalem, and encamped against Mount Sion, and the Sanctuary many dayes together, and planted his Artillery with Engines, and instruments to cast fire and stones, and pieces to hurl darts, and slings: whereupon the besieged counter-made these Engines, with others of their own, and held them play a long while; but victuals began to grow scant with them both, in regard that this was the seventh year, and also because they in Judea which were delivered from the Gentiles, had eaten up the residue of their store: very few were left in the Sanctuary, because the famine prevailed so mightily amongst them, that they were forced to disperse themselves into several places. [1 Maccab. 6. 51, 54. Josephus, lib. 11. cap. 14.]

In the mean time, Philip, whom Antiochus Epiphanes had by his last Testament nominated Tutor to his son Eupator, and under him appointed over the affairs of that whole kingdom, (being returned out of Egypt) came out of Media and Persia, with the forces which Epiphanes had left there. [1 Maccab. 3. 37.] purposely to recover by force his right which Lyfias had usurped. [1 Maccab. 4. 55, 56. 2 Maccab. 13. 23.]

When Lyfias heard herof, he perswaded the King and the Commanders of the army, to make peace with the whole nation of the Jews, and to permit them to enjoy their own constitutions, as in former times: in regard, that their army lessened every day, the provision for the Camp failed, the place which they besieged was well fortified, and the affairs of their own kingdom were urgent and important. [1 Maccab. 6. 57, 58, 59.]

The Kings and his great ones, assenting to what Lyfias had moved, sent in to the besieged, about articles of peace: the conditions were accepted of, and the Covenants confirmed with an oath. Whereupon the besieged marched out of the Garrison, and the King entered Mount Sion, offered sacrifice, honoured the Temple, and dealt kindly with the place: But in a while after, when he had well considered the strength of the place, he brake his oath, and gave order to pull down the wall round about. [Ibid. 60, 61, 62. cum 2 Maccab. 13. 23.]

The King appointed Maccabeus, or (as the Greek context bears it, and my Syriack Interpreter hath it) Higeonides rather, General of his army from Ptolemais to the Gerthenians. [2 Maccab. 13. 24.] or as far as Egypt; whose boundary is the mountain Genur, by Ptolemies assignment.

While the King was come to Ptolemais, the Ptolemians (who allwayes bare a deadly hatred to the Jews, as appears by the History, 1 Maccab. 12. 48.) were heartily vexed at the peace made with Judas, and in a rage, would needs have nullified the Covenant. But Lyfias went up to the judgement-seat, where he to well defended the matter, that he appeased the tumult, and pacified the Citizens. [2 Maccab. 13. 25, 26.] Josephus, at the close of the 14 book of his Antiquities, says, That the Sovereignty of the Hasmoneans lasted 135 years, to the taking of Jerusalem by Herod, and the slaying of Antigonus, (or (as Hero 1) hath it in the same Author, lib. 17, and the same work, cap. 8.) one year less. But that fell out in the 136 year from this time, so that the investiture of the commanding power in the Hasmoneans took its rise from the time of the peace, agreed on betwixt Antiochus and Maccabeus.

From the Autumn began the year of accounts of the contracts, CL, which the Collector of the second book of the Maccabees, makes use of.

Antiochus Eupator, with Lyfias his Guardian, hastening to Antioch, [1 Maccab. 6. 63, 2 Maccab. 13. 26.] brought along with him as prisoner, Menelaus the High Priest, [Josephus, lib. 12. cap. 15.] whom Lyfias had accused as the sole incendiary of the whole Jewish war, and the first promoter of all their evils. Whereupon, by expresse from the King, he was sent to Berthea in Syria, where he was let down into a Tower filled with ashes, and so dyed a death worthy of his life. [2 Maccab. 13. 48, 8.]

This wretched Menelaus thus taken out of the way (the tenth year after his first usurping the Priesthood) at Berthea, (as it is truly written in Josephus, p. 421, and not as in pag. 700, erroneously at Berytzen.) the King substituted another in his room, every whit as bad as the former; Alcimus or Jacinus by name: Priest indeed he was of Aarons progeny, but not of the High Priests blood. Lyfias, having perswaded the King to transfer that dignity into another family. [Joseph. Antiq. lib. 12. cap. 15. & lib. 20. cap. 8.]

Onias, (son of Onias the third, High Priest, seeing the High Priesthood was conferred upon Alcimus, went into Egypt, and after he had well insinuated himself into the affections of Ptolemei Philometor, and Cleopatra his wife, obtained of them leave to build a Temple to God, in the jurisdiction of Heliopolis, answering that of Hierusalem, and that they would also constitute him High Priest there. Thus Josephus delivers the business, in the forced places of this work of the Jewish Antiquities, recanting what

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he had formerly writ in his work of the Jewish wars, [*lib. 1. cap. 1. & lib. 7. c. 37. al. 30.*] viz. Onias his flight, and his building the Temple in Egypt, to have fallen out whilst Antiochus Epiphanes was living.

About this time, Ptolemei Philometor, and his younger brother Ptolemei Euergetes II. fell at high variance: the Senate of Rome wrote letters to their Ambassadors. Cn. Octavius, Sp. Lucretius, and L. Aurelius, to do what in them lay, to compose the differences: [*Polib. Legat. 107.*] For after they had joyndly fix years together reigned peaceably, the younger brother cast off Philometor, and ruled alone. [*Porphy. in Græc. Ensel. Scaliger. pag. 54. & 235.*]

He, being deprived of his kingdom, repaired to Rome for his relief, with a very slender retinue, and in a neglected garb. [*Palæ. Maxim. lib. 5. cap. 1.*] As he was on his way to the City on foot, he was taken notice of by Demetrius, Seleucus his son: who, much troubled at the sight, presently provided a Royal Robe, a Diadem, and a Horse, adorned with golden furniture, and thus attended with his own servants, made toward Ptolemei, meeting him 26 miles from the City: After a civil salute, he advised him to put on these princely ornaments, and to enter Rome somewhat like himself, least happily he might appear contemptible. Ptolemei indeed thanked him extremely for his good will toward him, but was so far from taking any of those things which he had brought him, as that he desired him rather to give him leave to retire a while with Archias in some one of those towns which lay in the way. [*Diod. Sicul. in Excerpt. Valæ pag. 322.*]

At length he came to Rome, having taken up his lodging at an Alexandrian Painters house: as soon as the Senate heard of it, they sent for him, and made a most exact apology, for that they neither had, according to the usual custom, sent the Quæstor to wait upon him, nor had entertained him upon the publick account: & saying, That those omissions were not to be imputed to any disrespect of theirs towards him, but merely to his own coming so suddenly upon them, and so privately. Hereupon, they conducted him out of the Court, unto the house of publick entertainment; and perwaded him to put off those his fardid weeds, and pitch upon a day for audience: they also took care that Presents might be sent unto him daily by the treasurers, so that by their several civilities, they did, as it were by so many distant steps, advance Ptolemei from that low condition he was in, to his former kingly eminency, and occasioned unto him far greater ground of triumphing in the hopes he had of Romes assistance, than of fear considering the meanness of his fortune. [*Palæ. Max. ut sup.*]

As soon as Cn. Octavius and Spurius Lucretius, the Roman Legates came to Ariarathes, King of the Cappadocians, they enquired into the constellation which was betwixt him and the Galatians. He, in few words, opened the whole case to them, adding this, That he was willing to acquiesce in their umpirage. But the greatest part of his speech was concerning the affairs of Syria, knowing that Octavius was bound thither. He shewed them also in what a rottering condition that state was in, and how great correspondence there was betwixt himself and the great ones there. He proffered also to attend upon them with his forces, and to be ready and forward upon all occasions, until they were returned safe out of Syria. The Kings good will and forwardness to accommodate them, was much relented by the Legates: yet they told him, That at present they had no need of his company, but in case of some future emergency, if there might be occasion for it, they would not scruple to send unto him, whom they would for ever hereafter put into the list of such which are reputed most sincere friends to the Romans. [*Polib. Legat. 108.*]

As for the commotions in Syria, King Eupator, by the help of his Guardian Lyfias, had quickly pacified them. For he upon his return to Antioch, finding Philip in command there, fought him, and took the City, [*Macab. 6. 93.*] where also, after he had gotten Philip into his clutches, he put him to death. [*Josephus lib. 12. cap. 1. 5.*]

Octavius Lucretius, and Aurelius, the three Roman Legates (according to their instructions received from the Senate upon their coming into Syria) took care that the Elephants should be slain, and the Navy fired, and managed all things else to the Roman interest. This lay heavy upon the stomach of one Leptines, and therefore with his own hand, he stabbed Cn. Octavius, the prime Legate at Laodicea, as he was anointing himself in the place of exercise: he vouched the fact, as lawfully done, and not, but by the instigation of the gods. This Octavius was the first that ennobled that family with the consullship, from whence Cæsar Augustus afterward descended. Lyfias, Eupators Guardian (who was reputed the chief incendiary of the people against the Romans) took care for the intertainment of Octavius: and forthwith dispatched Legates, in the Kings, to Rome, which might excuse the fact and evidence the Kings innocency: as  
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not being any whit accessory thereunto. [*Polib. Legat. 114. & 122. Cicero. Philippic. 9. Appian. Syriac. pag. 117. Zonar. ex Dione.*] Julius Obsequens, in his book De Prodigis, confirms this killing of Octavius, as happening in the time of Marcus and Scipio, being Consuls.

There was at that time in Syria, one Illocratis a Grammarian, of the company of those that were wont to make publick recitation, a prating Braggadocio, and one that was hateful to the Grecians themselves; whom Alcæus in his publick constellations did use wittily to provoke and jeer. He, as soon as he came unto Syria, began to vilify the Syrians, as people of none of the soundest head-pieces, and not containing himself within the bounds of his profession, began to treat of state-matters, and to give his judgement therein: for he did not only defend the justice of Cn. death, but moved also that the massacre might be extended to the other Legates of the people of Rome; that not so much as one might survive to carry tidings thereof to Rome: that they might by this be brought to abate of their arrogance, in controlling others, and surcease this their over-bold usurpations of sovereignty every where. [*Polib. Legat. 122.*]

The Romans (by their Ambassadors, Canuleius and Quintus) restored Ptolemei Philometor to his kingdom: and reconciled him to his younger brother Euergetes: having decreed that the kingdom should be divided betwixt them: Ptolemei was to take Egypt and Cyprus for his share, Euergetes Cyrene: this agreement was confirmed by all religious ceremonies, and by the mutual plighting of their faith each to other: Notwithstanding, all this Euergetes hastened away to Rome, in despite of nulling the Covenant: whereupon Philometor also sent Menecibillus of Alabanda, as his Legate thither, as his advocate and proxy in this his contest with Euergetes. [*Polib. Legat. 113. & 114. Liv. lib. 46. Zonar. ex Dione.*]

Ariarathes, King of Cappadocia, deceased, his son Ariarathes (so-named Philopator succeeded, by right of inheritance, to the Crown: who as soon as he had solemnized his fathers funeral with the highest magnificence that could be, he sent his Legates to Rome, about renewing the league and alliance with that people of Rome. He was first called Mithridates, but after he came to age, by his fathers name Ariarathes. At his coming to the Crown, he treated his Friends, Nobles and Subjects, with what respect was fitting, so that he soon won the affections of all persons, of what quality soever. And in regard that he was experienced in the Greek, and studied philosophy, Cappadocia (never before known to the Grecians) soon became a receptacle for learned men. [*Livie lib. 46. Diodor. Sicul. in Bibliotheca. Phot. cod. 244. & Excerpt. Valæ. pag. 325.*]

From Spring-tide began the CLI year of the kingdom of the Grecians, which is used in the first book of the Maccabees.

When the Ambassadors of Ariarathes, the new King of Cappadocia, were arrived at Rome, they moved the Senate, that they would embrace their King with all love and affection, who alwayes, both abroad and at home, withheld wellos to all the Romans: the Senate did not only renew the league and amity, as was requested; but highly commended the Kings inclination, and entertained the Ambassadors very civilly: after that Tiberius Gracchus (of whom mention was made in the 383 year of the World) returned from his Embassy in Asia, had related many notable expressions of the affections of this King, and of his father, and indeed of the whole kingdom, toward the people of Rome. [*Polib. Legat. 109.*]

The Rhodians (by Cleagoras and Lygdamis their Ambassadors at Rome) requested that they might be permitted to hold Lycia and Caria, upon the same terms as formerly. [*Id. Legat. 110.*]

For at what time the Calyndians in Caria revolted from the Canuii (whereupon the Canuii attempted to besiege them) at the first indeed they required assistance from the Cnidians, and by that association made shift for a while, to hold the enemy play: but being doubtful of the issue of the war, they dispatched an Embassy to the Rhodians, wherein they yielded themselves and their City into their hands. The Rhodians accepted of the profer, and accordingly sent supplies both by sea and land, raised the siege, and took the City into their own jurisdiction. And the Senate soon after confirmed unto them the right and possession. [*Id. Legat. 111.*]

Ariarathes King of Cappadocia, understanding by his Legates, who were now returned from Rome, that he was attained of the good will of the Romans, thought himself now fast-seated in his kingdom, offered to the gods Eucharistical sacrifices, and feasted his Nobles. Moreover, he sent Ambassadors to Lyfias at Antioch, to fetch the bones of his sister and mother (Antiochus the daughter of Antiochus the Great) concerning which business he gave instructions to the Ambassadors upon their departure, joynd with intreaties and prayers, supposing it not reasonable to expostulate the  
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the business of Octavius his death (although he was much displeased at it) least if he should chance thereby to provoke Lyfias, he might not have his request granted. Lyfias gave way that he should have those reliques, which, as soon as they were brought unto him, he carry'd them forth in high solemnity, and was very careful to lay them next his fathers tomb. [*Id. Legat. 112.*]

After the two Ptolemies (brothers) had parted the kingdom betwixt them: Ptolemei the younger comes to Rome, to invalidate the partition agreed upon with his brother, urging, That he did not voluntarily do as he was commanded, but had yielded upon necessity, being forced thereto by the difficulty of the times: therefore he requested the Senate, That they would adjudge Cyprus to him: for, put the case it were, yet would his portion be far worse than his brothers: on the other side, Menithyllus, Philometors Agent, declared, (which also the Roman Ambassadors themselves confirmed by their Testimony) How that the younger Ptolemei did not only hold Cyrene, but also his very life, by means of his brother, in regard that there was such a general alienation of mens minds from him, that he might take it for a high favour, that the kingdom of Greece was quitted to him, which was more than he could hope for, or any man else dream of. But upon Ptolemies contradicting what was urged, the Senate, partly considering, that the sharing of the kingdom was not as yet quite compleated, partly out of their own desire to have that kingdom divided, (that as occasion should serve, they might with less pains reduce it under their own power, when divided, than when united) granted the younger brothers demands, and forthwith sent their Legats (Tus Torquatus and Cn. Merula) with instructions to reconcile the two brothers, and to give Cyprus to the younger. [*Id. Legat. 113.*]

When news was brought to Rome of the killing of Cn. Octavius and the Legates of Antiochus Eupator, which Lyfias sent, were arrived at Rome, and discoursed at large, shewings, That their King was in no wise conscious to the murder: the Senate sent the Legates back again, determining nothing upon the matter, because they would by no means reveal their minds. [*Id. Legat. 114.*] yet they ordered a Statue to be erected in the place of common pleas, to the memory of Octavius. [*Philippic. 9.*]

Demetrius, much affected with the news of that accident, sent for Polybius (the Historian) and advised with him, Whether or no, were expedient to move the Senate afresh about his affairs; who admonished him to take heed of damning himself twice against the same stone: telling him, That he had better adventure upon some noble exploit, worthy of a kingdom; hinting hereby, That he would have him steal away from Rome: as soon as he could. But he, following the counsel of one Apollonius, his intimate acquaintance, (a good man indeed, but a very youth) came into the Senate, and requested, That he might at least have his liberty, and might not any longer be detained as hostage at Rome; seeing they had confirmed the kingdom unto Antiochus Eupator. The Senate for all this, remained peremptory in their decree: whereupon, Demetrius consulted first with Diodorus, (a subtil fellow, who came fresh out of Syria, and had formerly the education of him) and then with Polybius, how he might make his escape. Menithyllus, Ptolemei Philometors Agent, (who by Polybius his means (with whom he was intimately acquainted) had been admitted into the Council, under pretence of providing for his return home-ward) openly hired a sacred ship of the Carthaginians, which was about to sail to Tyrrus, to bring the first fruits of the Carthaginians, (as the manner was) to their ancestral gods. When all things were in readinesse, Demetrius sent his Tutor Diodorus into Syria beforehand, to hear what the world talked, and to feel how the pulse of the people did beat. Himself taking only a few with him, which might be as companions to him in his journey, stopped at a friends house with them, the rest he sent away to Anagnia, whither he said he would come a hunting the day following. [*Polyb. Legat. 114.*]

At this instant, Polybius lay sick a bed, who fearing least Demetrius, sitting over long at his cups, should let slip the opportunity of escaping: night now drawing on, sent unto him a sheet now sealed up, with these intimations written in it,

Ὁ δέμτριε, τὸ σὺ μὴδὲν ὄν. ἐκτρέψας ἑσέα  
ἔτι δὲ σίμῃ τῇς διὰ πλεονεξίας τῆς πόλεως.

Τίμας δὲ, καὶ δὲ σὺ, καὶ τῆς πόλεως, καὶ τῆς πόλεως,  
ἔτι δὲ σίμῃ τῇς διὰ πλεονεξίας τῆς πόλεως.

He what delays, incurs the fates  
Of night, boundlesse successe creats.

Adventure, come what can, let all,  
Rather than thou, thy self shouldst fall.

To

To which he added, that saying of Epicharmus (commended by Polybius, lib. 3. pag. 768, and by Cicero. ad Attic. lib. 1. Epist. 16.) Νῆφε, ὁ βέλτερος ἀνθρώπος: ἀφ' ἧς τοῦ κατὰ φύσιν, be sober, and remember to trust no body, these are the very views of prudence. As soon as he read the notes, he undertook presently what those instructions meant, and from whom they came; and thereupon making flew as if he had been about to vomit, and had need to dilgorge, he and his friends left the company: and communicating his design to Nicanor, and the rest of his friends, he came by night to Ostia, at the mouth of Tiber. Menithyllus went before to the Mariners, and told them, That he received new instructions from the King, so that he must of necessity abide a while longer in the City: yet he would dispatch him unto certain young men of most approved fidelity, which should give him a full account of all the transactions of his brother. About the end of the third watch of the night, Demetrius comes with 8 companions, 5 servants and three lackeys: whom Menithyllus commended to the Master of the Ship, who knew nothing of the plot; they set sail about break of day. [*Id. ibid.*]

There was no thought at Rome of his departure until the fourth day following; and then they made strict inquiry after him, but could not find him: upon the fifth day, the Senate met upon the business; but Demetrius being now six days sail from the City, was gone as far as the straits of Sicily. The Senate thought it would be to no purpose to follow after him, he having gotten so great a start of them: But within few days after, they set forth Tib. Gracchus, Lucius Lenulus, and Servilius Glaucias, Ambassadors: whose employment was to see how things went in Greece; and passing from thence, to observe what Demetrius had in design, as also to learn how other Kings stood affected, and to debate their differences with the Galatians [*Id. ibid.*]

In the meantime, Demetrius was got into Lycia: from whence he wrote to the Senate, That he marched not against Antiochus his Uncle son; but against Lyfias, with a resolution to avenge Octavius his death. And having soon drawn Tripolis of Syria to be on his side, as if he had been sent by the Senate to take possession of the kingdom, (for no one dreamed of his escape) and being seized also of Apamea, he mustered all his Forces together, and made toward Antioch: where he killed the young youth (King Antiochus Eupator) and Lyfias, as they were friendly coming out to meet him (for they did forbear to take up arms for fear of displeasing the Romans) [*Zonar. ex Dione.*] and being entertained with the applause of all in Syria, he obtained the kingdom. [*Justin. lib. 34. cap. 3. Appian. in Syria. pag. 117, 118.*]

We read in the [*1 Mac. 7. 1, 4.*] how that in the 15<sup>th</sup> year of the kingdom of the Grecians, Demetrius, son of Seleucus, escaping from Rome, came with a few men to a City on the sea coast (*viz.* Tripoli of Phœnicia) and began to reign there: and that, as he entered into the Palace of his Ancestors (at Antioch near Daphne, the Metropolis of Syria) his souldiers seized upon Antiochus and Lyfias, who were by his command put to death. And in the [*2 Mac. 14. 1, 2.*] how that, after three years, or in the third year (from the beginning of Antiochus Eupator, or the purging of the Temple by Judas Macc., of both which mention is made in the beginning of the 10<sup>th</sup> cap. Judas was informed that Demetrius was arrived at the Haven of Tripolis, and with a great power, and navy, had taken the Country, and killed Antiochus, and his Tutor Lyfias. But Josephus assigneth to Antiochus Eupator two years reign. [*lib. 12. cap. 16.*] so doth Eusebius also in his Chronicle) although Porphyry [*in Græc. Euseb. Scaliger. pag. 228.*] and Sulpicius Severus, [*Histor. Sacr. lib. 2.*] ascribe to him, one year onely, and 6 moneths.

Demetrius, having removed Heraclides (from the charge of the Treasury in Babylon, over which he was appointed by Antiochus Epiphanes) and put to death his brother Timarchus (who likewise was by the same Antiochus made Governour of Babylon) as a Rebel against him (who besides that, was very faulty in the discharge of his place there) was by the Babylonians first surnamed *Soter*. [*Appian. Syria. pag. 118.*]

Alcimus (who had obtained from Antiochus Eupator, the grant of the High-Priesthood, but was not received by the people, in regard, that in the times of confusion under Antiochus Epiphanes, he wilfully disfiled himself, *2 Mac. 14. 3.*) endeavouring to get the Priesthood confirmed upon him by Demetrius Soter, made his address unto the King, accompanied with other wicked and apostate Israelites, who maligned their country-men, and especially the Hasmoneas, as guilty of cutting off the Kings friends, and banishing them out of the Country. Demetrius secured their complaints; and thereupon sent Bacchides the Governour of Melopotamia, his intimate and trusty friend, and with him, Alcimus (on whom he had settled the Priesthood) with a great force into Judea: when they had entered the Land, they thought to have over-reached Judas Maccabeus and his brethren by their fair speeches: but they gave no credit unto them. [*1 Mac. 7. 5, 11.*]

Then



Then there assembled unto Alcimus and Bacchides, a company of Scribes, amongst whom the Hæfides were chief, that desired peace from them; for said they, *One that is Priest of the seed of Aaron hath the conduct of this army, who will not do us any wrong.* But after that they had put themselves into his hand; that wicked Priest, contrary to the agreement, and his oath, put threefold of them to death, all in one day: to this massacre, the Historian applies that of the Psalmist [*Ps. 79. at. 78. 2, 3.*] *The High Priest of the Saints, have they [Tyrians] cast out, given to the beasts of the earth, and their blood have they shed round about Hierusalem, and there was none to bury them:* by which perfidiousness many being terrified, fled from the City, [*Ibid. 12, 19.*]

Bacchides removed from Jerusalem, and encamped in Bezeth, or Bethzetha; from whence he sent and took many of those which had forsaken him, and certain of the people also (of the Jews) whom he slew, and cast into a deep pit. After, then he committed the Country to Alcimus his care, leaving him a sufficient force to assist him, and he himself returned back to the King. To Alcimus (who neglected no thing that might help to assure the Priesthood unto him) assembled all such as were disturbers of the people; who after they had brought the land of Juda under their power, made great havoc in Israel: Hereupon Judas Maccab. went out into all the coasts of Judea round about, taking vengeance of all those that had revolted from him; and he got such a hand over them, that for ever after they kept close within their Garrisons, and durst not make any more incursions into the Country, [*Ibid. 19, 24.*]

Ptolemei the younger, coming out of Italy into Greece, hired from thence an army of very stout men, amongst whom he took with him one Damaspippus, a Macedonian, who (after he had slain the Governors that late in Council at Phæco, a Town of Macedonia) escaped thence as fast as he could, with his wife and children. Ptolemei, removing from those parts, came to Pæra, a Continent situate over against Rhodes: who, after he had been courtously treated by the people, he determined to set sail for Cyprus. But Torquatus and the rest of the Roman Legates, when they observed what a great strength of mercenary souldiers he had levied, they began to consider the tenour of their instructions they had received from the Senate, whereby they were expressly charged to reduce him without blows. And at last prevailed with him, to disband his mercenaries, as soon as he had brought them to Sida, and to break off his intended voyage to Cyprus: and that he should do his best that they might meet with him about the borders of Cyprus. They themselves in the mean while were upon going to Alexandria, that they would work the King to a confederation to his request, and that they would meet him at the place appointed, and bring the King himself along with them. These propositions had such influence upon Ptolemei the younger, that, despairing of reducing Cyrene, he dismissed the mercenary soldiery: And himself went directly to Crete, taking along with him Damaspippus and Cn. Merula, one of the Embassadors: (where as soon as he had hired a thousand souldiers,) he departed to Libyna, and kept them at the Port of Apis, [*Polyp. Legat. 115.*]

In the interim, Torquatus, and Titus, being come to Alexandria, did what they could to persuade the Senior Ptolemei, to come to an agreement with his brother, and to yield Cyprus unto him. But upon Ptolemei's grant of some particulars, and lending a slight care to others, merely to gain him time, his younger brother who lay encamped (as was agreed upon) before Apis in Libyna, much displeased that as yet nothing was concluded concerning the resignation of Cyprus, sent Cn. Merula to Alexandria, hoping by his, and Torquatus his means, to accomplish his designs, [*Id. Ibid.*]

Hipparchus Bithynus (never sufficiently extolled by Pliny who attempted to transfer unto posterity the exact number of the stars, and reduce the constellations into order, by particular instruments of his own invention, thorough which he shewed, both their positions, and their magnitudes) [*Plin. lib. 2. cap. 26.*] wrote in his book *cap. 7. Julia Augusta* *est prima et ultima regina*, that in the 27 year of the third Calippic Periode, the 30 day of the Egyptian month Mefor, (Septemb. Julian 27.) about sun-set, the autumnal equinoctial was observed by him, [*Prod. 3. lib. 2. cap. 2.*]

From this Autumn, began the year C.L.I. of the account of the contracts: made use of in the book of the Maccab. In which year (for to the Greek Copies compute, and my Syriac Interpreter, where the Latin edition reads C.L.) Alcimus is said to come to King Demetrius, presenting him with a golden Crown, a Palme, and Boughes also which were thought to be of the Temple, [*2 Macc. 14. 3, 4.*] For he, observing how greatly Judas Maccab. and the Affideans which were with him increased in power, and also because they would not suffer him to come near the holy Altar; having gotten opportunity, eagerly accused them to the king, as authors of all the commotions, and disturbers of the common peace in Judea, complaining most bitterly; That he was despoiled of the High-Priesthood, which was the glory of his ancestors; and as long as Judas

was living, he was confident Demetrius should never enjoy the kingdom quietly. This (being avouched by other of his friends, and most implacable enemies of Judas) needed Demetrius, that he dispatched away Nicanor, General into Judea, with order to destroy Judas, disperse his associates the Affideans, and to settle Alcimus in the High-Priesthood: as for the Gentiles which fled out of Judea for fear of Judas, they came flocking to Nicanor, accounting the calamities which were like to fall upon the Jews, to be their only happiness, [*2 Maccab. 14. 3, 14. cum 1 Maccab. 7. 25, 26.*]

The Jews, upon report of Nicanor's approach, and of the allocation of the Gentiles with him, cast dust upon their heads, and made their supplication to God. But after a short skirmish betwixt Simon (Judas his brother) and Nicanor near the Village Desfaro: Nicanor, hearing the brute of the prowess and valour of Judas and his company in defending their Country, was somewhat timorous of running the hazard of a war. Therefore he sent Posidonius, Theodorus, and Matthias, to parlee with them upon mutual engagements of fidelity, each to the other. When they had well debated the matter amongst themselves, Judas propounded it to the people, who with unanimous consent approved the Articles. The day was fixed, whereon Judas and Nicanor were to meet, the one with the other: yet Judas was somewhat jealous of the enemy, and thereupon disposed of some armed men into several convenient places, which might be as a security, in case any violence should be attempted contrary to engagement. But the conference proved very peaceable, and closed in a league without the King's privy. Nicanor, after this, abode a while in Jerusalem, and dismissed the companies which he had before collected: he lived so friendly and familiarly with Judas, that he persuaded him to marry a wife, [*2 Macc. 14. 15, 25.*]

As soon as that wretched Cassi' Alcimus observed this their mutual correspondence, and meetings together, he addressed himself the third time to Demetrius, and complained of Nicanor, as having in agitation some treacherous design against the king: who was so enraged by these calumnies, that he wrote immediately to Nicanor, to let him know, that he took very ill, those his intercourses with Judas Maccab. commanding him withal, forthwith to send away Judas bound to Antioch: which although he was very loath to do, in regard it was a violation of their Articles of peace, seeing Judas had not in the least manner transgressed; yet, because he knew not to gainstay the king, he watched for a convenient time to execute the king's command by a stratagem, [*Ibid. 26, 29.*]

Whilst Ptolemei Philometor with his high complements detains the Roman Legates at Alexandria forty dayes, rather against, than with, their wills, nothing of bugares at Alexandria forty dayes, rather against, than with, their wills, nothing of bugares being dispatched: the Cyrenians revolted from Euergetes the younger brother, and with them some other Cities also conspired. The Egyptian Ptolemei (whom Euergetes had appointed over the whole Realme, when he sailed away unto Rome) being no stranger to the business; when tidings hereof was brought to Euergetes; and more also, that the Cyrenians were already with an army in the field, tearing least, whilst he endeavours to add Cyrenus to his Dominions, he should loose Cyrene: he layes aside the thoughts of all other matters, and leaving Apis, where his Navy lay in harbour, he sailed to the great Catrachus, as they call it; intending from thence to reach Cyrene. But finding the strait in Catrachus kept by the Libynians and the Cyrenians; he shipped half his men, and gave them orders to fall about those narrow places, and to fall upon the enemy unawares: he himself with the other Brigade of his army, charging them in the Van, endeavoured to gain the hill. But as soon as the Libynians perceived they were surrounded on all sides, they quitted their stations: so that the king did not only get a free pass to the top of the hill; but also reduced a strong hold, having 4 towers which lay in the bottom, wherein was great plenty of waters, [*Polyp. Legat. 115.*]

From thence he marched clean thorough the Wilderness in seven dayes: the souldiers which were under Mochyrinus following him by Sea; the Cyrenians upon his approach, drew out their army against him, consisting of 8000 Foot, and 500 Horse. For they, guessing what Philometors mind was, by what he had done at Alexandria: and seeing nothing of a king in Euergetes, but that all his administrations were tyrannical, could by no means be persuaded, freely to yield themselves unto him: whereupon they gave him battle, and overcame him, [*Ibid.*]

Judas Maccab. observing how Nicanor was grown more reserved than formerly, and his dealings more rough than usually they had been: he behought with himself, that this churlishness could not portend any good, and therefore having gathered together many of his associates, he withdrew himself from his fight, [*2 Macc. 14. 30.*]

Nicanor, coming to Jerusalem with great Forces, and by his fair speeches drew Judas to a treaty. Howbeit, whilst they were saluting one the other civilly, the enemy had designed to seize upon Judas, and carry him away: which thing, when it was known

to Judas, he was fore afraid of him, and would see his face no more. When Nicanor saw his purpose was discovered, he marched against Judas, to fight him beside Capharsalama: where there fell of Nicanors party near five thousand men, and the rest fled to the City of David. [1 Mac. 7. 27, 32.]

After this went Nicanor to Mount Sion, where there met him out of the Sanctuary, certain of the Priests, and Elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the King; but he slighted and scoffed at them, & commanded them to deliver up Judas unto him. And when they professed with an oath, that they knew not what was become of him; he stretched forth his right hand toward the Temple, and swore, unless Judas and his forces were delivered up into his hands, when he returned in peace, he would let the house of God on fire, digge down the Altar, and erect in the same place another glorious Temple to Bacchus. Whereupon the Priests entered, and stood before the Altar, and the Temple and with great lamentation beseeched God to frustrate Nicanors threats, and avenge his blasphemies. [1 Mac. 7. 33, 38. 2 Mac. 14. 31, 36.]

There was arrived unto Nicanor one Rhazis, one of the Elders of Jerusalem, who for his love and affection to the Citizens, was called, *The Father of the Jews*. Therefore Nicanor, (thinking that if he were dispatched out of the way, he could bring what calamities he pleased upon the Jews, sent about five hundred soldiers to take him: who when they had forced the outward gates of the Tower wherein he was, and had commanded to fire the other doors, he stabbed himself with his own sword: but when he perceived, that by his making so much haste, his wound was not mortal, he threw himself headlong from the wall: afterwards, running to a steep Rock, when he was almost dead, he plucked out his bowels, and with both his hands, cast them amongst the throng, and to gave up the ghost. [2 Maccab. 14. 37, 46.] Touching which action, St. Augustine is to be consulted with, in his 61 Epistle to Dulichius, and lib. 2. against Gaudenzio, cap. 23.

When Nicanor saw that Judas was not in Jerusalem, but in the parts of Samaria, he marched from Jerusalem, and encamped in Bethoron, where a supply of forces met him out of Syria. But Judas pitched in Hadafa (30 furlongs off the enemy) with 3000 men. Nicanor did what he could to engage in battle on the Sabbath day, and when he was presently admonished by some Jews (who were compelled to march with him) to give the reverence due to that day, and to God, the first instructor thereof, he with most horrid blasphemy, put by those that thus perwaded him. As for Maccab. he encouraged his party out of the Law and the Prophets: and moreover, recalling to their minds their former encounters, and declaring unto them a dream of his, wherein there was represented unto him Onias (who was High Priest, the third of that name) praying for the people, and the Prophet Jeremy reaching unto him a golden sword, he cheered up their spirits. Whereupon, being well armed with prayers and sure confidence in God, on the 13 day of the 12 month Adar, the fell upon the enemy. Nicanor himself was the first that fell in the fight: whereupon, the rest threw away their arms, and betook themselves to their heels. The Jews had the pursuit of them one dayes journey, even from Hadafa to Gazera, founding an alarme after them with their Trumpets. Whereat all the Jews, out of the severall Towns round about, hastened to the slaughter of their flying enemies: so that no lesse than 37 thousand of them were slain by the sword, not so much as one single person remaining alive of the whole army. Then they fell upon the spoils, and took the prey, and cut off Nicanors head and arms with the shoulder, and brought them to Jerusalem, where they hung his head upon a high Tower, with his right hand, which he had so proudly stretch forth against the house of God: Judas also commanded the tongue of this wicked fellow to be cut out, chopped in piece, & to be given to the birds of the air. In commemoration of this victory, it was enacted by a general Decree, That a great solemnity should be kept yearly upon the 13 day of the 12 month, called in the Syriac, Adar: the day before the feast of Mordecai. [1 Mac. 7. 39, 49. 2 Mac. 15. 3, 37. Joseph. lib. 12. cap. 17.]

Here ends the History continued in the second book of the Maccabees: wherein is comprehended a breviary of the five books of Jason a Jew of Cyrene. After Nicanors death Judea for a while had rest from wars, [1 Mac. 7. 50.] during which time, Judas Maccabeus, hearing of the great power of the Romans, and their humanity towards any that were in distress; having learned also, in how great fear Demetrius stood of them, sent Eupolemus the son of John, and Jason son of Eleazar, as Agents to the Senate at Rome, in the name of him, his brother, and the Common-wealth of the Jews, to negotiate an association and alliance with the people of Rome, hoping thereby to free their necks from that heavy yoke of King Demetrius, and the Empire of the Greeks. [1 Maccab. 8. 5, 17, 18, 31, 32.]

Cneus Metula, being at length returned from Alexandria to Euergetes, told him, that his brother Philometor would not condescend to any of his demands, urging, That they

they must hold to the Covenants, which were ratified at first. Euergetes, hearing this, commanded away Comanus, and his brother Ptolemis, as his Legates to Rome, with Metula: who were to treat with the Senate concerning the injury done him by his brother, and to acquaint them with his contempt of the people of Rome. As they were upon their way thither, they met with Tius Torquatus (Cn. Metula his Colleague in the Embassy) who likewise was dismissed from Alexandria, without completing the business he went about. At the same time also Menithylus of Alabanda was sent Agent to the Senate from Philometor, (Polyb. Legat. 116, & 117.)

After Demetrius heard that Nicanor and his whole army were cut off in the fight; he dispatched Bacchides and Alcimus, the second time into Judea, and with them the right wing, or the better part of his army, who marching on the way that leads to Galgala; encamped in Maslath (or Maslath) which is in Arbel, and having taken

15, put multitudes to the sword, [1 Mac. 9. 1, 2.] On the first month of the 152 year of the kingdom of the Grecians, they removed toward Jerusalem (to seek out Judas Maccabeus) and from thence they marched to Berez (or Berezath, as it is in the Arundel Copy) with 20 thousand Foot, and 2 thousand Horse. But Judas pitched in Eleafa, having 3000 choice men with him: who seeing the number of the enemy too great, were fore afraid: whereupon many of them conveyed themselves away from him, insomuch, that 800 only remained in the Camp. With these few he charged Bacchides vast army, and fought from morning till night: and at last routed his right wing, in which Bacchides himself was, and pursued them unto Mount Azotus. But those on the left wing following upon Judas, and those which were with him; slew Judas, fighting valiantly, and as soon as he fell, the rest fled away. Then Jonathan and Simon took up the corpse of their brother Judas, and buried it in the Sepulchre of their fathers at Modin: and Israel made lamentation for him many dayes, [1 Mac. 9. 3, 21.] Judas was slain the sixth year, after the death of his father Mattathias.

After the death of Judas, wicked men discovered themselves in all the coasts of Israel, who before played least in fight, for fear of Judas: and by reason of the great famine which happened in those dayes, the whole Country, joynd with them, and submitted themselves to Bacchides, that they might the more commodiously be supplied with provisions. Bacchides advanced those wicked men to be Lords of the Country, who when they light upon any of Judas his friends, brought them to him to be tormented and reviled: So that, there was great affliction in Israel, the like was not, since the time the Prophets ceased from amongst them, [1 Mac. 9. 23, 27.]

In the mean time the Legates which were sent to Rome from Judas Maccab. concluded a peace and association with the people of Rome, and the Articles were writ in tables of brass, to this effect, That the Jews should assist the Romans, and the Romans the Jews against the common enemy. The Senate also wrote letters to King Demetrius, that he should forbear to oppress the Jews any farther: otherwise they would wage war with him, both by sea and land, in vindication of that People who was now their friend and confederate, [1 Mac. 8. 19, 32.] And to this, relates that passage of Justin concerning the Jews, [lib. 36. cap. 3.] When they had revolted from Demetrius, (having procured alliance with the Romans) they of all the Eastern people first obtained their liberty; the Romans at that time being very free in giving away that which was none of their own.

Josephus, [lib. 12. Antig. cap. 17.] observes that this was the first league that was ever known to be betwixt the Romans and the Jews: which is there expressed in other words, by this forged subscription, also being added thereto. This Decree of the Senate was writ by Eupolemus, son of John, and Jason, son of Eleazar (the Jews Agents) when Judas was High Priest, and his brother Simon General. As if any body else had been General, whilst Judas was living besides Judas himself: or admit there had been, Had it not been more probable that Jonathan would have been the person, rather than Simon, who had it not till after Jonathan's decease? For what was a little before written by Josephus, how that upon Alcimus his death, the people by common suffrage gave the High Priesthood to Judas, appears out of [1 Mac. 9. 45, 56.] to be a clear mistake; for there it is evidently shewed, that Alcimus died after Judas: and Josephus himself (recanting afterwards his error) relates, That Iacimus or Alcimus had no success at all; but that Hierusalem was destitute of a High Priest even whole years together, [Antiq. lib. 20. cap. 8, pag. 701.]

After a long debate in the Senate, betwixt the Legats of both the Ptolemies (when Titus and Cneus (who were by the Romans sent Embassadors unto them) had by their evidence, and with all favour and industry promoted Euergetes his cause; the Senate ordered, That within five dayes Menithylus Philometors Legate, should depart from Rome; and the League which was betwixt them and Philometor, should be void. They sent also Publius Apustius, and Caius Lentulus, Embassadors to Euergetes: who

forthwith went to Cyrene, and with great care informed him what was done. This pufft him up with fresh hopes, so that presently he levied an army, and set all his wits a working, how to get Cyprus into his hands, [Polyb. Legat. 117.]

All Judas Maccab, his friends meeting together, chose in his room, his brother Jonathan (surnamed Apphus) for their General, Bacchides, as soon as he heard of it, contrived how to destroy him; but Jonathan and his brother Simon, and those that were with him having notice thereof, to prevent him, fled into the Desert of Tekoa, and encamped by the pool of Ephraim: then Jonathan sent his brother John, (surnamed Gaddis) with a band of soldiers, to desire the Nabathians (Arabians) that they might leave their carriages with them, for they were very many: But the children of Jambri our of Medaba met with them upon the way, and falling upon them, slew John and his company, and having seized on the spoils, went their way. But these pillagers joy lasted not very long: for when Jonathan and his brother Simon heard that those sons of Jambri kept a great wedding, and were bringing the Bride from Nadabath in great pomp, and a long train of Nobles (for she was daughter to a Prince in Canaan) they rose out of the place where they lay in ambush, and falling fiercely upon them, slew 400, made the rest flee to the mountains, and seized on all their spoils. After they had in this manner fully avenged the blood of their brother, they marched back again to the marshes of Jordan, [1 Maccab. 9. 28, 42. Joseph. lib. 13. cap. 1.]

Bacchides followed Jonathan at the heels, and came upon the Sabbath day to the Banks of Jordan, with a great army. Both the armies engaged, and in the fight Jonathan reached forth his arm to strike Bacchides, but he warily waved the blow: yet there fell of his men in that day, about a 1000, (or 2000 as Josephus gives up the account) Jonathan, perceiving he was not able to deal with that vast power of the enemy, he and his men leaped into Jordan, and got over to the other side; neither did the enemy attempt to follow him. As for Bacchides he returned to Jerusalem, and built fenced Cities in Judea, and a Fort in Jericho, Emmaus, Bethoron, Bethel, Thamnath, Pharaon, Tephon, and strengthened them with high walls, gates, and bars: he garrisoned them all, that by their fallies and incurfion, they might prejudice the Israelites. He fortified also Bethfura, and Gazara, and the Tower at Jerusalem; supplying them with men and provision. And having seized upon the chief mens sons in the Country for hostages, he put them in ward in the Tower at Jerusalem, [1 Macc. 9. 43, 53. Joseph. ut sup.]

When Mithrobuzanes, one of the sons of Zadriades, King of the lesser Armenia had eloped to Ariarathes King of Cappadocia: Artaxias King of the greater Armenia (whom Antiochus Epiphanes had conquered) hankering after his kingdom, by an Embassy to Ariarathes, solicited him to side with him; and by murdering the one of the two brothers, whom he had under his power at that time, that he would divide Sophene between them. But Ariarathes abhorring such a piece of treachery, sharply rebuked the Legates, and by letters to Artaxias, admonished him to forbear such a villainous design: and moreover, he restored Mithrobuzanes to his fathers kingdom, [Diodor. Sicul. in Excerpt. H. Valesij, pag. 325.]

Ariarathes received Tiberius Gracchus, Lucius Lentulus, and Servilius Glaucius, the Roman Legates in Cappadocia, very royally, [Polyb. Legat. 119.] Thither Demetrius Soter sent Menocharis, to the end, that he should seriously debate with the Roman Legates about the settling of his kingdom, [Id. Legat. 120.] He proffered also to King Ariarathes marriage with his sister, (Dowager of Persus King of the Macedonians) but he refused the motion, foreseeing he might thereby give offence to the Romans, [Diodor. Sicul. Legat. 24. Justin. lib. 35. cap. 1.]

After Menocharis was returned to Demetrius at Antioch, and had given account of his conferences with the Roman Legates; the King deeming it very necessary (as his condition was at present) by all means possible to engage and endear unto him the Roman Legates, laying aside all other matters: first sent to them into Pamphylia, then again to Rhodes; protesting, that he would do whatever lay in his power for the Roman interest, if he could but procure from them, the Title of King. Tiberius, who wished well to him from his heart, helped him much in the grant of his suite, and obtaining the right of Sovereignty, [Polyb. Legat. 120.]

Leptines (who had stabbed Cn. Octavius the Roman Legat at Laodicea) went to King Demetrius, and intreated him, not to be troubled at the death of Cnatus, nor to proceed to any extremity against the Laodiceans, upon that account; for he himself had resolved to go to Rome, and avouch before the Senate, that he had done the act, and that with the good liking of the gods. And because he went cheerfully, and of his own accord: he was brought from thence to Rome, without either bond or guard. As for Illocrates the Grammarian, who by his malapert tongue had drawn upon himself that misfortune, as soon as ever information was given against him, he grew distracted, and

and became stark mad: but when he saw the gages put about his neck, and the shackles applied, then began he to abridge himself of his daily repast, and wholly to neglect his attire and garb, [Polyb. Legat. 121.]

In the 153 year of the kingdom of the Grecians, the second month, Alcimus commanded to pull down the wall of the inward court, which evered the court of the people, from that other of the Gentiles: It was built by Zerobabel and the Prophets: But God stopped the mouth of that prophane High-Priest, by striking him with a sudden Palfic, that he could not speak a word more, nor give orders concerning his own house; but died in great torment, [1 Maccab. 9. 54, 55, 56.] the third year after he had usurped the High-Priesthood, [Josephus in lib. 12. Antiq. cap. 17.] assigns unto him four years; but in the last chapter save one of the twentieth Book of the same Work, three years only: where also he adds, how that after his death, Jerusalem was seven entire years without any High-Priest. Betwixt the second month of the 153 year in which Alcimus died, and the seventh month of the 160 year in which Jonathan put on the High-Priests Robe, [1 Maccab. 10. 21.] were seven years, and five months over.

Upon Alcimus his death, Bacchides returned to King Demetrius; so that, Judea had rest two years, [1 Macc. 9. 57.]

About the CLV Olympiade, Embassadors came to Rome from Ariarathes King of Cappadocia with a Crown of the value of 10000 pieces of gold: who signified likewise to the Senate in what manner their Master had received Tiberius Gracchus, and how for their lates they refused the proffers of friendship with Demetrius, and the tender of marriage with his sister: adding, withal, that he was very ready to serve the Romans, in whatever they would be pleased to command him: When Tiberius Gracchus, and the rest of the Embassadors had by their testimony confirmed this his propensity and affection towards the people of Rome: the Senate accepted of the Crown, and took it for a great favour; which they requited with a Staff, and a Seat of Ivory; which sort of Presents, are of high estimation amongst the Romans. These Embassadors were dispatched home by the Senate without delay, before the beginning of Winter, [Polyb. Legat. 119. & 121. Diodor. Sicul. Legat. 24.]

Upon the coming in of the new Consul (Cn. Cornelius Dolabella, and Marcus Fulvius Nobilior) the joynt Embassy of Prusias King of Bithynia, and the Gallogrecians, complaining against Eumenes King of Pergamus, was heard in the Senate. Atralus also had his audience, who was sent thither by his brother Eumenes, to plead his cause: who was not only quitted from the accusations that were against him; but had honour conferred upon him, and was received and dismissed with great courtship. For observe, how far the hearts of the Senators were alienated and averse from King Eumenes, whom they perfectly hated, to near did their affections close with Atralus, being always enflamed with ancient desires of his promotion and advancement, [Polyb. Legat. 119, 121.]

Menocharis, and other Embassadors, came to Rome from Demetrius Soter King of Syria, bringing with them for a Present a Crown worth 10000 pieces of gold, (which the king sent as a token of his gratitude for his civil rage when he was hostage amongst them) delivering up also Leptines who had killed Cn. Octavius the Embassador with his own hand, and Illocrates the Grammarian, who defended openly the murder. Illocrates was a strange spectacle to all beholders, his countenance was terrible and fierce, as a mans must be, who in a whole years space had neither washed his face, nor parted his haies, nor cut his hair: the figure and motion of his eyes shewed the distemper of his mind to be at that height, that whosoever should chance to have met him, would not to much have dreaded the sudden occurance of any wild beast: On the contrary, Leptines was always the same man, ready at any time to come into the Senate: and whensoever any discoursed with him about the murder, he confessed the fact, and added, withal, that he was confident the Romans would do him no hurt: neither did his hopes fail him; for when the Fathers had a long while debated in the Senate, what was best to be done in the business: at last, the Senate gave audience to the Embassadors, and received the Crown at their hands, but made no account of those two men; as if that was a fault chargeable upon all the Syrians. It was the policy of the Senate to keep this liberty entire to themselves, that as often as they pleased, they might revenge this crime. And upon the very same ground, they gave this answer to Demetrius: That the Senate was ready to do him all friendly offices, provided, that he became their feadary, as formerly he had been, [Polyb. Legat. 122. Diodor. Sicul. Legat. 25. Appian. Syriac. pag. 118.]

Orophernes, (as some call him) Holophernes, made his addresse to Demetrius Soter, King of Syria, complaining of Ariarathes his younger brother's injury, in driving him out of his kingdom of Cappadocia: although, to speak truth, he was not the lawful issue,

live, but either shuffed in by Queen Antiochis, or adopted by her, as Zonaras relates out of Dion, and we before (in the year of the World, 3822.) out of Diodorus. Demetrius, who still bare a grudge against Ariarathes, for slighting the tender of his sister to him in marriage, entertained the suppliant; and, covenanting with him for a thousand talents for his pains, by his advice, and assistance dethroned Ariarathes: Notwithstanding, the assistance he had from Eumenes King of Pergamus. [*Polyb. lib. 3. pag. 161. Liv. lib. 47. Justin. lib. 35. cap. 1. Appian. Syriac. pag. 118. Zonar. ex Dione.*]

Eumenes, King of Pergamus, upon his death-bed, bequeathed his wife Stratonica, (sister to Ariarathes, who lately lost his kingdom) and also his kingdom to his brother Attalus, [*Plutarch in Apophthegm. & lib. vii. ad Arrianum*] after his 38 years reign. For, subtracting the years (computed by Strabo) of his brothers and his sons reign, who succeeded him, from the intervall (inserted in the Roman History) between his first coming to the Crown, and the ceasing of Pergamus to be a kingdom, there remains over and above, 38 year: so that Eumenes dyed in the very beginning of the 39 year; although Strabo (but erroneously) assigned him 40 years reign. He left Attalus Philometor, (whom his wife Stratonica bare unto him) to inherit the kingdom after him: but in regard that his son was too very young, he appointed his brother Attalus Philadelphus Protector of him and the kingdom, who managed the affairs thereof one and twenty years. [*Strabo lib. 13. pag. 624.*]

A second observation of the Autumnal Equinoctial was made by Hipparchus in the 20 year of the Calippick Period, on the first day of the Additionals to the Egyptian year (the 27 of the Julian September) in the morning, about the sun-rising. [*Ptole. lib. 3. cap. 21.*]

Orophernes, whom upon the expulsion of his brother Ariarathes, it behooved much to manage things with great prudence, and ingratiate himself into the peoples hearts, by clemency and acts of grace, intended no such matter, but was wholly fixed upon scraping up money together: having most wickedly put many to death, unto Timotheus (whom afterwards he sent Embassador to Rome) he gave 50 talents, to King Demetrius 70, promising to pay the other 400 talents shortly after, and to add six hundred over-plus: whereas he saw that he had rendered himself odious to the Cappadocians by this action, he began to pill and plunder all the people, and to hook into his own Exchequer the wealth of the nobility. [*Diodor. Sicul. in Excerpt. Valer. pag. 334.*]

This same Orophernes, having had his education in Ionia (as hath been intimated in the 3822 year of the World, out of Diodorus) little regarding the confinutions of his Country, let up his lawless and tyrannical desires, The Usurper, and an artificial kind of intemperance, [*Polyb. lib. 22. apud Athenaeum, lib. 10. cap. 12.*] And having heaped together a vast sum of money, he deposited 400 talents in the hands of the Priensians, in case the times should turn: which afterwards were faithfully by them restored unto him again. [*Polyb. & Diodorus, Sicul. in Excerpt. Valer. pag. 170, 173. & 334.*]

After that Jonathan and his company had lived in peace and quietness at their own home two years together, some prevaricating Jews suggested to Bacchides, That there was a fair probability of surprizing them all in one night. Whereupon Bacchides made towards them with a great force, and sent letters privily to all his friends in Judea, to assist him in his enterprize of seizing on Jonathan, and those that were with him. But their plot was discovered to Jonathan and his company, who having taken 50 men of the country, who were found to be contrivers of the villany, put them to death. [*1 Mac. 9. 57, 61.*]

Then Jonathan and Simon, and those that were with him, removed to Bethbasi, (or Bethlagan, as Josephus hath it) which is in the wilderness, repaired the walls thereof, which were decayed, and fortified it. As soon as Bacchides had notice of it, he mustered up all his forces, and summoned his adherents in Judea, to repair unto him. Then went he and laid siege to Bethbasi, and fought against it many dayes, and made his Engines. But Jonathan, leaving his brother Simon within the City, traversed the Country with a small brigade; where he smote Odoarthes (or Odomern) and his brethren, and the sons of Phasiron, in their Tents: And when he began to smite all that he met with, and break into the enemies body, Simon with his company sallied out of the City, and fired the Engines. In this fight, Bacchides was worsted: who enraged to see himself thus disappointed in his hopes, converted his anger against those wicked wretches, that were the promoters of this expedition, inasmuch that he slew many of them, and purposed to return into his own land. Jonathan having intimation thereof, sent Commissioners unto him to treat with him concerning a peace, and the delivering back the prisoners he had taken out of Judea. Bacchides very readily embraced the motion, protesting he would not prejudice Jonathan all the dayes of his life: so he returned back into his own land, and never after entered Judea with an army. The

The wars thus composed in Israel, Jonathan dwelt at Michmash, (in the Tribe of Benjamin) and began to judge the people, and to take away the Wicked out of Israel, [*ibid. ca. 73.*]

A third observation of the autumnal Equinoctial, was made by Hipparchus in the 21 year of the third Calippick period, on the first day of the additionals to the Egyptian year (the 27 of the Julian September) at noon-tide, [*Ptolem. lib. 3. cap.*]

Ariarathes, deprived of the kingdom, came an humble suppliant to Rome, and applied himself to Sextus Julius the Consul. His garb discovered the great calamity he was in: there came also an Embasse from Demetrius; Miltiades had the prime managing of it, who came provided both to excuse whatsoever Ariarathes should lay to his charge, as also with counter-criminations to render him odious. Orophernes likewise sent his Legates, Timotheus, and Diogenes, to present a Crown at Rome, and to renew their alliance and association: but chiefly to be defendants in the judicial procces for what was acted by his party, and to accuse Ariarathes. And, to speak truth, Diogenes and Miltiades both, at private conferences made the greater flourishes, (as being two to one, and they in their height of popularity, Ariarathes in an afflictive and miserable condition) and also when they came to treat the matter openly, had far the odds of him: for in that they dared to say any thing in defiance of the truth, and answer to all queries, no body being present which could confute their utterings, they seemed to do what they listed, [*Polyb. Legat. 126.*] but in the conclusion, it was decreed by the Senate, That Ariarathes (in regard he was a friend and an associate of the people of Rome) and Orophernes should reign together as brothers, and partners in the kingdom, [*Appian. Syriac. pag. 118. Zonar. ex Dione.*]

Ptolemei Evergetes endeavouring to reduce Cyprus, in a fight there with his brother Philometor, was worsted: and when Philometor had reduced him, being besieged in the City Lapithus, unto extreme necessity, at last he took, but spared, him; being naturally of a mild disposition, and because of that bond of consanguinity betwixt them, as also out of fear to give distaste to the people of Rome. Neither did he only forgive him, but entered into covenant with him, whereby he obliged himself to resign back unto him, the kingdom of the Cyrenians, and in lieu of Cyprus, to demean unto him certain Cities with a yearly allowance of corn: promising also to espouse his daughter unto him. Thus was that war betwixt the two brothers, after that it had risen to the greatest alienation of affections, and extreme danger, of a sudden composed upon most gentle conditions, [*Polyb. & Diod. Sicul. in Excerpt. Valer. pag. 197. 334, 337. Liv. lib. 47. Zonar. ex Dione.*]

Orophernes, considering with himself that the Romans had cut him short of what he enjoyed formerly, relolved as soon as possibly he could, to pay his mercenary soldiers: least that for want of their pay, they should chance to mutiny. But being at present somewhat bare of monies, he pillaged Jupiters Temple, situated at the foot of the Mount of Ariadne, which until that time was untouched: and out of that plunder, discharged all the arrears which were due to the soldiery, [*Diodor. in Excerpt. Valer. pag. 337.*]

Attalus, Eumenes his brother, and successor in the Kingdom of Pergamus, drove Orophernes and Demetrius Soter quite out of Cappadocia, and restored Ariarathes, [*Polyb. ibid. pag. 169. Zonar. ex Dione.*]

Demetrius Soter professed to Archias 500 talents, upon condition he would betray Cyprus unto him: promising him other gratuities and honours, if he would assist him herein. As Archias was going about the work, he was apprehended by Ptolemei (Philometor) and being questioned for the design, he hanged himself with the rope of the curtain which was drawn before the Hall, [*Polyb. in Excerpt. Valer. pag. 170. & apud, Suidam, in voc. ἀρκεῖν & ἀρκεῖν ἄλκιμα.*]

Ariarathes, after he was restored unto the kingdom of Cappadocia, demanded of the Priensians the 400 talents, which Orophernes had deposited with them: but they honestly replied, As long as Orophernes was alive, they would not deliver the money to any body but him, who had entrusted them with it: whereupon Ariarathes sent Troopers to pillage the Country: Attalus assisted him, and indeed incited him to the work, there being a private grudge betwixt him and the Priensians: And notwithstanding the great slaughter that was made both of man and beast, and some were killed at the very gates of the City, yet could not the Priensians relieve them; wherefore they sent their Embassadors to the Rhodians, but were glad at last to flee to the Romans for Protection: But Ariarathes highly esteemed all reports, and although the Priensians had faithfully restored to Orophernes the money deposited amongst them, yet did Ariarathes for that very thing, let a great fine upon them, and afflicted them with most bad calamities, and that without just cause, [*Polyb. in Excerpt. Valer. pag. 173.*]

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Upon some differences arising betwixt Attalus and Prusias Venator, King of Bithynia, Attalus sent Andronicus, Prusias Niconides and Antiphius, Ambassadors to Rome: whereupon, the Senate sent Publius Lentulus to take cognizance of their cause. When Andronicus began to charge upon Prusias, the first invasion, the Romans were not much affected with what he said in that particular; but began to suspect that Attalus had a mind to fall upon Prusias, to seek occasion of quarrel, and to get before hand with him in accusation: Prusias his Ambassadors protested that there was no such matter; which made the Senate give little credit to what was alleged against Prusias. But after a more strict search into the business the Senate not very well knowing how far they might trust those Agents, sent two Ambassadors of their own, L. Apuleius, and C. Petronius, to see how the squares went betwixt those two Kings. [Polyb. Legat. 128.]

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Prusias, having gotten a conquest over Attalus, entred Pergamus, and after he had at a great charge provided sacrifices, he went into Eulapius his Temple, and as soon as he had made an end of offering, he returned again to the Camp. The day following, failing in his designe and hopes of taking Attalus, he brought his forces to Nicephorium, lying under the walls of Pergamus, began to pillage all the Temples and rifled and rancked the Images and Statue, of the gods: and at last, the Image of Eulapius himself, to whom the day before he had offered so many vows and sacrifices, escaped his hand; which, because it was an excellent piece (made by Philomachus or Phryomachus) he carried away with him, bearing it upon his own shoulders. From thence he marched with his army to Elea: and having attempted to besiege the City, when he saw he was not likely to do any good upon it, (because Solander, foster brother to Attalus, lay in the City with a strong Garrison, and bear him off) he went away by ship to Thyatira: In the way he rancked the Temple of Diana in Hieracome, As for Apollo Cynius his Temple, about Temnus, he did not only rifle it, but burnt it to the ground: and having so done, returned home. Having lost most of his foot soldiers by famine and the bloody flux: neither had he better luck with his fleet at sea; for by reason of a violent storm in Propontis, most of his ships were sunk in the midst of the sea, soldiers and mariners all: and others wracked and cast on shore. [Polyb. & Diodorus Siculus, in Excerptis Valerij, pag. 169, 170, & 337. cum Suidas, in Vocab. antiquis.]

Attalus, after he had been beaten by Prusias, sent his brother Athenaeus along with Publius Lentulus, to acquaint the Senate with what had befallen him. [Polyb. Legat. 128.]

After these two had made their full declaration in the Senate of Prusias his exploits, the Fathers of the Senate forthwith ordered that C. Claudius Cento, L. Hortensius, and C. Aurunculeius should go Ambassadors with the aforelaid Lentulus, with instruction; to charge Prusias to forbear any farther to molest Attalus. [Id. Legat. 129.]

P. Scipio and Marcus Marcellus being Consuls, the Athenians sent three of the most famous Philosophers of that age Ambassadors to the Senate and people of Rome, Carneades an Academicus, a Cyrenian by birth, Diogenes the Stoick, a Babylonian born, and Critolaus the Peripatetic, to get a release of the fine of 500 talents (accorded by the judgement of the Sicyonians, but by commission from the Senate of Rome) for their devastation of Oropus. When they were brought into the Senate, they made use of Cecilius, (or C. Acilius rather) a Senator for their Interpreter; although a little before, each of them severally, to show their abilities, had discoursed in a great assembly of people. At that time, say Rutilius and Polybius, it was admirable to hear the eloquence of those three Philosophers in their several strains, Carneades was hot and fiery: Critolaus witty and smooth: Diogenes grave and sober in his style. Clitomachus in his History written in Greek, relates, how that Carneades (to whom Clitomachus was an Auditor) and Diogenes the Stoick stood before the Senate in the Capitol: A. Albinus, who was then Prator, laid in merriment to Carneades (I seem not to be mistaken) in your eyes as if I were a Prator, because I am not a Philosopher, nor Rome a City, nor the people therein Citizens: to whom he replied, This Stoick perhaps takes you for no such Person. As soon as Carneades had done speaking, Cato the Censor thought it fitting to dispatch away those Ambassadors incontinently, because, whilst he argued, the truth, could not easily be discerned. And because the bruit of those Philosophers spread all over the City, and the Roman youth laying aside all other pleasures and delights, ran as if they were mad after Philosophy: Cato, fearing least the youth should bend all their study that way, and make far greater account of the glory of eloquence, than of action and martial discipline, moved, That all Philosophers should be sent out of the City in a civil equipage: and when he came into the Senate, he checked the fathers, for that they suffered those Ambassadors (who were also to persuade what they pleased) to abide so long amongst them without an answer: wherefore he advised also, That they would without farther delay, conclude and decree something concerning the

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the Embassy, that to they might get them home, and argue amongst their young Grecians; and not to tamper with the youth of Rome, who were to be kept close to the obedience of the laws and magistrats as formerly. [Cicero in Lucullo, & Tullianus, quest. lib. 4. & lib. 2. de oratore, Plin. lib. 7. cap. 30. Plutar. in Catoe. Maore. A. Gellius lib. 7. cap. 24. Maccab. lib. 1. Saturnal. cap. 5.]

At the same time that the Senate sent Qu. Opimius Consul, to wage war with the Oxybians of Liguria (of which Polybius makes mention in the 134 Embassy) Ptolemy the younger (Euergetes) came to Rome: who as soon as ever he was entred the Senate, fell foule upon his brother Philometor, charging him as the coxiver of those ambushes, by which he had been way-laid: endeavouring withall, by displaying the scars of the wounds he had received to the eyes of the Spectators, and aggravating the business with all the Rhetorick he had, to work upon the affections of the people, and to bring them to a commiseration of his condition: there were present at the same time also Ambassadors from Ptolemy the Saviour, Neolaidas and Andromachus, who stood ready to satisfy all impeachments charged upon him by his brother, but the Senate would not suffer them to speak a word, so strangely had his brother prepossessed their minds by telling his tale first, these being suddenly commanded out of Rome, five Ambassadors were designed, amongst whom were Cn. Merula, and L. Thermus, and to each of them were assigned Gallies of five orders of oars: their commission was to go along with the younger Ptolemy, and place him in the possession of Cyprus. They wrote also to their Allies in Greece and Asia, giving way for their assisting of Ptolemy in his recovering of Cyprus. [Polyb. Legat. 132.]

When the Ambassadors from Rome were come to Prusias, they forbid him in the Senates name to proceed any farther in his hostility against Attalus, an Ally and confederate of the Romans. But upon this they charged him strictly, either to submit to the Senates decree, or to come with a thousand horse to the borders, there to argue the case with Attalus, who with the same number expected his coming thither. He, sighing Attalus his tender retire, and hoping to surprize him, sent his Agents a little before, as if intending no less, than to follow after with his thousand men. But he drew up his whole army, as if he had come to fight, (not to parley.) Attalus and the Roman Legates, upon notice given them, hasted away: but Prusias seized upon the Roman carriages, took Nicephorem, and demolished it, fired the Temples that were in it, and having forced Attalus with the Roman Legates to fly into Pergamus for refuge, besieged it. [Appian in Mithridaticis, pag. 172.]

When Hortensius and Aurunculeius were returned from Pergamus to Rome, and had declared with how great contempt Prusias had received the injunctions of the Senate; who had, contrary to the league betwixt them, assayed all violence and injury against them and Attalus, after he had blocked them up in Pergamus. The fathers were to highly displeased, and moved by this affront, that they decreed ten Ambassadors should forthwith be dispatched away, amongst them were L. Anicius, C. Fannius, and Q. Fabius Maximus, with order to make an end of the war, and to compel Prusias to make satisfaction to Attalus for the damages he had sustained by this war. [Polybius, Legat. 123.]

Whilst it was yet winter, Attalus had got together a considerable army; for, both Ariarathes, and Mithridates his confederates had sent under-hand both horse and foot, under the command of Demetrius, Ariarathes son. Whilst Attalus was busied in these preparations, the Roman Ambassadors met him at Quada, and after they had conferred of all things with him they went directly to Prusias: as soon as they came thither, they seriously signified unto him the pleasure of the Senate: Prusias promised he would do some things the Senate required of him, but denied the most: whereupon, the Roman Ambassadors to whom he had given great offence by his obstinacy, renounced that amity and alliance which had been formerly between them, and so all of them took their leaves of him, and set forward to go to Attalus. But Prusias, repenting of what he had done, made after the Ambassadors, begging and beseeching them a long time: and when he saw no good could be done by his importunity, he gave them over, and returned home, not well knowing what course to take. In the mean time, the Romans advised Attalus to lye upon the confines of the kingdom with his army, but should not commit any act of hostility against any body, only secure his own Cities and Villages from invasion. As for them, they divided themselves severall ways; some went to Rome to acquaint the Senate of King Prusias his pertynacy: others went into the Country of Ionia, and others of them to the Hellespont, and the Ports adjacent, to Byzantium; all of them went upon one and the same designe of working men off alliance and compendence with Prusias, and bringing them to side with Attalus, and to assist him in what they could. [Id. Legat. 135.]

Athenus, Attalus his brother, soon after came with a great Fleet, consisting of 80 ships with decks, whereof five were of the Rhodians, and had been employed in the war

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war in Crete, twenty of Cyziceneans, twenty seven of Attalus, the other were of the Confederates setting out. He drove in a direct course to the Hellespont; and where-soever he failed by any of the Cities under Prusias command, he put to shoar, and waited their Counties, [*Id. Legat. 136.*]

As soon as the Senate had taken an account of their Embassadors which were now returned from Prusias: they sent three others, Appius Claudius, Lucius Oppius, and Aulus Posthumus: upon their arriving in Asia they concluded the war, and prevailed with both the Kings to agree upon these conditions; That Prusias should forthwith deliver up to Attalus 20 ships with Deck; That he should pay 500 talents within the space of 20 years: That either of them should keep what they had, before the breaking out of the war betwixt them. Moreover, Prusias was to satisfy for the damages which he did to the Counties of the Mithymneans, Egeans, Cumes, and Heracleans, and to pay unto them 100 talents. After the Covenants were signed by both parties, Attalus returned home with all the forces he had brought either by sea or land, [*Id. lib. 175.*] But Prusias, observing how dissatisfis he had rendered himself to his Subjects by his enormous Tyranny, and considering withal, how mightily his son Nicomedes was beloved of them, he grew jealous of his son, and sent him away to Rome, that he might live there, [*Appian. in Mithridatic. pag. 173.*]

Upon the revoking of the Antiochians from Demetrius Soter, Orophernes entered into combination with them, and contrived how to dethrone him, who had been not long since the principall in restoring him to his kingdom. Demetrius, having received intimation of this his designe, spared indeed his life, least Ariarathes should be freed from the fear of war from his brother, but seized his person, and commanded him to be kept close prisoner at Seleucia, yet the Antiochians, notwithstanding the discovery of the plot, were not so dismayed as to give over their enterprise: But, having drawn into their association Ptolemy King of Egypt, Attalus King of Asia, and Ariarathes of Cappadocia, being provoked by war from Demetrius, they suborn a certain obscure youth, an Aliant, who was to lay claim to the kingdom of Syria, as being his fathers, and to assaile the recovery thereof by force of arms; and that the contrivance might be compleat, they called him Alexander, and gave out, that he was son to King Antiochus, such an universal Odium, had Demetrius contracted upon himself, that his rivall had contered upon him by consent of all, not onely strength and power besitting a King, but also royalty of extraction, [*Jos. lib. 35. c. p. 1.*]

This Alexander, in the Epitome of the 52 book of Livie, is said to have been an obscure person, and whose descent was not very well known, Athenicus styles him, *Supposititious son of Antiochus Epiphanes*, [*lib. 5. cap. 10.*] Appian, one who *huffed himself into the family of those that were descended from Seleucus*, [*in Syriac. pag. 31.*] Sulpitius Severus, *A youth bred up at Rhodes, who falsely bragged of himself, that he was son to Antiochus*, [*in Histor. Sacra. lib. 2.*] Strabo, [*lib. 16. pag. 751.*] Juremmed Balas, and Jolephus, [*lib. 13. cap. 8.*] Balles.

Heracles, (whom Antiochus Epiphanes formerly had appointed over the treasury at Babylon) brought this Alexander with him to Rome, together with Laodice (Antiochus Epiphanes his daughter) in the midst of summer. Whilst he stayed at Rome, he bare the guard of some great person, and did all things very subtilly, purposely drilling out the time, hoping to incline the Senate to favour his designe. [*Polyb. Legat. 138.*]

Attalus son of King Eumenes (in whose name his Uncle Attalus governed the kingdom of Pergamus) being yet a very child, came to Rome, that he might ingratiate himself with the Senate, and renew that friendship and right of hospitality, which formerly had been betwixt his father and the people of Rome: who after he had been treated with most extraordinary civility by the Senate; and his fathers friends, had received an answer to his own hearts wish, and had been ennobled with such honours as were futable to a child of his age, within few daies he returned to Rome: all the Cities of Greece, through which he passed, receiving him with great devotion and magnificence. [*Id. Legat. 140.*]

Demetrius, (afterward called Nicator, son of the then reigning Demetrius Soter in Syria) was at the same time at Rome. His reputation was but ordinary, being but a child, and his stay not long. [*Id. lib.*]

Heracles, having tarried some what long at Rome, came into the Senate with Laodice and Alexander (Balas) where first the younger made a short speech, wherein he desired, That the Romans would be pleased to remember that friendship and alliance which had been formerly betwixt them and his father Antiochus, and that they would further him in the recovery of his kingdom; or, if they had no great mind to that, that at least they would permit him to return into Syria, and that they would not stave off any of those, who were ready to assist him in the regaining of his fathers kingdom

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kingdom. Next spoke Heracles, who after he had at large recited the worth and merits of Antiochus, and thereto adjoynd an impeachment of Demetrius (Soter) at last concluded, That it was right and just to grant unto the youth (Alexander) and to Laodice (who were the lawful issue of King Antiochus) leave to return into their Country. But little or nothing of all he said was liked by sober-minded men, who accounted all he had spoken a fiction, and a tale of his own devising, and did utterly detest Heracles. But the meaner sort of the Senators, whom Heracles by his flatteries had made his friends, all accorled, that a Decree of the Senate should be drawn to this purport. That the Senate had given way to Alexander and Laodice (children of a King who was a friend and an associate of the people of Rome) pleading in the Senate, to return to their fathers kingdom by right of former inheritance, and withal decreed to assist them, according to their desires. Herupon Heracles presently hired him soldiers, and drew very considerable persons to be on his side: Then came to Epictus, where he began with all earnestness to set on foot the war he had had to long in his head, [*Id. lib.*]

In the 160 year of the kingdom of the Greeks, Alexander (Bala) crying himself up for the son of Antiochus Epiphanes, seized upon Ptolemais (a City of Pnenicia) which was betrayed unto him by the soldiers therein garrisoned, [*1 Mac. 10. 1. Jos. lib. 13. cap. 3.*] who could not endure Demetrius his behaviour, being of an harsh disposition and very insolent: for his humour was to immure himself upon one of the Castles royal, fortified with four turrets, not far from Antioch, and to admit no body to come unto him: where laying aside all care of the publick, he trifled away his time in idleness.

Demetrius Soter, hearing that Alexander was received into Ptolemais, and began to reign there, he mustered together a very great force, with a resolution to march against him, and fight him, [*1 Mac. 10. 1, 2.*] But Demetrius considering the hazard of the war, and the uncertainty of the events, sent two of his sons (Demetrius Nicator, and Antiochus Sideres; both of whom afterwards were Kings of Syria) with a great weight of gold to his host at Cnidus: that there they might be secured out of the dangers of the war, and, if it fell out, reserved alive to avenge their fathers quarrel hereafter, [*Lib. lib. 52. Jos. lib. 35. cap. 2.*]

Demetrius wrote letters also to Jonathan, whereby he renewed peace with him, and gave him authority to levy Forces, and to provide armes, that he might be his assistant in the war against Alexander: he commanded likewise, that the hostages which were kept in the Fort, should be released. Upon Jonathan's reading of the letters openly at Hierusalem: those which were in the Fort, for very leake, resigned up the hostages to him, and he them to their parents, [*1 Mac. 10. 3, 9.*]

Jonathan, very wisely making good use of this opportunity, dwelt at Jerusalem, and began to re-edifie and repair it. He took care also to build up the walls, and the Mount Sion round about with square stones, for the fortifying of it. So that the aliens which were in the Forts which Bacchides built, quitted their hold, and every one hastied away to his own land: Onely, there remained at Bethsura, some of the Apostates and Defectors of the Law; holding this as their place of refuge, [*Id. lib. 10. 14.*]

Alexander had heard in the mean time, of the fair promises which Demetrius had made to Jonathan in his letters he sent: whereupon he also by letters counsels his friendship and affection: ordained him High-Priest of that Nation, honoured him with the Title of being called the Kings friend, and withal sent him a Purple Robe, and a Crown of gold, [*Id. lib. 15. 20.*]

Jonathan put on the holy vestment on the seventh moneth of the 160 year of the kingdom of the Grecians, at the Feast of Tabernacles, [*1 Mac. 10. 21.*] being the ninth, not the fourth year (as it is in Josephus lib. 13. cap. 5.) after the decalle of his brother Judas: For by that account, Judas dyed not before the 164 year of the Grecians; expressly against the truth of the History of the Maccabees, [*1 Mac. 9. 3, 18, 14.*] which error sprang from that other, concerning Judas his succeeding of Alcimus in the High-Priesthood: which (as we have shewen) was soon after acknowledged by Josephus himself, clearly professing, that no one succeeded after the decalle of Alcimus or Alcimus; but that the City was destitute of a High-Priest, for the space of seven entire years, [*lib. 20. cap. 8.*] which seven years expired, and five months over, Jonathan now discharged the Office of the High-Priesthood. He was first of the Hasmonaeans, descended from Jehoiaib, the Priests family indeed, but not from Jaddus the High-Priest, whose heir, Onias at this instant lived in Egypt with Ptolemy Philometor.

Demetrius Soter, grieving that the Jews were inclined to take Alexanders part, hoped to bring them off again by the relaxation of their arrears, and all the tributes (whereby the Macedonians had hitherto miserably oppressed that Nation) and large promises of other honourable concessions, Jonathan and the people of the Jews were not



much affected with those profuse engagements, and profers; considering, that they came from a man, who had sufficiently evidenced by his former pranks, how perfectly he hated them, and that he would not perform a trifle, if once he got loose from those bribes in which he was at present entangled. Whereupon disclaiming Demetrius, they stuck close to Alexander, who had first articulated with them concerning a peace, and from that time forward, they continued his confederates in the War, [1 Macab. 10, 22, 47.]

One Andronicus an Adramytean, a contemptible person, gave out that he was the son of Perseus, the last King of the Macedonians, and changing his name, called himself Philp. He endeavoured to breed some disturbance in Macedonia; but when he saw that no body regarded him, he went into Syria, and made his address to Demetrius Soter (whose Sister was Perseus his Wife) plausively to himself a possibility of craving some assistance thence. (For the better accomplishing of his design) he devided his tale. That he was descended from King Perseus by a Curezen, and placed out with one Cyrrhæa to receive his education: That so, at least a seed of the Royal Stock might be preserved, in case the war, which at that time he had with the Romans, might not prove successful. After Perseus's decease, he was kept in ignorance of his descent, and believed until he came to twelve years of age, that the man with whom he was brought up at Adramytmum, was his father: afterwards the man falling sick, and drawing now his last breath; His descent was discovered, and that a little book was given to his reputed mother signed with King Perseus's Signet, which was to give to him when he came to age, with the highest precautions, to keep all close and private till then: when he came to age, the book was delivered up to him, in which two treasures were mentioned left him by his father: Then the woman who knew he was not her own, but a liboured son, informed him, being ignorant of it, whence was his true descent; begging him carefully to withdraw from those parts before the business came to Eumenes his care, who was Perseus his sworn enemy; least happily they should be put to death. For this lye he was attacked by King Demetrius and sent to Rome; where, when it appeared that he was neither the son of Perseus, nor had besides any thing remarkable in him, he was slighted and contemned, [Liv. lib. 48. & 49. Zonar. ex Dion.]

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Alexander Balas, what with the foultry which revolved from King Demetrius in Syria, and the auxiliaries of Artalus, Ariarathes, Jonathan, and especially of Ptolemy Philometor, having gotten together a considerable army, encountered with Demetrius: And to speak truth, the left wing of Demetrius army routed the adverse Party, and made them flee; and pursued them to hard, that they had also the plunder of their Camp: But the right wing, in which Demetrius himself fought, was forced to give ground: But Demetrius (the rest with all haste betaking themselves to their heels) behaved himself very valiantly, killing some of his enemies outright, and chasing others of them, who were not able to withstand the violence of his charge: until such time, he happened upon a slough, deep and unpassable: where, past all hopes of escaping, by reason that his horse fell all along, the enemy environed him round, and stroke him thorough with their darts; but he fought very gallantly afoot, until he fell down dead, having received many wounds, [1 Macab. 10, 48, 49, 50. Joseph. lib. 13. cap. 5. Justin. lib. 35. cap. 1. Appian. Syrian. pag. 131.] Thus Demetrius, after he had reigned in Syria twelve years, the rest of the Kings conspiring against him, lost both his life and his kingdom together: as Polybius hath it, [lib. 3. pag. 165.] whom Porphyry (who well knew Demetrius) [in Graec. Enchir. pag. 228.] Eusebius, and Severus Sulpicius, follow in assigning him 12 years reign: although Josephus allows him but eleven.

Upon Demetrius his death, (who left behind him two sons, Demetrius and Antiochus) a little before the Achæick war; there appeared a Comet, nor less than the Sun. At first the Orb was fiery and ruddie, and casting a clear light, whereby the night was enlightened. Afterwards it began to lessen in bignesse, and its brightness vanished, and at last quite disappeared, [Senec. Natural. quæst. lib. 7. cap. 15.]

After Alexander, by the more especial assistance of Ptolemy Philometor (as Appian testifieth) had deprived Demetrius both of his life and kingdom: he sent Embassadors to Ptolemy, to negotiate a match betwixt him and his daughter. Ptolemy readily assented, and forthwith came out of Egypt to Ptolemais with his daughter Cleopatra (a woman born to ruin the kingdom of Syria) in the 162 year of the kingdom of the Grecians, (in the close of the year;) where the Nuptials betwixt Alexander and Cleopatra were celebrated with such magnificent solemnity, as is commonly observed at the Marriage of Princes, [1 Mac. 10, 91, 98.]

Jonathan was by Alexander invited to this wedding, who presented thole two Kings, and their friends likewise with gold and silver, and many other gifts: so that hereby he insinuated himself much into their favour. At the same time, a pack of malevolent

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levolent fellows, came out of the land of Israel, to accuse Jonathan: But Alexander was so far from giving any heed to those detractions, that he commanded that Jonathan should be clothed in purple, and that he should sit next to him: and ordered also the Piers of his realm to attend him into the midst of Ptolemais, and by proclamation inhibit any one to speak against him, or to molest him in any matters; whereupon, his accusers vanished out of his sight. The King also shewed him a great deal of honour, by lifting him amongst those that were reputed his most intimate friends, and constituting him Generalissimo (of his forces in Judea) and shared the dominion with him (in his own Court:) So Jonathan returned back to Jerusalem in peace and great joy, [Ibid. 59, 62.]

Onias, son of the High Priest, Onias the third of that name, who lived a runnagado with Ptolemy Philometor at Alexandria, now beyond all hope of recovering the High Priesthood of Jerusalem (it being transferred upon the family of the Hemonæans) aspiring to get himself a name to all posterity, intimated to King Ptolemy, and Queen Cleopatra (who was both wife and sister to him) by way of passion, that whilst he was employed in the war in divers Countries, he observed how that in Cæloxyria, Phœnicæ, and Leontopolis in the Heliopolitan jurisdiction of Egypt, and in divers other places the Jews had their Temples, which was the cause of all those bickerings and counells which were so rife amongst them. He requested therefore, That he might have leave to purifie an old ruinous Temple, (not as yet consecrated to any god,) which he had found standing near the Castle of Bubalis in the plain, and to erect another in the same place to the Almighty God, after the model of that at Jerusalem, both for figure and bulk, that so the Jews living in Egypt, might keep their assemblies there, which would be a great means, both of preserving unity amongst themselves, as also of putting them in a readinesse to serve their Majesties upon all occasions. For indeed, the Prophet Isaiah foretold, That there should be in after ages, an Altar erected unto the Lord God in Egypt: and prophesied many other things besides concerning that place, [Isaeph. lib. 23. cap. 6.]

Where by the way it is to be observed, first, That Onias did not set upon the building of the new Temple, when he came first to Philometor and Cleopatra into Egypt: but after he had done them good service, both in the Egyptian and Syrian wars: for Josephus in his second book against Appian [p. 1064.] voucheth, That Philometor and Cleopatra, committing their whole kingdom to the Jews to ravage, appointed Onias and Dositheus (both Jews) over the whole Militia. And again, that Prophecie of Isaiah, which Onias wrested to support his sacrilegious ambition, had respect to the spiritual kingdom of our Lord Christ: the place is to be found in the 19 Chapter of Isaiah, 18, 19. verses, In that day shall there be five Cities in the land of Egypt, speaking the language of Canaan, and sworn to the Lord of Hosts, one shall be called a City of destruction. In that day shall there be an Altar to the Lord in the midst of the land of Egypt, and a Pillar to the Lord at the border thereof: where for ירושלים City of Jerusalem, by reason of the great resemblance of the letters to each other, it was formerly read ירושלים it is to say, the City of the Sun, as Simmachus hath interpreted it: so also Jerom hath rendered it, One of them shall be called the City of the Sun. The Chaldee Paraphrast pursueth them together, The City of the Sun which shall be destroyed: Upon which occasion perhaps Scaliger gulleth, that Onias chose the Heliopolitan tract, wherein he might build the Temple.

Onias, having got a grant of the place in the field under that Heliopolitan feignory 180 furlongs distant from Memphis, created a Temple there, neither so big nor so costly, as that at Jerusalem: The Tower indeed of this was like to that of the other, of great stones, and 60 cubits high. The fabric of the Altar he made, was in imitation of that in his own Country, and furnished it with the same utensils, excepting the Candlestick: For he made no Candlestick, but in leiv of that the gold en Lamp, which sparkling as it were with a beam of light he hung upon a chain of gold, he surrounded also the Temple with a wall of brick, in which were made gates of stone. The King also passed a grant of a great proportion of land, and revenue in money, that the Priests might be supplied with necessaries for the worship of God. Onias also found out some Jews, who were like himself (שׂוֹי אֲנִי לְיִשְׂרָאֵל וְיִשְׂרָאֵל לִי) That inhabited the region of Onias) [Josephus. lib. 14. Antiquit. cap. 14. & lib. 1. Belli. cap. 7.] and Priests and Levites, who there frequented divine service, [Josephus. lib. 7. of the Jewish war, cap. 37. compared with lib. 13. Antiquit. cap. 6. yet in the Mishna, tract. Minhoth cap. 13. Sect. 10.] the Priests which ministered in Onias Temple were accounted (and that not undeservedly) little better than the Priests of the high places, who were not permitted, (as appears out of 2 Kings, 23. 9.) to offer burnt offerings upon the Altar of the Lord at Jerusalem,

Jerusalem, but only to eat unleavened bread (like to the unclean Priests) among their brethren.

At Alexandria there arose a sedition betwixt the Jews and the Samaritans, concerning their holy Solemnities, the one contending the Temple of Jerusalem, the other that of Gerizim, to be the lawful Temple, and according to Moses his prescription; both parties appealed to Ptolemei Philometor, and a Session of his friends, for the hearing and decision of the cause: in such wise, That the advocates of that party which happened to be overthrown in the process, should be sentenced to death. Sabbas and Theodosius pleaded on the Samaritans behalf, Andronicus the son of Mellanus was on the Jews side: they took their oaths by God and the King, That they would use no arguments but such as they drew out of the law: and they moved the Kings, That he would put to death, whosoever of them were taken falsifying their oath: the King with many of his friends at the Council tables heard the whole debate: and at length persuaded by Andronicus his allegations, determined that the Temple in Jerusalem was that which was built by Moses's directions: as for Sabbas and Theodosius, they were both of them by him (as was covenanted betwixt them) sentenced to death. [*Joseph. lib. 13. cap. 6.*]

At the same time Aristobulus a Jew, being a Peripatetic Philosopher, grew famous at Philometors Court in Egypt, who wrote a Comment upon Moses, and dedicated it to the same King. Out of the Preface of which book to the King, a famous passage is quoted by Clemens Alexandrinus lib. 1. Stromas, and by Eusebius in Preparat. Evangel. lib. 13. cap. 7. who both there, and in the eighth book of the same work, cap. 3. takes somewhat large fragments out of these same Comments.

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In this year began the third Carthaginian war, to which Mithridates Euergetes, who was the first of the Kings of Pontus, that would confederate with the people of Rome, brought a supply of ships against the Carthaginians, [*Appian in Mithridatic. pag. 176.*] Both the Consuls were sent to manage this war: Manilius had the conduct of the land forces, Marcus Censorinus was Admiral of the fleet, who received private instructions, by no means to give over the war, till such time they had demolished Carthage. [*Liv. lib. 49. Appian in Liby. pag. 42.*]

Andronicus or the false Philip, having stole privately out of Rome, levied an army, and seized upon all Macedonia, and the Royal Ensigns, with the consent of the inhabitants, or by force of arms, in the third year of the 157 Olympiade. He thought also to invade Thessaly, and to bring it under his commands, but through the insigation of the Roman Legate, it was defended by the help of the Achaeans, [*Liv. lib. 49. & 50. Vellei Patercul. lib. 1. Porphy. in Graec. Ensch. Scalig. pag. 329.*]

Prusias Venator, King of Bithynia, understanding that his son Nicomedes was in some favour at Rome, ordered him to go to the Senate, and obtain of them, That the arrears of the money, which was due to Attalus, might be taken off: He sent also an Ambassador, Menas, to be his assistant: to whom under covert, he gave command to respite Nicomedes, if he succeeded in his suit, if otherwise, to kill him at Rome out of hand, [*Appian in Mithridatic. pag. 173.*] providing thereby for his younger sons which he had by a second venter, [*Jos. lib. 34. cap. 4.*] whereof one, of the same name which his father, had no teeth in his upper mandible, but instead thereof, one continued bone, so evenly growing out, that it neither disfigured him, nor yet was any inconvenience to him in his chewing. [*Liv. lib. 50. Vellei. Maxim. lib. 1. cap. 14. Plin. lib. 7. cap. 16.*]

Prusias let out his Ambassador Menas with some large ships, and two thousand soldiers: To oppose him, Andronicus was sent Ambassador from Attalus; who made it clearly appear, That the fine which was layd upon Prusias, was far less than the booty he had got by pillaging the Country. Menas, perceiving that he was in small hopes of getting Prusias his fine taken off, and observing also in how high esteem Nicomedes was in Rome, he was at a stand, not knowing what course to take; neither daring to kill Nicomedes, nor yet, failing in that, to turne back to Bithynia. In this suspense, he abode still at Rome, where the young man (Nicomedes) gave him a meeting, which went not much against his stomach: they conspired against Prusias, and drew Andronicus into their confederacy, who was to persuade his master Attalus to help to settle Nicomedes in Bithynia; they all met together at Bernice, a little Town in Epirus, and at night time went aboard a ship, to consult amongst themselves what was fittest to be done in this business: when the debate was ended, they departed several wayes the same night. But in the mornings, Nicomedes comes aboard in his purple, and with his Crown on his head, like a King: Andronicus met him soon after, and having saluted him King, attended him to two soldiers he had about him. As for Menas, he made as if he wot not that Nicomedes was in company till then: but then he ran to and fro about the two thousand soldiers he had brought with him, and exhort-

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orted them to stick close to that Party, which should seem most deserving: intimating withal, That Prusias was now an aged man, Nicomedes in his young blood: That the Bithynians were weary of him, but desirous of this, That the best sort of the Romans affected this youth extremely, and that Andronicus, now Captain of his Guard, had promised assistance from Attalus, a neighbouring King, and one that had wide Dominions, and besides, was a most inveterate enemy to Prusias. He minded them also of Prusias his cruelty, discovering many of his pranks, whereby he had incurred a general hatred: as soon as Menas espied in these soldiers also a disrelish of his villainies, he carried them all away with him to Nicomedes: He was the second after Andronicus that saluted him King, encompassing him about with a guard of 2000 soldiers, [*Appian. ut sup. pag. 173, 174.*]

Attalus was very forward in receiving the youth, and sent to Prusias, commands to assign over unto his son, some Cities to dwell in, and fields for provision: Prusias answered, That he would ere long give him Attalus his whole kingdom: for whose sake he had formerly invaded Asia. Having thus said, he dispatched some away to Rome, to accuse Nicomedes and Attalus, and cite them both to a trial, [*Id. ibid. pag. 174.*]

Nicomedes, encouraged by Phaeleon, (or rather Phaenici) Epirus's Oracle, which he interpreted by his own emoluments and advantages, upon the insigation of Attalus, waged war with his father Prusias, [*Zosim. Hist. lib. 2.*] As soon as he and Attalus with their Forces came into Bithynia, the Bithynians began to revolt: Whereupon Prusias durst not trust himself with any body (of his own subjects) His hope was, That the Romans would relieve him: in expectation whereof, he shut himself up in a castle of Nicæa: having procured of Dirigylas a Thracian (his father in law) 500 Thracians, which he appointed to be his life guard, [*Appian. Mithridatic. pag. 174.*]

The Roman Cities Prætor did not conduct to the Senate the Embassadors from Prusias, as soon as they arrived at Rome, intending thereby to do Attalus a courtesy: and after he had ushered them into the Senate, and was commanded to make choice of some Embassadors, which might compromise the war, he chose three: one of which, having been formerly wounded on the head with a great stone, was much disfigured with scars: a second was lame on his feet, and the third, a very fool and for Cato Censorius (who soon after died in the 85 year of his age) in a jeere to them, said, That the Romans sent an Embassy which had neither head, feet, nor heart, [*Id. ibid. lib. 50. Plutarch. in Catoe majori.*]

The Embassadors, as soon as they came into Bithynia, commanded both parties to lay down their arms: Nicomedes and Attalus made as if they were ready to submit to the authority of the Senate, but the Bithynians (who were put upon the business, and pre-instructed by Nicomedes and Attalus what they should do) said peremptorily, That they were not able any longer to endure Prusias his tyranny, especially now they had evidenced unto him, (by this present engagement) how much they disliked his government. The Embassadors (in regard that the Bithynians had not as yet made known these their grievances to the Senate) returned home again, having done nothing in the business they came about. Prusias, now despairing of any relief from the Romans, in confidence of whom he had hitherto forborn to sollicite helps elsewhere, passed over to Nicomedia, intending to fortifie that place, and from thence to prohibit the enemies entrance: but the Townsmen deserted their King, and opened the gates to the enemy. Whereupon Prusias betook himself to Jupiters Temple, trusting the religion and respect due to that place would have been his protection: but Nicomedes sent some of his Party, who killed him in the place, [*Appian. Mithridatic. pag. 174, 175.*] Diodorus Siculus relates, That Prusias, fleeing for his own security to the Altar of Jupiter, was slain by his son Nicomedes, his own hand, [*in Photii. Bibliotheca. cod. 244.*] Strabo tells us, he was slain by Attalus, [*lib. 13. pag. 624.*] Livy, by his son, but with Attalus his assistance, [*lib. 50.*] By his own subjects, saith Zonaras, out of Dion. For Polybius reports how he had contracted from his Bithynians such a general dislike, [*in Excerpt. Vellei. pag. 174. & Suidas in Theop.*] that they all appeared against him in such multitudes, and with such violence, as if their design had been, not only to revolt from him, but principally to avenge themselves of him for the notable miscarriages in his government.

Andronicus, or the false Philip, in Macedonia, encountered with Juventius the Roman Prætor, who was sent with a legion against him, wan the field, slew Juventius himself, and killed upon the place, the greatest part of the Roman army. From thence he made an impression into Thessaly, wasted most part of the Country, and took the Thracians into affliction, [*Liv. lib. 50. Flor. Hist. lib. 2. cap. 14. Eutrop. lib. 4. Zonar. ex. Dion. Oros. lib. 4. cap. 20.*] Upon these his successes, he betook himself to acts of cruelty and tyrannical insolencies. There was not a wealthy person which he put not to death upon false accusations. He spared not his most intimate friends, but dispatched many

many of them out of the way: For he was naturally of a fierce and bloody disposition, in his familiar entercourtes, proud and haughty, and at last, deeply engaged in covetousness, and all manner of vice. [*Diodor. Sicul. in Excerpt. Valesij, pag. 342.*]

Alexander Bala in Syria, having quite given himself over to riot and luxury, his friend Ammonius managed the affairs of the kingdom; who put to death all the Kings friends, Ladioc the Queen (the daughter of Antiochus Epiphanes) and Antigonus Demetrius his sonne, [*Livius lib. 50. Josephus lib. 13. cap. 8. Atheniens. lib. 5. cap. 10.*]

In the 165 year of the Grecians, Demetrius the eldest son of Demetrius Soter, now in the flower of his age, hearing of Alexanders degenerating into all luxury, (whom those vast incomes which he scarce dreamed he should ever have arrived unto, and the ornaments of an usurped Sovereignty, kept as it were close prisoner within his own Palace, amongst a company of Curetans) procured of Laethenes the Cretian, a considerable force of mercenary soldiers, and with them, he looked from Crete, and sailed over into Cilicia. The news thereof to frighted Alexander, that he posited away in all haste from Phenice to Antioch, to settle things before Demetrius his arrival. The government of Antioch he committed to Hieraxes and Diodorus, who is the same with Tryphon, [*1 Mac. 11. 39. 1 Mac. 10. 67, 68. Joseph. lib. 13. cap. 8. Justin. lib. 35. cap. 2. Diodor. Siculus in Excerpt. Valesij, pag. 346.*]

Apollonius (surnamed Daus by Josephus) Governour of Celsophryia, joyned with Demetrius: whom he made General of his Forces, which he sent against those Jews which remained loyal and constant in their engagement to Alexander. Apollonius, having gotten together a great army, the terror whereof made many fall off from Alexander to Demetrius, encamped at Jamnia, and sent to Jonathan (the Jews General, and High-Priest) a ranting challenge to meet him, if he dared, and fight in the plain field. This enflamed Jonathan so highly, that he forthwith marched out of Hierusalem with 10000 men: where his brother Simon met him to assist him. They pitched their tents before Joppa; but Apollonius his soldiers which were garrisoned there, shut them out; whereupon they layed siege and began their batties, which so dismayed the Citizens, that they opened their gates immediately, and resigned up the City, [*1 Mac. 10. 69, 76.*]

As soon as Apollonius heard of the losing of Joppa, he marched away to Azotus with three thousand Horse, and his infantry; (which Josephus sayes consisted of 8000) having placed in ambush 1000 of his Horse, who were to fall upon Jonathan as he passed, as soon as he was past the place where the ambush lay: and Apollonius himself facing about, would charge the enemies Van; so that the Jews were to be assaulted one both hands. As soon as Jonathan was passed the place, and elyved these of the ambush to discover themselves, and to encompass his Camp: He commanded his men to stand still, and receive the enemies darts with their shields: When the Horse had quite tired out themselves, and exhausted their quivers, having played their darts from morning till night. Then Simon lead up his Forces against the enemies Foot; discomfited them, and made them quit the field. The Horse upon their routing, made what haste they could to get to Azotus, and they entered into Bethdagon their idol Temple for their safety. But Jonathan set fire on Azotus, and the Cities round about it; took great spoiles, burnt Dagon's Temple to the ground, and also they that had fled thither perished in the flames: So that near 8000 men were destroyed by the sword and by the fire. Jonathan removed thence and pitched before Alcalon, where the men of the City treated him very nobly. After this victory Jonathan returned Conqueror to Hierusalem with his army loaded with great booty and spoiles. When King Alexander heard the news of Jonathan's successes, he continued to shew his respects to him, and sent him a golden buckler, which was usually given to those of the blood Royal; he gave also Accaron with its territories (a City of the Philistins) to him and his heirs for ever, [*Ibid. 77, 89.*]

The Carthaginians, after they had got the better in their encounter with Pilo the Consul, at Hippo, sent their Embassadors into Macedonia, to Andronicus (generally reputed the son of Perseus) moving him to persist courageously in his war against the Romans; promising, that he should never want money nor shipping from Carthage, [*Appian. in Librie, pag. 67.*]

Q. Caelius Metellus, the Roman Pretor (not Consul, as Florus hath it, and the Latin Interpreter of Paulanias his *Achaicks*) being sent against Andronicus with a great army, came into Macedonia; There he perwaded the Commissioners (which the Senate had sent to receive information of the affairs in Asia,) that before they passed over thither, they would go to the Commanders of the Achaians, and charge them for a while to surcease the war they had undertaken against the Lacedemonians. They delivered to Damocritus and the Achaians the injunctions (they received from

Metellus)

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Metellus) when they had now led up their army, against the Lacedemonians; so that when they perceived that no discourse of theirs wrought any thing upon the resolutions of the Achaians, they went onward into Asia, [*Paulan. in Achaicks, pag. 218.*]

Metellus being entered Macedonia, Attalus brought his fleet to his assistance, by the help whereof he put a stop to Andronicus, who was somewhat fearful of the sea coast, who having brought up his army a little beyond Pydna, though his Cavalry had got the better of the enemy, yet here treated back for fear of the Roman foot, and divided his army into two brigades, one of them he sent into Thracia to wait that Coniunx, the other he kept to himself. Metellus, not much valuing that considerable party, marched towards them; and having beaten their forces, discomfited the main body: Andronicus fled into Thracia, where after he had levied a new army engaged with Metellus, but upon the overthrow of his party, he fled to Byzus, a petty King of Thrace, who betrayed him into the hands of Metellus. Q. Alexander also, who gave out, that he was the son of Perseus, having gathered an army, seized upon part of the Country which lay next to the river Nestus; but Metellus pursued him as far as Dardania, [*Sicard. lib. 1. 13. pag. 624. Vellei. Patensis lib. 1. Flory. lib. 2. cap. 14. Zonar. ex Dione.*] The false-Philips power by the loss of 25000 of his soldiers thus utterly defeated, and himself also taken prisoner, Macedonia was recovered by the Romans, [*Entrop. lib. 43.*] Spurius Postumius and Lucius Pilo being Consuls, [*Jul. Obsequens, de prodigiis.*] in the fourth year of the 157 Olympiad, (in the close of the year) [*Porphyr. in Graec. Ensebi Scallij, pag. 229.*]

P. Cornelius Scipio, the Consul, with his own fleet, and five ships of the Sidenes, which Mithridates King of Pontus sent unto him, fought at sea with the Carthaginians before the walls of Carthage, [*Appian. in Librie, page 75, 76.*]

The Aradians contriving the ruine of the Maratheans (in Phancia) sent privately to Ammonius (who at that time was Viceroy in Syria under Alexander Bala) offering him 300 talents, prevailed with him to deliver them Marathum: Whereupon Ammonius sent Agodore to the Maratheans, who, by his speech, was to pretend some other matters, but really went to exculpate the commands he received to seize upon Marathum, and to deliver it up to the Aradians. The Maratheans observing how that the Aradians were higher than themselves in the Kings favour; denying the Kings soldiers entrance into their City, out of the most aged Citizens, made choice of ten of the most famous amongst them, and sent them as suppliants to the Island Aradu, with some of the oldest images of their gods which they had in their City: hoping therewith to appease the fury of the Aradians. But the Aradians blood being up, and highly provoked, slighted the common law of such humble addresses, cast off all reverence to the gods, brake the images, and trampled them most shamefully under their feet. And when the Ambassadors were floned by the people, some Senators which interposed themselves, had much ado to convey them safe to prison. Who, when they made their complaint, and pleaded the privilege of suppliants, and the sacred, and not to be violated rites of Ambassadors, they were mistreated by a company of impudent young fellows. The authors of this villany came immediately after into the assembly, and having taken of the kings off those Maratheans which they had killed, they counterfeited letters to the Maratheans in the Ambassadors names; in which they intimated that the Aradians would suddenly send them some supplies: upon this policy, That the Maratheans, ignorant of the plot, having admitted the Aradian forces into their City, in confidence they came for no other end but to assist them, might be surprized unawares. Whereupon they seized upon all the ships belonging to private men, least happily some one might discover their plot to the Maratheans: for all this, a certain Marriner, a friend to the Maratheans, pitying their sad condition, (who usually layed in the neighbouring creek) took his ship, and by night boldly passed that stright, which consisted of about eight furlongs, and discovered to the Maratheans, how that the Aradians had a designe of circumventing them. When the Aradians perceived their plot was revealed, they desired to deal any longer by letters, [*Diodor. Sicul. Legat. 29. & in Excerpt. Valesij, pag. 349, 350.*] But they letting upon Marathum by open force; they took the City, demolished it, and shared the territory amongst themselves. [*Sicard. lib. 16. pag. 733.*]

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A fourth observation of the Autumnall Equinox, was made by Hipparchus at midnight, in the 32 year of the third Calippic Period. On the third day of the Egyptian Additionalls (at the beginning of the 27 day of the Julian Septem.) the 178 year from the death of Alexander, or rather 177 ending, the 178, being to begin after two days next ensuing, [*Procl. lib. 3. cap. 2.*]

In the same year of the same Calippic Period, the 178 year from the death of Alexander, on the 27 day of the Egyptian month Mechir, (the 24 day of March Julian)

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in the morning, Hipparchus writeth, that the Vernal Equinox was most exactly observed by him. [*Id. Ibid.*]

Cn. Cornelius Lentulus, and Lucius Mummius being Consuls, Carthage was demolished. [*Vellei. Patenc. lib. 1.*] On which occasion, Scipio, considering the revolutions of humane affairs, and fearing lest some such fate should happen some time or other to Rome it self, pronounced these verses,

Εὐρωπὴν ἴμεν καὶ μὴ τὸν Ἰάκχον·  
καὶ Πάριον, ὃ καὶ Ἰωάννην παύει.

The day shall come when sacred Troy shall fall,  
And Priam with his stock sink thereon shall.

As he himself confessed to his Master Polybius, who was then present, and hath inserted this passage in his History. [*Appian, in Libic. pag. 82.*]

L. Mummius the Consul, who was sent from the Senate to make an end of the Achaick war, came to the Camp with a small company, and after he had given orders to Metellus (who managed the Achaick war, as soon as he had accomplished the Macedonian) to march away with his forces into Macedonia; he stayed a while at the Isthmus, until such time as he had drawn up his whole body, which consisted of 3500 Horse, and 25000 Foot. There were in this army some Archers out of Crete, and Philopemen brought him a brigade from Atralus out of Pergamus, which lies above Caicus. The Consul, having defeated Darius at the Isthmus (the last Achaian Prætor, and the first ring-leader in these Achaian commotions) on the third day after the fight, entered Corinth, with trumpets sounding, and after he had taken the spoils of the City, levelled it to the ground. [*Liv. lib. 52. Vellei. Patenc. lib. 1. Justin. lib. 34. cap. 2. Plinius, lib. 2. cap. 16. Pausan. in Achaic. pag. 221. Oras. lib. 5. cap. 3.*] In the third year of the 158, (for so it is in Pliny, and not the 156) Olympiads, and according to Varro's computation, at the DCVIII year since Rome was built. [*Plinius lib. 34. cap. 2.*]

Polybius, boasting out of Africa, to the relief of his Country, espied some Pictures of the most exquisite artists lying upon the ground at Corinth, and the soldiers playing at dice upon them: two of them he makes mention of in his History, upon one was portrayed Hercules tortured in the shirt which Dejanira lent him, the other was Bacchus his Picture drawn by Aristides the Theban, of whom some think that proverb was derived, Οὐδὲ μὲν ὁ Διόνυσος. This is nothing to Bacchus, (that is, Aristides his Picture of Bacchus. [*Strabo. lib. 8. pag. 381.*]) When L. Mummius understood that King Atralus had bought this Picture of Bacchus (from amongst the spoils that were left to sale) for six thousand sesterces (or 102 talents, as Pliny hath it, lib. 7. cap. 38. and lib. 35. cap. 10.) He marvelled much at the high price of the picture, and suspecting much that there might be some rare virtue in it, which he was not of, revoked the sale much against Atralus his mind, and placed the picture in Ceres her Chappel at Rome. [*Plinius, lib. 35. cap. 4.*] For he knew too little what belonged to such things, that when he had culled out some exquisite pieces, and statues of the best Artists to be carried into Italy, he told those that had the charge of them, if they lost any of them by the way, they should restore new ones for them. [*Vellei. Patenc. lib. 1.*] What hangings, and other ornaments seemed admirable, were sent away to Rome: of little value were given to Philopemen, and conveyed to Pergamus. [*Pausanias in Achaic. pag. 221.*]

Ptolemei Philometor, having gotten together great forces both by land and sea, came out of Egypt into Syria, under pretence to help Alexander Bala his son in law, but indeed, to annex the Kingdom of Syria (of which Alexander was deprived) to his own dominions: And when, in obedience to the commands of Alexander, all the Cities had received him peaceably, he placed a Garrison of soldiers in every one of them, preventing Alexanders interst. [*Mac. lib. 1. 1. 2. 3.*]

As soon as Ptolemei was come near Azotus, they flew him the Temple of Dagon, which was lately burnt, and the ruins of Azotus and the Suburbs thereof, and heaps of the dead bodies of those that were slain in the war, and were burnt by Jonathan's command, for they had laid them on heaps in the way that he was to pass: and although they had made an envious relation of whatever Jonathan had done, on purpose to Maligine him, yet the King replied not a word. But Jonathan met the King at Joppa in great state, and was very courteously received by him. From thence they went together as far as the River Eleutherus, where Jonathan took his leave of the King, and returned to Jerusalem. [*Ibid. 4. 7.*]

Ptolemei, having gotten into his hand all the Cities along the sea coasts as far as Seleucia upon the coast, (situate at the mouth of the River Orontes) imagined wicked counsels against Alexander, complaining how, That, by his means at Ptolemais, Ammonius had

had laid an ambush to circumvent him: and whereas he had demanded that just might be done him upon Ammonius for the fact, Alexander would not deliver up his person. Hereupon he took away his daughter Cleopatra from Alexander, and gave her in marriage to Demetrius Soter, promising withal, to restore him to his fathers Kingdom. [*Ibid. 8. 12. compared with Josephus, lib. 13. cap. 8. & Liv. lib. 52.*]

The Antiocheans deserted Alexander because of Ammonius, from whom they had received very hard usage: Ammonius, thinking to make an escape in womens apparel, was light upon and slain. Ptolemei went into Antioch, and being by the people thereof saluted King: Crowned himself with two Diadems, the one of Asia (or Syria) the other of Egypt. But telling them that he was for his part, contented with his own Dominion of Egypt, persuaded the Antiocheans to receive Demetrius, professing that he had a far greater resentment of their present civilities, than of the late exaltation and contests which had happened betwixt them and his father Seleucus. [*Josephus, in sup. compared with Mac. lib. 1. 12.*] And for the Antiochia is (purposing to make amends by their loyal departments to the son, for the injuries they had formerly done to the father) resign themselves up unto him: The old soldiery also of the father, ravished with love of this young man, and perceiving the bond of their former oath before the pride of their new King, went away with their colours to Demetrius. [*Justin. lib. 35. cap. 2.*]

Alexander was at that time in Cilicia. [*Mac. lib. 1. 14.*] where, upon his consulting the Oracle of Apollo, he is said to have received this answer: viz. That he should beware of that place, which had brought forth a rare fight to be seen, A thing having two shapes: which was generally thought to refer to Asas, a City in Arabia (where Alexander was slain not long after) In this City, there was a certain woman called Hera's (having Diophantus a Macedonian for her father, and an Arabian woman her mother, and married to one Samiades) who changed her Sex, and of a woman became a man, taking upon her, her fathers name Diophantus. [*Diadormis Siculus, in lib. 32. in Photii Bibliotheca, col. 244.*]

A fifth observation of the Autumnal Equinox, was made by Hipparchus, in the 33 year of the third Calippic Period, on the fourth day of the Egyptian *Additional* (27 day of the Julian Septemb.) in the morning. [*Ptolemei, lib. 3. cap. 2.*]

Alexander, having gathered together a powerful army, invaded Syria, and wasted all the Territories of Antioch, pillaging and firing wheresoever he came. But Ptolemei with his son in law Demetrius, marched towards him, and defeated his whole power in a fight near the River Onoparea. Alexander himself slipped out of the fight with 500 of his soldiers, and made as fast as he could towards Abas, a City of Arabia, to a great Perion of Arabia, whom the Writer of the History of the Maccabees calls Zabdiel, Josephus Zabdi, Diadormis Siculus Diocles. But the Commanders of Alexanders Party, which were with Heliodorus treacherously slew Alexander, having covenanted before with Demetrius to that purpose, to whom they had sent an Embassy to treat for their own peculiar advantage, and private interest. In the last fight it happened that Ptolemeis horse, scared with the braying of an Elephant, threw him on the ground, and when he was down, the enemy fell upon him, and wounded him desperately on the head, and had killed him out right, had not his Life-guard interposed, and rescued him: for all that, he lay four whole days so senseless, that he could neither speak himself, nor understand what others spake to him. But Zabdiel the Arabian cut off Alexanders head, and presented it to Ptolemei: who about the fifth day finding some respite from the anguish of his wounds, and pretty well come to himself again, fed both his fancy and his eyes, the one with the pleasing discourse of the death, the other with the beholding of Alexanders head. But the third day after, Ptolemei himself died, whilst his wounds were dressing, and the Physicians endeavoured to save his bones. [*Mac. lib. 1. 14. 18. Polyb. in Excerpt. Vellei, pag. 194. Diodor. Sicul. in supra. Liv. lib. 52. Strabo, lib. 16. pag. 751. Josephus, lib. 13. cap. 8.*]

Josephus alcribeth five years to Alexanders reign, after the death of Demetrius Soter. [*lib. 13. cap. 8.*] from which we suppose about 5 months are to be deducted: So that, from the authority of the Maccabæic Writer, the death of this man appears to be coincident with Philometors. After Alexanders death, Demetrius, son of Demetrius Soter, had the sole government of Syria, in the 167 year of the Kingdom of the Grecians. [*Mac. lib. 1. 19.*] who because he had overcome one that was not defended of their family, received the same surname with the self Seleucus author of the Kingly Race, Nicanor, or Nicator. [*Appian, Syrian. cap. 131.*]

As soon as Ptolemei Philometor was dead, the soldiers which he had placed in the Forts and Cities for the security of Syria, were all slain by the other soldiers in the same Garrison, upon the justification of Demetrius. [*Mac. lib. 1. 18.*] Demetrius also treated the rest of Ptolemeis soldiers very unkindly, forgetting both the assistance which he had afforded, as also the affinity which was betwixt them, by reason of his marriage

with Cleopatra. But those soldiers, abominating the man's ingratitude, retreated all of them to Alexandria, leaving only the Elephants under his power. [*Josephus lib. 13. cap. 8.*]

In Egypt, Cleopatra, the wife and sister of Philometor, lately deceased, countenanced by some Peers of the realm, laboured much to get the kingdom settled upon her (son. [*Josephus lib. 2. Contra Appian. pag. 1064. Justin lib. 38. cap. 8.*]) But Ptolemy the younger brother of Philometor, surnamed Euergetes II. and Philon, who reigned at Cyrene, was sent for from thence to oppose her in her enterprise. Against him Oasias (who lately built the Temple in the Helipolitan jurisdiction) undertaking the war upon Cleopatra's interests, marched with a small army of Jews to the City Alexandria, at what time Thermus was Leger Ambassador there for the Romans, as Appian the Grammarian relates in his book against the Jews. [*Josephus lib. 13. cap. 8.*]

But Philon, that he might end the quarrel, forced Cleopatra, who was his elder sister, and had been wife to their own brother, to marry him. [*Valer. Maxim. lib. 9. cap. 1.*] And as soon as he entered Alexandria, he commanded all those that favoured the young child to be put to death. He slew also the young child himself, as he was in his mothers arms, upon the wedding day in the midst of their feastings and religious solemnities; and so went up into his sister her bed beset with the gore of her own son. Neither was his carriage any whit milder to those his Countrymen, which invited him to the Kingdom, and were his advances into the throne. For, having given licence to the foreign soldiers to kill and slay at pleasure, there were great inundations of blood in all quarters. [*Justin lib. 38. cap. 8.*] Many he executed with most cruel tortures, falsely objecting matters of treason unto them: Others he proceeded against by confiscation of their estates, and banishment, for no other impeachments than what he himself had forged and drawn up. [*Diodor. Sicul. in Excerptis Valefii. pag. 350.*]

Jonathan, having drawn together those that were in Judea, and prepared many Engines, laid siege to the Tower that was in Jerusalem: In information hereof was carried to Demetrius Nicator, by certain ungodly persons and haters of their own nation. The King hereupon, being incensed, wrote to Jonathan, to leave off the siege, and to meet him in all haste at Ptolemais, that they might have some conference together about the matter. Jonathan would not draw off his siege, yet ventured to go to the King. He, the Elders and the Priests, taking along with them some presents, whereby they soon pacified the Kings wrath: and Jonathan made to him an Apologie for himself, that the King dismissed the informers, confirmed the High Priesthood upon him, and counted him as one of his chief friends: Moreover, Jonathan promising to give unto the King 300 talents, procured of him a release for all Judea, and the three signories thereunto annexed (of which mention is made in *1 Macc. 10. 30.*) *Vicia* Apherima, Lydda, and Ramath, from all rites and tribute, whatsoever, which were formerly paid to the Kings. Letters hereof from the King to Lathines, (who with the Cretians Auxiliaries brought Demetrius to the City) whom he styled Cousin and Father, are to be seen. [*1 Maccab. 11. 20. 37.*]

Demetrius, seeing there was now peace throughout the kingdom, and no opposition made against him, disbanded his old hom-bred soldiers, and confined in arms only those bands of foreigners which he had levied in Crete and other Islands. This turned the hearts of his fathers soldiers against him. [*1 Maccab. 11. 38.*] who constantly received their salaries from other Kings, his Predecessors in times of peace, so that thereby they might be more ready and more chearfull to serve them upon all dangers, and emergencies. [*Josephus lib. 13. cap. 8.*]

Diodorus, one of Alexander Balas his Commanders, (who after was made King, and took upon him the name of Tryphon) took notice of this alienation of the soldiery from Demetrius. He was born at the Castle of Secoan, in the Apamians Country, and brought up at Apamia. [*1 Maccab. 11. 39. Strabo lib. 16. pag. 752. Livy lib. 52. & 55. Josephus lib. 13. cap. 9. Appian. Syriae. pag. 132.*] This Tryphon went to Eimachus the Arabian (who was entrusted with the education of Antiochus, Alexander Balas's young child) and told him what Demetrius Nicator had done, and the differences betwixt him and the soldiery; urging and pressing him very hard to deliver up unto him the young child, and he would undertake to settle him in his fathers Kingdom. But finding the Arabians averse from his motion, he carried there many days. [*1 Maccab. 11. 39. 40.*]

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145.

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In the mean time: Demetrius Nicator supposing himself secure and out of Gunshot, proceeded against all those that had appeared against him by unusual kinds of death: Lathines, that wicked and rash fellow (who was appointed over the whole kingdom) corrupting the youth, and by his flatterings and fair speeches, putting him forward upon most villanous attempts. [*Diod. Sicul. in Excerptis Valefii. pag. 346.*]

3860.

Jonathan sent Ambassadors to Demetrius, desiring him to remove his Garrison soldiers out of the Tower of Hierusalem, and all other Forts, because they continued to insult the Israelites with war. Demetrius replied, That he would not only grant Jonathan his request, but would also make him and his nation glorious, when he saw convenient time: for the present, he desired him to send him some soldiers to his assistance, in regard his own soldiers were most of them revolted from him. Jonathan gratified him in his request very readily, and sent him to Antioch 3000 foot men, which the King entertained very joyfully. [*1 Maccab. 11. 41. 44.*]

Demetrius, well provided with foreign forces (in whom he reposed greater confidence than in his own) commanded to disarm the Antiocheans: But the Antiocheans did not only refuse to deliver up their arms, but assembled themselves into the midst of the City, to the number of 10000, and attempted to take away the Kings life: they forced him to retreat to his Palace, whereupon they secured all the passages of the City, and began to assault him in the Palace. But the Jews halted to his relief, who dispersing themselves about the City, slew on that day near upon 10000 men, fired the City, and took much booty: whereupon the Citizens laid down their arms, and made peace with the King. The Jews having got a great deal of honour in this service both from the King, and the whole kingdom returned richly laden with spoils to Jerusalem. [*1 Maccab. 11. 45, 52. compared with Diodorus, Sicul. in Excerptis Valefii. pag. 346.*]

Upon the consuming of the greatest part of Antioch by fire, and the executing of many about the sedition, and confiscation of estates into the Kings Exchequer, many of the Citizens were forced to escape, what out of fear, what out of hatred to Demetrius, wandering about Syria, catching at all opportunities to avenge themselves of Demetrius. In the mean time, Demetrius, (whose actions had rendered him odious to all men) persisted in his massacres, banishments, confiscations, far surpassing his father in cruelty. [*Diodorus Siculus. Ibid. pag. 349.*] Moreover, he did but dissemble with Jonathan: Notwithstanding, his fair speeches, and estranged himself from him, and afflicted him very sorely. [*1 Maccab. 11. 53.*] he threatened also to wage war with him, unless he would discharge all those tributes, which the nation of the Jews were wont to pay to his Predecessors. [*Josephus lib. 13. cap. 9.*]

Diodorus (who is Tryphon) returned at length into Syria out of Arabia, with young Antiochus (son of Alexander Balas and Cleopatra, the daughter of Ptolemy Philometor) set the Crown upon his head, and vouched him the right heir of the Crown, and furnishing him Theos or Divine. And being provided of a pretty considerable party, in regard all the force which Demetrius had chafed came flocking in unto him, he set upon Demetrius in plain field, overcame him in battle, and made him fly into Seleucia. But Diodorus seized on his Elephants, and won Antioch. [*1 Maccab. 11. 54, 55, 56. compared with Livy lib. 52. Josephus lib. 13. cap. 9. & 12. about the beginning, and Appian. in Syriae. pag. 132.*]

Then Antiochus (or rather Diodorus in his name) sent letters and Ambassadors to Jonathan, confirmed the High Priesthood to him, granted him the four Seignories (Ptolemais perhaps was added to the three which were named in the end of the year before, out of *1 Maccab. 10. 30, 39.*) and did him the honour to be one of the Kings friends. He sent unto him also Chargers of gold to be served in, and gave him leave to drink in vessels of gold, and to be clothed in purple, and to wear the golden buckle. Moreover, he appointed his brother Simon General of all the Kings forces, from the tract of Tyre, to the borders of Egypt. [*1 Maccab. 11. 57, 58, 59.*] Jonathan, being very glad of the favours and honours Antiochus had to him, conferred upon him, sent his Ambassadors also to Antiochus, and his Guardian Tryphon, professing that he would be their friend and associate, and join in arms against the common enemy Demetrius, of whose ingratitude he complained, in that he had required his civilities and courtesies with many shrewd turns, and injuries. [*Josephus lib. 13. cap. 9.*]

Diodorus (all Syria being now in disrelish of Kings) made use of Coracesium a Castle of Cilicia, for his head quarters, and moved the Cilicians to join with him in Pyrracy at sea. [*Strabo lib. 14. pag. 688.*]

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144.



Demetrius residing at Laodicea, spent his time idly, in revelling and luxury: yet abated nothing of his injurious prosecutions, being no whit reformed by the late calamities which befall him. [*Id. ad. Sicul. in Excerpt. Valgii, pag. 353.*]

At which time Ptolemy Evergetes the second, or Phylion was installed in the Palace at Memphis, according to the solemn Rite of the Egyptians. Queen Cleopatra (who was both sister and wife to him and his brother Philometor) bore him a son: he was exceeding joyful thereat, that he named him Memphites, because he was born whilst his father was employed in the holy solemnities at Memphis: yet during the celebration of his sons nativity, he abstained not from his cruel practices, but issued out commands to execute some of the Cyrenians (who were the first bringers of him into Egypt) for that they had been somewhat too free and sharpe in reproving him for his Cretan Treachery. [*Id. ib. pag. 354.*]

When Jonathan had gotten leave of Antiochus to wage war against Demetrius his Captain, having drawn together soldiers out of Syria and Phenicia, as well as out of other places, he speedily traversed all the Cities situate beyond the River Jordan: and with all his Syrian auxiliaries marched to Afulon, where the Citizens went out to meet him very honourably. But removing from thence to Gaza, he was denied entrance, and the Citizens shut their gates against him; whereupon Jonathan laid close siege to the City, and plundered and fired the Suburbs. This strict proceeding inclined them to petition for peace, which was granted them upon their tender of hostages. Jonathan, after he had sent away the hostages to Hierusalem, marched clean thorough the Country as far as Damascus. [*1 Mac. 11. 60, 61, 62. Josephus, lib. 13. cap. 9.*]

The Princes of Demetrius were come to Cades a City of Galilee, upon design of drawing back Jonathan from meddling in Syria, and engaging him in the relief of his own subjects the Galileans. Jonathan marched against them, leaving his brother Simon behind him in Judea: who vigorously assailed Bethsura many dayes, and after along siege, forced them to resign: he threw out Demetrius his soldiers, and put in a Garrison of his own in their room. [*1 Mac. 11. 63, 66, & 14. 7, 33. Josephus, lib. 13. cap. 9.*]

As for Jonathan and his army, they encamped by the Lake of Genesareth, and betimes in the morning, came to the plain of Afor, where Demetrius his Forces met him, having placed beforehand an ambush amongst the mountains: which as soon as they discovered themselves, the Jews fearing they might be intercepted and put to the sword, betook themselves to their heels: so that all of them deserted Jonathan in this great danger, except Mattathias the son of Abialom, and Judas the son of Calphi, the two chief Commanders of the army, who stuck to him with a Band of fifty well resolved men: Jonathan, having first humbly implored the Divine assistance, faced about with those few that were with him, charged the enemy, and worsted them: when those that had deserted Jonathan saw that the enemy was put to flight, they returned again into the field, and pursued the enemy to their own Camp, as far as Cades. There fell that day of the Heathens about three thousand men: so Jonathan returned to Hierusalem. [*1 Mac. 11. 67, 74. Josephus, ut supra.*]

Jonathan, observing that his affairs were now in a fair way, sent Numerius son of Antiochus, and Antipater son of Jafon, Embassadors to Rome, about confirming and renewing the alliance and association which was formerly begun with Judas Maccabeus. [*1 Mac. 12. 1, 16.*] To whom also they gave instructions, in their return homeward from Rome to visit the Lacedemonians, and to mind them of the alliance, and ancient League made with the High-Priest Onias, the third of that name; sending a letter to the same purpose, wherein the people of Judea amongst other things, signified, how that as a testimony of their continued affection towards them, they constantly remembered them as their own brethren in their solemn sacrifices and devotion. [*Ibid. 2, 3, 18. Josephus, lib. 13. cap. 9.*]

Jonathan, having received intelligence how that Demetrius his Commanders were returned with a far greater army, than they had before, to fight against him: drew out of Hierusalem, and marched against them in the Country of Amathis situate in the utmost borders of Canaan: And, encamping within 50 furlongs of the enemy, sent out his Scouts to view the enemies posture and fortifications. Jonathan, having learned by some prisoners which the Scouts had brought in, how that the enemy had designed to fall upon them on the sudden, and unawares; commanded his soldiers to stand with their arms all night in a posture ready to receive the enemies charge: placing his guards thoroughout the Camp. When the enemy heard that Jonathan was drawn up in battalia, and was provided for their onset, they began to be afraid; whereupon they stole away privately by night, having kindled fires thoroughout the Camp, to deceive the Jews. In the morning Jonathan pursued them, but to no purpose; for they had already gotten to the other side of the River Eleutherus. Jonathan therefore bent his course

courte into Arabia against the Zabadeans (or Nabatians, as Josephus hath it) and toste them, and took their spoils: from thence he removed with his whole body to Damascus, and passed through the whole Country, hunting and chasing the Demetrians from place to place. His brother Simon lay not idle all this while, but was engaged in an expedition as far as Afulon, and the Garrison adjacent, from whence he turned aside to Joppa, and seized on it, and put therein a Garrison of his own soldiers to secure it, for there was a report, that the Citizens had an intention to deliver up that Garrison to Demetrius his party. [*1 Mac. 12. 24, 34. Josephus lib. 13. cap. 9.*]

The Ambassadors of the Jews were brought into the Senate, where they renewed their amity and league with the Romans; who also gave them letters to the Governors of the severall associations; that they should conduct them safe into Judea. [*1 Mac. 12. 3, 4.*] In their return homeward, the Lacedemonians likewise treated them very civilly, and delivered into their hands the publick Decree, concerning the renewing of their amity, and preserving correspondence betwixt them: A copy whereof is recited upon another occasion. [*In the 1 Mac. 12. 24, 25.*] Numerius son of Antiochus, and Antipater son of Jafon, the Jews Ambassadors came unto us, to renew the friendship that was betwixt us, And it pleased the people to receive the men honourably, and to enter a copy of their Embassie amongst the publick records, to the end, the people of the Lacedemonians might have a memorial thereof.

As soon as Jonathan was come back to Hierusalem, he assembled the Elders of the people, and consulted with them about erecting of scopes and forts in some convenient places of Judea, and about building of the wall about Hierusalem, and a high and strong wall also betwixt the fort (Sion) and the City, to hinder any one from carrying provision from the City to the Fort, for they began their reparations, and when they brought their new work to joy with the remains of the old wall towards the East, (where was the brook Cedron) they made up that place which was called Chapiana-tha. Simon also went into other quarters of Judea, and builded Adida in Sephela, or the plain, and made it strong with gates and bars. [*1 Mac. 12. 35, 38.*]

In the 169 year of the account of the Contracts, in the reign of Demetrius, the Jews in Hierusalem and Palestine, wrote to the Jews in Egypt, concerning the keeping of the feast of tabernacles in the month Chislew. [*2 Mac. 1. 7, 8, 9.*] The feast of the Maccabees Dedication, which was observed according to the precept of the Mosaic feast of Tabernacles, in the month Tisir. [*Vid. supra, Anno Mundi 3840. 4.*]

When Tryphon had a designe of putting his young pupil Antiochus beside the kingdom, and feared that Jonathan would appear in armes for the right and defence of the young King, he marched with his forces to Bethsura, which by the Gentiles is called Scythopolis, thinking to surprize him: Jonathan, hearing of his coming, made toward him with forty thousand choice men, which to dishearten Tryphon, that he was so far from daring to lay hands on him, that he treated him very nobly, recommended him to all his friends, rendered him many presents, and gave command to his soldiers to be as obsequious of him, as of himself. In the close, he persuaded Jonathan to dismiss his army, and go along with him to Ptolemais, with a few selected men, promising to resigne it up unto him, and sent away two thousand of his soldiers into Galilee, and the residue into Judea, reserving only a thousand to himself. But as soon as he was entered Ptolemais, Tryphon commanded the gates to be shut; Jonathan was taken, and all that entered with him were put to the sword: neither was Tryphon satisfied with the massacre of those thousand men, but sent his army and some horse into Galilee, to fall upon those two thousand Jonathan had sent thither: who as soon as they heard of the bloody proceedings against their fellows at Ptolemais, they put themselves in a posture of fight. But Tryphons soldiers, considering with themselves that they had to do with desperate men, retreated back again: And so Jonathans soldiers came safe into Judea, and all Israel lamented that losse of their Country-men with great lamentation. [*1 Mac. 12. 39, 53.*]

After this, Tryphon levied a great army to come against Judea, and to waste it. Whereupon, Simon, observing the people much disheartened, went up to Hierusalem, and having assembled the people together, professed his endeavour to protect them; so they chose him General in the place of Judas and Jonathan his brethren: who gathered all the men of war, made what speed they could to perfect the walls of Hierusalem, and fortified it on every side: He expended vast sums of money out of his own purse, armed all the men of war of his own nation, and received them into pay. [*1 Mac. 12. 53, 54. 13. 1, 10, 14, 31, 32.*]



Moreover, Simon sent Jonathan the son of Abshalom, with a sufficient army into Joppa: who drove out the inhabitants and resided in it himself; and having well fortified it, designing that part for his passage to the Isles of the sea, [1 Mac. 13, 2, and 14, 5, 34.] From whence Strabo also hath noted, that the Jews used this harbour, [lib. 16, pag. 759.]

Tryphon removed from Ptolemais with his army against Judea, carrying Jonathan along with him his prisoner: as for Simon, he encamped in Adida over against the plain. Tryphon observing that the Jews had put themselves in a posture of fighting, pretended that he kept Jonathan prisoner, for a debt of a 100 talents of silver: upon discharge of this arrears, he promised to release Jonathan; provided, that he sent two of his sons hostages as a security from Jonathan's attempting to revenge his imprisonment after he got his liberty. But as soon as Simon felt both the money and his brothers sons to him: he falsified his engagement, [Ibid. 12, 9.]

Tryphon upon his march against Judea, bent his course by the way which leads to Adoram (or Doran, a City of Idumea, as Josephus hath it) but Simons army attended his motion which way forever he went. Those that were in the Fort (Sion) at Hierusalem, sent to Tryphon some Agents, soliciting him very earnestly to make what speed he could to come to them, thorough the Desert, and to supply them with victual. Tryphon was ready with his Horse for the expedition; but there happened such a great fall of snow that night, that he could not possibly get to them: Whereupon he altered his journey, and marched into the Country of Galaad: as soon as he came near Balam (or Balcha) he put Jonathan to death: who was there buried: which done, Tryphon retreated back into Syria, [Ibid. 20, 24, Joseph. lib. 13, cap. 11.] Jonathan lived after the decease of his brother Judas Maccabees 17 years, and about 7 months, and enjoyed the High-Priesthood 9 years and a month or two.

Simon sent to fetch away the bones of his brother Jonathan, and buried them at Modin, a City of their ancestors: and all Israel lamented him many days. Simon built a Monument over the Sepulchre of his father and his brothers, all exceeding high, of white stone, polished all over: He erected also 7 Pyramids all of a row in memory of his father, mother, and his 4 brothers: To these he added a Porch of great Pillars, which were of whole stone, on which he caused the Portraiture of Arms and Shields to be engraven, so lively, that they were conspicuous to all that passed by that way, [1 Mac. 13, 25, 30, Joseph. lib. 13, cap. 11.] Josephus says, this rare Sepulchre at Modin lasted to his time: so doth Eusebius Cæsariensis, in his little book *on the Preparation* *evangelicæ* *the.*

The Romans and the Lacedemonians very deeply resented the death of Jonathan: but as soon as they understood by Simons Embassadors, that he was advanced to the High-Priests Office in his brothers room: They wrote to him in Tables of Brasse concerning the renewing of the amity and league, which they had formerly made with Judas and Jonathan his brothers, [1 Mac. 14, 16, 17.] As for the Romans, they styled the Jews, their Allies, Friends, Brethren, and went forth to meet Simons Embassadors in an honourable equipage, [Ibid. 40.] And the Inscription of the Letters which the Lacedemonians returned by the Embassadors, (to which also they annexed a Copy of their reply sent before to Jonathan) was this. The Magistrates and Cities of the Lacedemonians to Simon the High-Priest, and the Elders, and to the rest of the people of the Jews our Brethren, Greetings, [Ibid. 20, 24.] The Letters both from the Romans and from the Lacedemonians, were read before the Congregation at Hierusalem, [Ibid. 19.]

Antiochus, Theos (or the Divine) son of Alexander Bala, was fraudulently slain by his Guardian Diodorus or Tryphon: who corrupted the Chyrturgions to dispatch him, and to give out that he died of a fit of the stone, whilst they were curing him. Tryphon began with his own Country, and seized first upon Apamia, Larissa, the Carians, Megara, Apollonia, and the other Cities adjacent: from thence he went onwards to invade the other part of Syria: he put the Crown Royal on his own head, and made a great desolation in the Country, [1 Mac. 13, 31, 32, Livy, lib. 55, Strabo, lib. 16, pag. 752, and Justin, lib. 36, cap. 1.]

Tryphon, having now ascended from a private condition to a Kingly estate, made what haste he could to get his Sovereignty confirmed upon him by the Decree of what haste he could to get his Sovereignty confirmed upon him by the Decree of the Roman Senate. To compass this he sent by his Embassadors to the Romans, a golden Meddall of Victory, weighing 10000 crowns: not doubting, but he should obtain from them, the compellation of King, considering the Present which he sent, was not in itself only very rich, and of a good value: but such, whose name carried along with it, the happy prognostication of Victory. But his hopes were deluded by the subtlety of the Senate: who received indeed the Present: but withal ordered, that instead of Tryphons name, the Title of the Princely youth (slain by Tryphons treachery) should be engraven upon it, [Diodor. Sicul. Legat. 31.] But he, not one jot dismayed

dismayed thereat, caused money, whereof some pieces are still extant, to be coined with the Inscription of BACIAENC TPYANOC & TPYANOC ATTO. KAT OPOS BACIAENC: King Tryphon: and, of Tryphon the puissant King. For, having had the confidence to usurp the kingdom it self, he began to take upon him the Title of King also; and to change his old name Diodorus, for that new one of Tryphon, [Appian. Syriac. pag. 132.]

Sarpedon, General of Demetrius his Forces, having received an overthrow by Tryphons army, to whom the inhabitants of Ptolemais associated themselves, retired with his soldiers into the Mediterranean Country: But it happened as the Tryphonian Conquerors marched along the sea coast bewixt Ptolemais and Tyre, that on the sudden a wave of the sea rising to an incredible height, and rushing with a great violence upon the land, suffocated many of them, hurtying some into the sea, and leaving others of them dead in hollow places: and upon its recede back into its channel, multitudes of fishes were discovered mingled with the dead carcases. Sarpedons soldiers hearing of this disaster, returned thither with all speed: well enough pleased indeed with the destruction of the enemy; but withal gathered up very many of the fishes, and sacrificed them before the gates of Ptolemais (where the battle was fought) *near the river, and into the Neptune the deliverer.* [Strabo, lib. 16, pag. 758, & Athenais, lib. 8, cap. 2, out of the History of Possidonius, the Stoick.]

Simon, the Jews General and High-Priest, repaired the Garrisons in Judea: fortifying them round with high Towers, great Walls, Gates, and Bars: and supplied them all with victual. His greatest care was to see that Bithura should be well fortified, which was situate in the confines of Judea, and formerly had been the commons Magazine: He put in it a Garrison of Jews to secure it, [1 Mac. 13, 33, 34, 7, 33.]

Moreover, Simon, observing how that Tryphons additions were all of them meer rapines, sent by the hands of choice men a Crown of Gold to King Demetrius Nicator: requesting him, that he would release Judea from paying of Tributes, [1 Mac. 13, 34, 37, 14, 10, 33.]

Demetrius, hearing that Simons Embassadors were entertained very nobly by the Romans, and that the Jews and the Priests had passed a grant of the government and High-Priesthood to Simon and his heirs, he also confirmed the High-Priesthood unto him, and made him one of his friends, [1 Mac. 14, 38, 41.] He wrote also a letter unto him, thus inscribed, *King Demetrius to Simon the High Priest, and friend of Kings, and to the Elders and Nation of the Jews, Greeting:* Wherein, he intimated his concluding of a peace with them, a promise of an Amnistie of all past miscarriages, a ratification of all former covenants (made to Jonathan, 1 Mac. 11, 32, 37.) a grant of all the Forts unto them, which they had built, and a release of Tribute to all in general, and of custom arising from commodities put to sale, to those of Hierusalem. Thus was the yoke of the Heathen taken off from Israel, the 170 year of the kingdom of the Grecians: and the people began to date their instruments, and contracts: In the first year, Simon being the Great High Priest General, and Leader of the Jews, [1 Mac. 13, 35, 42, Joseph. lib. 13, cap. 11.]

In those dayes Simon beligned the Gazans, who upon Jonathans death rebelled, and compelled them to a surrender, after he had with his battering Engines forced the Tower. He did not put them to the sword, being wrought upon by the importunities of the Citizens, humbly imploring his pity: but drove them all out of the City. After he had cleared the houses of all their idols, and other uncleannesses, he entered the City, praying God with Hymnes: and after he had placed in the City such as were true worshippers of God: he fortified it, and built a house in it for himself, whereto he might upon all occasions retire, [1 Mac. 13, 43, 48.]

A sixth observation of the Autumnal Equinox was made by Hipparchus in the 36 year of the Calippick Period, on the 4 day of the Egyptian *Additionals* (Septemb. Julian 25) at evening about four-let, [Ptolem. lib. 3, cap. 2.]

Alexandra, afterwards Queen of the Jews, was born at this time, if so be she lived 73 years, as appears out of Josephus, in the last Chapter of the 13 book of Antiquity, and out of the 33 cap. of the Jewish History which is printed at the end of the Paris Bibles of many Tongues, under the title of the second book of the Maccabees. In Arabic we find she was called *Salina*, out of Eusebius in his Chronicle: Epiphanius in the 39 heretic of the Nazarenes, Hierom in *Dan. cap. 9, and 11.* and Severus *Sulpicius in Sacre Histor. lib. 2.* Eusebius seems to have taken it (as he is wont to do) out of Julius Africanus; and he out of Justus Tiberienis, or some other ancient Writer of the affairs of the Jews.

When the Garrison soldiers of the Fort at Jerusalem were destroyed, being prohibited from all provision for two years space, they were forced to yield themselves. Simon turned them all out, cleared the Fort of all the pollutions of the Idols, and went into

into it himself on the 23 day of the second month (Jais) in the 171 year of the kingdom of the Grecians, with branches of Palms, Harp, Cymbals, Vials, Hymnes, and Songs. He ordained also an anniverſarie ſolemneſtie for this day; in regard thereon they were freed from a peſtilent enemy, who annoyed them very much in their going up to the Temple. Moreover, he made the Fort ſtronger than it was, and the Temple-mount, over which it looked, for the greater ſecurity, both of the Country, and of the City; and there he dwelt himſelf with his company, [*1 Mac. 13. 49. 3. 53. & 14. 7. 36. 37.*]

Simon ſeeing his ſon John (Synnamed afterwards Hyrcanus) to be a very valiant man, appointed him Captain of all his forces, and dwelt himſelf in Gazara, [*1 Mac. 15. 33.*] in the confines of Aſſurus, where the enemies formerly inhabited, but Simon diſlodged them, and planted the Jews in their room, [*XIV. 7. 54.*] namely, that Gadara, which Strabo ſaith the Jews afterward made their own, [*lib. 16. pag. 759.*]

Cleopatra, Ptolemy Philometors daughter, brought unto Demetrius Nicator a young ſon Antiochus, ſurnamed afterwards Grypus, from his hook noſe, if ſo he be lived 45 years, as Joſephus computes. [*lib. 13. cap. 21.*]

In the 37 year of the third Calippick Period, of Nabonnafars 607, on the 20 day of the Egyptian Tyb (January Juſian 27 ending) two hours before midnight, an Eclipse of the Moon in Rhodes was obſerved by Hipparchus. [*Ptolem. lib. 6. cap. 5.*]

Demetrius, conſidering with himſelf how that now moſt of his Cities were revolted from him, and had ſhaken off his command, that he might wipe off the ſcandal of ſloth and ſluggiſhneſſe, determined to engage in a war againſt the Parthians. Over the Parthians at that time reigned Mithridates, ſon of King Pampatus, called Arſaces, or Arſacides, (the common name of all the Parthian Kings) nothing inferior to Arſaces himſelf, his great Grandfather, the founder of the Parthian Monarchy, from whom that ſurname was derived to all the ſucceſſours. For he by his prowleſſe extended the Parthian Empire, from the eaſt ſide, as far as the river Indus, and from the weſt, as far as Euphrates. [*Juſtin. lib. 36. cap. 1. and 41. cap. 5. 6. Oroſ. lib. 5. cap. 4.*] Before we treat of Demetrius his Parthian Expedition, it will not be amiffe to ſhew how Mithridates arrived to that vaſt dominion.

At that very juncture of time almoſt, when as Mithridates began to reign over the Parthians, Eucratides took upon him the command of the Baſſians, gallant men both, but a more benigne fortune attended the Parthians, which, under the conduct of Mithridates, led them as it were by the hand, to the higheſt pinnacle of ſovereignty; whilſt the poor Baſſians diſturbed and toſt with ſeveral wars, loſt in the cloſe, not onely their dominions, but their liberty. For after the Sogdians, the Arachats, the Dranganes and the Indians, had well bated them by their continual wars with them: the feeble Parthians ſet upon them, at laſt, when they were quite tyred, and as it were bloodleſſe. [*Juſtin. lib. 41. cap. 6.*] Arſaces or Mithridates, having purſued this his victory as far as India, and found no difficulty in ſubduing the Country, where Porus of old reigned, and the other nations lying between the river Hydaspes and Indus, [*Diodor. Sicul. in Excerpt. Valerij. pag. 358. Oroſ. lib. 5. cap. 4.*] Theſe Baſſians were the reliques of the Grecians, who having taken Baſſiana from the Kings of Syria, the ſucceſſors of Seleucus Nicator, ſeized alſo upon Ariana, and India, and got not onely Patalena into their hands, but all the ſea coaſts; as well that which is called the kingdom of Tellaſioſus, as that of Sigartis; and which is more. Apollodorus (againſt the common opinion indeed) affirms in his book of the Parthian affairs, that they were maſters of a greater part of India than ever Alexander himſelf and his Macedonians were: Adding moreover, That Eucratides had in India under his own juſdiction 1000 Cities, [*Strabo, lib. 11. p. 516. & 41. p. 686.*] As for Eucratides, he in all the wars (for he was engaged in many) behaved himſelf with much prowess: when he was worn out with the continuance of them, and was cloſely beſieged by Demetrius King of the Indians, although he had not above 3000 ſouldiers with him by his daily ſallies forth, waſted the enemies army conſiſting of 60 thouſand: and being at liberty in the fifth month, reduced all India under his command. In his retreat homeward, he was ſlain by his own ſon, whom he had made joynr partner with him in the kingdom: He did not go about to diſſemble of ſmother his parricide, but drove his Chariot through the blood, and commanded the dead corps to be caſt aſide into ſome bye-place or other, unburied, as if he had ſlain an enemy, and not murdered a Father. Whilſt theſe things were acting amongſt the Baſſians, a war was commenced betwixt the Parthians and the Medes. The encounters of theſe two nations had their interchangeabſe ſucceſſes for a while: at laſt, the Parthians got the better. Mithridates, being ſtrengthened by the acceſſion of theſe forces, appointed Bacanis over Media, whilſt he himſelf marched into Hircania: as ſoon as he returned from thence, he engaged in a war with the King of the Elymites, beat him, and annexed that nation to his other dominions: ſo that by

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his ſeveral conqueſts, he enlarged his Dominion of the Parthians, from the mountain Caucalus, as far as the River Euphrates, [*Juſtin. lib. 41. cap. 6.*] For having conquered Demetrius Nicator: Leivenant, he invaded the City Babylon, and all the borders thereof, [*Oroſ. lib. 5. cap. 4.*]

The Grecian and Macedonian ſons of the upper Provinces, not brooking the inſolencies of theſe ſtrangers the Parthians, ſent ſome Embaſſages to Demetrius Nicator, engaging themſelves, that if he would but come unto them, they would yield themſelves up unto him, and joyn with him in oppoſing Arſaces the King of Perſia and Media. Inflamed with this hope, he made what ſpeed he could towards them: and in the 172 year of the kingdom of the Grecians, having drawn up all his Forces together, marched into Meſopotamia, truſting ere long to get both in and Babylon, and Media, all at once into his hands: not doubting, but by the allocation of the upper Provinces with him, he ſhould eaſily chaſe Tryphon out of the kingdom of Syria. Upon his arrival into thoſe parts, he was received with great alacrity, and being aſſiſted by the auxiliaries of the Perſians, Elymites, and Baſſians, gave many an overthrow to the Parthians. But at laſt, he was over-reached by one of Arſaces his Nobles, who upon pretence of concluding a peace, was ſent to ſeize upon his perſon. He was ſurprized by an Ambuſcado, and having loſt his whole army, fell alive into the hand of the enemy: who led him thorough the ſtreets of the City, ſhewed him to the people which revolted, in mockery of their favour towards him, and at laſt committed him cloſe priſoner, [*1 Macc. 14. 1, 2, 3. Joſeph. lib. 13. cap. 9. ſin. Juſtin. lib. 36. cap. 1 & lib. 38. cap. 9.*] Gorgius Syacellus adds, how he was kept in irons, and upon that occaſion was ſurnamed *Sideratus*.

Although Arſaces was advanced to ſuch a vaſt command, yet did he not proceed to luxury and pride, (which is the uſual practice of moſt Princes) but expreſſed a great deal of Clemency towards his ſubjects, and valour againſt his enemies. And when he had brought ſeveral Nations under his command, he ſelected out of every one of them, the choicelt inſtitutions and laws, and communicated them to his Parthians, [*Diodor. Sicul. in Excerpt. Valerij. pag. 361.*] As for Demetrius who was ſent away into Hircania, he did not onely freely give unto him the reſpect due unto a King, but alſo gave him his daughter to wife, promiſing moreover, to reſtore unto him the kingdom of Syria, which Tryphon had ſeized him of, [*Juſtin. lib. 36. cap. 1 & lib. 38. cap. 9.*] Although Appian writes that Demetrius lived at Pararaes Court (the Brother and Succeſſour of Mithridates) and married his ſiſter Rhodoguna, [*in Syr. accu. pag. 132.*]

In the 172 year of the kingdom of the Grecians, on the 18 day of the (6) month Elul, about the ending of the third year of Simons High Prieſthood (commencing from the death of his brother Jonathan, after whom he ſucceeded in the High Prieſthood) in a great aſſembly of the Prieſts, and the people, the Rulers of the Nation and the Elders of the Country, an Inſtrument was publiſhed, ſpecifying how well Simon had deſerved of the Jewiſh Nation, and the right of ſovereignty granted to him and his poſterity, that he ſhould be their Governour, and that he ſhould have the oversight of thoſe that were over the works and reparations of the Temple; over the Government in the Country, over the Commanders in the army, and the Captains of the Garrisons: That he alſo ſhould have the charge of the holy things, and ſhould be obeyed of all men; That all writings in the Country ſhould be ſigned with his name, That he ſhould be clothed in Purple, and wear Gold; That it ſhould not be lawful for any of the Prieſts or the people, to repeal any of theſe Decrees, or contradict any thing he ſpoke, or gather any aſſembly in the Country, without his permiſſion; or to wear Purple, or uſe the golden Buckle. Simon accepted hereof, and was well contented to execute the High Prieſts Office: to be General and Commander of the Jews and the Prieſts, and to be over them all. Then commanded they this writing to be put in Tables of braſſe, and to be hung on the pillars in the porches of the Temple, in an open place; and that a copy alſo of the ſame ſhould be kept in the Treſury of the Temple, that Simon and his ſons might take them out upon occaſion, [*1 Maccab. 14. 26, 49.*]

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The ſouldiery growing weary of Tryphons deportment, revolted from him to Cleopatra the wife of Demetrius Nicator, who at that time had that her ſelf up with her children in Selucia. But ſent to Antiochus brother to Demetrius, her husband (who was cloſe priſoner) offering him marriage and the kingdom. This he did, partly by the advice of her friends, partly becauſe the feared, leaſt ſome of the Selucians would deliver up the City to Tryphon, [*Joſeph. lib. 13. cap. 11.*]

This Antiochus, ſon of Demetrius Soter; in Joſephus, [*lib. 7. Antiquit. cap. 12. & lib. 13. cap. 16.*] is called (becauſe of his religion) the Pious; and [*in lib. 13. cap. 12.*] by his fathers ſurname Soter; in Trogus Pompeius, [*in prob. lib. 39.*] and in Eusebius [*in his Chronicles.*] *Sideres*; and Seleucus: either from his hunting (which in

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Syrick is  $\pi\eta\eta$ ) and to which sport he was much addicted, as Plutarch Problems intimate: or from the City *Sidon*, from whence (as Georgius Syncellus writeth) he came to besiege Tryphon. Justin relates, how that at first he was brought up in Asia, and by his father Demetrius Soter, entreated, with his elder brother Demetrius Nicator, to an host at Cnidos, [*Justin, lib. 35. cap. 2. & 36. cap. 1.*] Appian writes, how that he received at Rhodes, and from the Islands of the sea, the news of his brothers confinement, and what ensued after, [*in Syria, pag. 132.*] We read also in [*1 Mac. 15. 1, 2.*] that he (after he had assumed upon him the title of King) wrote letters to Simon the High Priest, and Ruler, and to the whole Nation of the Jews.

In these his letters he complained much of the hard usage of his enemies, and shewed, that he was now ready to avenge himself, lest he might seem to take upon himself the name of a King to no purpose. In the next place, in design of making Simon his friend, he confirms unto him all the immunities and privileges, which other Kings had granted; to which he added a right of coining monies with his own stamp. He decreed moreover, That Hierusalem should be exempted from being under the Kings jurisdiction; promising also, that he would confer more and greater favours, as soon as he was in possession of his kingdom, [*1 Mac. 14. 3, 9.*]

Numenius, Antiochus his son, and some other Embassadors came to Rome from Simon the High Priest and the people of the Jews, about renewing their League and amity with the Romans: They brought with them a great shield of God of a thousand pound weight. The Present was well taken; and Lucius the Consul gave them letters to the Kings, and to the Provinces, prohibiting them from attempting any thing which might prejudice the Jews, nor abetting and assisting any that should fight against them; and if at any time any Runnagado Jews should flee out of Judea, and come into their parts, they should deliver them up to Simon the High Priest, to be proceeded against according to the laws of their Country, [*1 Mac. 14. & 15. 15, 21.*]

Lucius was that same L. Calpurnius Piso, the Colleague of L. Popilius Lenus, who was sent into Spain against the Numantines, of whose Consulship mention is made in Val. ruius Maximus [*lib. 1. cap. 5.*] after this manner. P. Cornelius Hispani the Praetor, for Brangers (Popilius Lenus, and L. Calpurnius, being Consuls) commanded by his Edict, all Children to depart the City, and Italy within ten days: whose profession it is, by their false interpretation of the influence of the Stars, to cast shadows on their eyes, mist upon vain and foolish minds. Although Stephanus Pighius (out of Cassiodorus his *Fasti Consulares*) instead of the praenomen Lucius, hath put Cneus against the authority of the received Copies.

The Kings to whom these Letters were written, were five in number. Ptolemaeus Euergetes I. or Physcon of Egypt: Demetrius Nicator of Syria (notwithstanding he was at this time, prisoner to the Parthians.) Attalus Philadelphus of Pergamene Asia, Ariarathes of Cappadocia, and Arsaces or Mithridates of Parthia. The Cities, Countries, and Islands, were 19. Samplama, (or as in the Latin, Lamplacus) Sparta, Delos, Myndus, Sicyon, Caria, Samos, Pamphylia, Lycia, Halicarnassus, Rhodus, Phaelis, Coos, Sida, Aradus, Gortyna, Cnidos, Cyprus, and Cyrene, [*1 Mac. 15. 16, 22, 23.*]

In the 174 year of the kingdom of the Grecians, Antiochus Sidetes returned into the land of his fathers, [*Ibid. 10.*] where he married Cleopatra, his brothers wife, [*Justin, lib. 36. cap. 1.*] who was somewhat vexed for Demetrius his marrying Rhodoguna, daughter to the Parthian King, [*Appian, Syria, pag. 132.*] From this time, Antiochus reigned 9 years, [*Porphyry, & Euseb.*]

Tryphon had but a very small Retinue almost all his Forces came away to Antiochus. Upon this desertion of the soldiery, he made what haste he could to get into Dora (a maritime City of Phenicia.) Thither Antiochus pursued him, and laid to close siege to the City (both with land Forces, consisting of 120 thousand Foot, and 8 thousand Horse) and also with his Fleet; that he suffered none to pass out or in, [*1 Mac. 15. 10, 14.*]

In the mean while, Numenius and his company came from Rome, bringing with them letters to the Kings and Provinces, and a copy of the same to Simon the High Priest, [*Ibid. 15, 24.*]

Simon sent 2000 choice men with silver and gold, and many Engines of war to Antiochus at the siege at Dora: But he refused them all; brake whatever covenants he had formerly made with him, and wholly estranged himself from him. He sent likewise Athenobius to demand of him, the resignation of Gazara, Joppe, and the Port in Jerusalem; and to require the Tributes of those places beyond the bounds of Judea which were possessed by him, or in lieu thereof, to demand 500 talents of silver, and in consideration of the hurt he had done, and the Tributes of the Cities, 500 talents more: menacing war unless all things were done according to his commands, [*Ibid. 25, 31.*]

Athenobius, a friend of the Kings, coming to Hierusalem, as soon as he saw Simons glory,

glory, his cupboard set with gold and silver plate, and other furniture of the house, he was astonished, and told him the Kings message. But Simon denied, that they had seized upon any Towns that belonged to others, but only had recovered from the enemy by law of arms some Towns of their own which were kept back from them. As for Joppe, and Gazara, albeit the people had been much prejudiced by the enemy, yet he offered 100 talents. Athenobius returned back in a rage to Antiochus, and told him both what he had heard, and seen: neither was the King himself less passionate, when he saw that his commands were not submitted unto, nor his great menaces of war regarded, [*Ibid. 32, 36.*]

In the mean while Tryphon took shipping and escaped away to Orthosias, another maritime City of Phenicia, [*Ibid. 37.*]

Then did Antiochus make Cendebeus Governour of the sea coast: and supplying him with Horse and Foot, commanded him to build Cedron (or as the Latin edition hath it, Gedor: concerning which *John. 15. 58.*) and to engage the Jews in a war: as for the King himself, he attended Tryphons motion, [*Ibid. 38, 39.*]

Cendebeus being come as far as Jamnia, began to invade Judea, and to take the people prisoners, and to kill and slay: and when he had built Cedron (or Gedor) he placed there some Horse, and some companies of Foot, who were to make our roads into the high-ways of Judea, as the king had given him order to do, [*Ibid. 40, 41.*]

John (Hircanus) came up from Gazara, and signified to his father Simon, what pranks Cendebeus had played: who now, worn out by old age, committed the whole care and managing of the war to his two elder sons, Judas and John. Whereupon they choole out of the Country, twenty thousand men of war, and with some Horse, marched against Cendebeus, and took up quarters that night at Modin, the place of their nativity. From thence the next morning they took the field, where the enemy met them with a powerful army: howbeit there was a Brook betwixt them. John attempted first to wade over, and then the people followed their Leader apace. He divided his body in such wise, that the Horse being placed in the midst of the Foot, they did mutually protect each other, against the enemies numerous Chevalry. Then sounded they with their holy Trumpets, whereupon Cendebeus was routed, and many of his army slain; as for the remainder, some of them fled to his Fort (Cedron) which he lately built, and others of them escaped to other places. John (his brother Judas being wounded) pushed them as far as the Towers which were in the fields of Azotus, and in the pursuit, killed about 2000 men: and when he had burnt the Towers to the ground, he lead back his army safe and entire into Judas, [*1 Mac. 16. 1, 10.*]

Tryphon at last, retired to his own Country-men at Apamea: at which time that happened which Frontinus relates of him, [*lib. 2. Stratagem, cap. 13.*] How that all the way he went, he scattered money, on purpose to reward Antiochus his soldiers in their pursuit of him, and so escaped out of their hands. But Josephus intimates, That Apamea was taken by assault, and Tryphon killed, in the third year after Demetrius was taken prisoner by the Parthians, [*lib. 13. cap. 12.*] Appian writes, That he was at length taken by Antiochus, and slain, though with much ado, [*in Syria, pag. 132.*] Strabo. That he was shut up in a certain Castle, and driven to that extremity, that he killed himself, [*lib. 14. pag. 668.*] and Georgius Syncellus reports, That being driven out of Orthosias, he leaped into the fire and therein perished.

Hierax, General for the war in Egypt, in regard he was a very expert fouldier, and very popular in publick assemblies, and moreover of a high spirit, took upon himself the kingdom of Ptolemy Physcon: For, observing Ptolemy in distresse for money, and the fouldiers for want of their pay ready to revolt to Galates, he compassed the mutiny, by paying the fouldiers arrears out of his own purse. As for the King himself, the Egyptians plainly vilified and contemned him, when they saw how childlike he was in his discourses, how impetuous and prone to the lusts: and how effeminate in his body by his intemperance, [*Diodor. Sicul. in Excerpt. H. Valesii, pag. 361, & 362.*]

In that part of Asia where Pergamus is, Attalus Philadelphus brother to Eumenes, grew to dissolve thorough long idleness and peace, that Philopemen, one of his friends (wayed him which way he pleased: in such wise, that the Romans in a jeere to him, would often aske of those that failed out of Asia; whether the King had any interest in Philopemen) Plutarch in *lib. whether the managing of a Common-wealth ought to be entrusted to an old man* yet would not Attalus leave his kingdom to any of his own sons; but in his life time, set the Crown upon the head of his brother Eumenes his son (whose Guardian he was) now come to age, and transferred upon him the Title of King, [*Id. in Apophthegms. & in lib.  $\alpha\pi\sigma\iota\lambda\alpha\sigma\tau\alpha\sigma\iota\sigma\epsilon\iota\varsigma$ .*]

After the death of Attalus the Uncle, Attalus surnamed Philometor, son to Eumenes by Stratonica, daughter of Ariarathes King of the Cappadocians, held the kingdom of Pergamus five years, [*Strabo, lib. 13. pag. 624.*]

He no sooner was possessed of the kingdom, but he stained and dishonoured it by the massacres of his friends, and proceedings against his kindred; pretending, how that at one time his mother an old woman at another time, Beronice his spouse, dyed by their enchantments. [Justin. l. 36. c. 4.] And because he was somewhat jealous of the chiefest and most eminent of his fathers friends, lest they should engage in some treasonable act against him, he resolved to dispatch them all out of the way: to that end, out of his barbarous mercenariness, he made choice of the most bloody and covetous of them, and placed them in several private rooms in the palace; and then having called together to Court those of his friends which he had in greatest suspicion, he committed them to the mercy of the barbarians, who slew them, and immediately after issued out his commands to proceed against their wives and children after the same manner: as for his other friends, who had either command in the army, or were appointed over Cities, some of them he removed by circumventions and treachery: others, as fast as he light upon them, he beheaded with their whole families; so that by reason of his cruelty, he became detestable, not only to his own Subjects, but also to his neighbours round about: whereupon all under his dominion harkened extremely after a change in the state. [Diod. Sicul. in Excerpt. Valer. p. 370c.]

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After this mad furious fit was over, he put on a nasty garment, let his hair and his beard grow as criminous persons use to do; he appeared not in publick, would not shew himself unto the people, gave no entertainments at home, or had the least sympathy of a man in his wits: in somuch, that he seemed to be haunted by the ghosts of those he had so lately murdered. [Justin. lib. 36. cap. 4.]

Attalus, having resigned the government of the kingdom to his nephew, betook himself to digging of Gardens, sowing of herbs, mingling the unwholom ones with the wholom; to all of them he gave a tincture of some poisonous juice, and sent them as rare presents to his friends. [Id. Ibid.] Neither did he only low and plant hennibane, and heliobore in the Kings Gardens, but also hemlock, woolf-bane, and the herb doryenium, wherewith arrows are wont to be poisoned: He studied also to know the nature of their juices, seeds, and fruits, and to gather them all in their proper season. [Plutarch in Demetrio.] We learn moreover by Vatro. [de re rustic. lib. 1. cap. 2.] Colobella, [lib. 1. cap. 1.] and Pliny [lib. 18. cap. 3.] that he writ some books concerning husbandry.

Antiochus Sideres persecuted extremely those Cities which had revolted in the beginning of his brothers reign, and having mastered them, joyined them to his own kingdom. [Justin. lib. 36. cap. 1.]

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Ptolemei Euergetes the second, (or Philcon) slew many of those Alexandrians which had called him first into the kingdom, and banished no small number of those, who in their minority were brought up with his brother Philometor (with whom he had had some differences) and were now come to age. And having given licence to his foreign lordiers to kill and slay, as they themselves pleased, all places daily streamed with blood. [Justin. lib. 38. cap. 8. Athenus, lib. 4. cap. 24. fin.] Moreover, he divorced Cleopatra his self, who was both his sister and wife, and having first ravished her daughter, a virgin, took her to wife. These strange occurrences so appalled the people, that for fear of death they quitted their Country, and went into banishment, some to one place, some to another, in such wise, that Ptolemei and his company were left alone in so spacious a City: and when he saw that he was a King of empty houses rather than of men, he invited strangers by his edicts. [Justin. lib. 38. cap. 8.] And upon that account, replenished the Cities and Islands with Grammarians, Philologists, Geometricians, Musicians, School-masters, Limners, Physitians, and many other Artizans, who teaching their art to get their livings, made many excellent men, whereby it came to pass, that the liberal Arts and Sciences were again restored in those parts: the knowledge whereof was interrupted in the times of Alexanders successors. [Athenus supra.]

P. Scipio Emilianus (whom upon the subversion of Carthage, was surnamed Africanus) Spurius Murrinus, and L. Merellus (assigned Ambassadors from the Roman Senate, to see in what condition Kingdoms and Cities of their Allies were in, and to compare their differences) took a strict survey of Egypt, Syria, Asia, and Greece. [Cicero. in Somnio Scipionis, Strabo lib. 14. pag. 669. Justin lib. 38. cap. 8. Plutarch in Apophem. Athenus, lib. 6. cap. 38. c. lib. 12. cap. 27.] Cicero in Lucullus writes, that Scipio was employed in this famous Embassy, before he was made Censor: but in Somnio Scipionis, the same Cicero saith, it was after he was Censor, a little before his second Consulship: Valerius Maximus vouches this Embassy to be performed by him, after his two Consulships, and his two chief triumphs, the Carthaginian and Numantine. [lib. 4. cap. 3.] Polybius, who in a particular treatise hath made a description of the Numantine war, (as appears out of the 3 lib. of Cicero, ad familiar. epist. 12.) mentioneth this Embassy, (as we gather from Athenus, lib. 6. cap. 8. and

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out of Suidas in the word βασις, compared with Diodorus Siculus, Legat. 32.] not having any fitter introduction to his intended work, then that, Scipio, after he had dispatched that Embassy, was sent out to conclude the Numantine war. And upon that ground, of those three different opinions, we thought it meet to chuse the middle one.

In this Embassy, Scipio, out of all his friends, took one companion only along with him, who was not C. as Lelius (as it is read in the corrupt Copies of Aurelius Victor, de viris illustribus cap. 58.) but Panætius the Philosopher. [Cicero in Lucullo, Plutarch in Apophem. and in Lib. de Philosophando cum Principibus, out of Pofidonius his History.] To whom Athenus [lib. 12. cap. 27.] falsely joynes Pofidonius the Stoick, who was long after him, as shall be made appear in his proper place. Scipio had in his retinue five servants only, by the testimony of Pofidonius and Polybius (to that out of them both Valerius Maximus, who assigned seven to him, and Aurelius Victor, who allows two, are to be corrected) and of those one dyed in the journey, yet would not Scipio buy another servant, but wrote home for another to be sent from Rome to supply his place of the deceased. [Athenus lib. 6. c. 8. Plutarch in Apophem.] so that as he passed through the Countries of Allies and Strangers, they did not so much count his slaves as his severall victories: neither was notice taken how great a weight of gold and silver he brought along with him, but of the extent of his greatness. [Valer. Maximus, lib. 4. cap. 3.]

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Forrainers repairing to Alexandria upon Ptolemei Euergetes his proclamation, the Ambassadors of the Romans arrived there. [Justin lib. 38. cap. 8.] When Scipio came out of the ship to land, he walked with his head covered with his cloak, but the Alexandrians flocking about him, desired him to unvaile his face, and discover himself to the people, for they had a great mind to behold him: which as soon as he condescended unto, they shouted, and made great acclamations. [Plutarch in Apophem.]

As for the King himself, who came to meet the Ambassadors, he seemed somewhat ridiculous to the Romans, for he was of an horrid loy, short stature, [swag belly, more like a beast than a man: which uncomeliness he made fenn greater, by the thinness of a transparent garment, as if he had contrived on purpose to discover those things, which every modest man would by all means possible endeavour to have concealed; for thus Justin out of Trogus Pompeius [lib. 38. cap. 8.] hath described the man, whom Athenus out of the seventh book of Pofidonius the Stoick, hath represented unto us in this guile, [lib. 12. cap. 27.] as Natalis Comes hath interpreted him. His body by reason of his luxury was grown grosse and fowle, and his belly so big, that a man could hardly compass him with his arms, which forced him to wear a long garment, with sleeves down to his ancles, nor did he ever walk a foot, unlesse at this time, in respect to Scipio: who, observing that the King, by reason of this sluggishness and tenderness of body, could scarce with great training himself, keep pace with him, whispered Panætius in the ear: Now the Alexandrians have respect (some fruits from our travel hither, who, in civility to us, have seen their King walking. [Plutarch in Apophem.] from whence we may perceive, how well Dalcampius, who translated Athenus, hath rendered those words upon unknown sense, in the same sense, He never walked on foot, but leaning on his staff.]

The King entertained the Legates very nobly, and shewed them his Palace and his Treasury. But they being persons eminent in virtue, contented themselves with reasonable dyet, and such as was holstone, scornng that rich provision as prejudicial, both to the mind and body: as for those things which the King esteemed as rarities and admirable, they only glanced their eyes upon them, and looked on them as things of no value: but what was worth their view, those things they viewed most exactly, viz. the situation of the City, and capacities thereof; and particularly Pharos, and what belonged thereto: thence they sailed to Memphis, and took notice of the goodness of the Country, the conveniences of Nilus, the number of the Cities, the infinite thousands of inhabitants, the fortification of Egypt, and the excellency of the Country, how well it was provided, both to the security and extent of an Empire. In brief, having sufficiently admired both the populousness of Egypt, and the conveniences of the places therein, they were of opinion, that the kingdom of Egypt would easily fall into a vast Empire, if it were to fortunate as to meet with matters answerable. After they had well viewed Egypt, they went to Cyprus and from thence into Syria. [Diod. Sicul. Legat. 32.]

To Mithridates Euergetes King of Pontus was born that famous Mithridates surnamed Dionysius or Bacchus, and Eupator, whereupon he called the City which he built Eupatoria, [Appian, in Mithridat. p. 276. c. 251.] But he was both born and bred in the City Sene, and therefore held it always in high esteem, and made it the Metropolis of the whole kingdom. [Strabo lib. 12. pag. 545.]

In

In the same year that Mithridates was born, there appeared a great Comet, [Juslin lib. 37, cap. 2.] The very same which Seneca speaks of in lib. 7, cap. 15, of his natural Questions. In the time of Attalus his reign, there appeared a Comet, at the first but small, but afterwards it elevated and spread it self, and came as far as the Equinoctial circle, so that its extent equalized that region of the heaven, which we call the milky way. For we allow (with Eutropius [lib. 6,] and Orosius [lib. 6, cap. 5,]) who usually follow Livy) to Mithridates 72 years of life: but if we had laid with Appian, [pag. 249,] that he lived only 68 years, or 69 years, then this Comet had appeared after Attalus was dead, and not in his reign.

Simon the High Priest, and ruler of the Jews, travelling the Cities of Judea, and providing for their orderly government, came down with his sons, Mattathias and Judas to Jericho, in the 177 year of the kingdom of the Grecians, the eleventh month, which is called Sibal. There Ptolemei the son of Abubus (Simon the High Priests son in law) entertained them in Doc Castle which he had fortified. This Ptolemei being by his father in law appointed over the province of Jericho, and a very wealthy person, had a great mind to get the government of the Country to himself: whereupon, whilst he was treating Simon and his sons with a banquet, where they had drank somewhat freely, he with his army of Ruffians, whom he had placed in some private place, entered into the house, and treacherously flew Simon and his sons, and some of his servants, [1 Maccab. 16, 11, 17.] Josephus relates, how that Simon was slain at a banquet by the treachery of his own son in law, after he was set over the Jews just eight years, [Lib. 13, cap. 14.] But we gather out of the story of the Maccabees, that he, after the decease of his brother Jonathan discharged the High Priests office for the space of eight years and about three months.

Ptolemei immediately after acquainted Antiochus Sidetes the King with this Villany, desiring him that he would send an army to his assistance: and he would soon deliver the Country and Cities of the Jews into his hands. [1 Maccab. 16, 18.] This to sudden intimation of that fact to the King, and the promise of reigning upon the Country unto him, gives occasion to suspect, that this business was not undertaken, but with the Kings privacy: and that that piece of honour which the traitor so much aspired after, was before engaged unto him by the King, as a reward of the enterprize, as Jacobus Saliarius observes in the epitome of his Annals: to which is to be referred that passage in the Pologue of the 36 book of Trogus Pompeius. Antiochus, after Hircanus was slain, subdued the Jews. Hircanus the son, falsely put for Simon the father; as on the contrary, Eusebius in Chronic, touching upon the history, of the conquest of Judea by Antiochus, writes, That he forced Simon the High Priest to conditions, putting Simon the father, instead of Hircanus the son.

This Perfidious Ptolemei sent other villains to Gazara, to surprize John (Hircanus) and to kill him: He trucked also with the Colonels of the Jewish Militia, and wrote letters unto them, whereby he made large promises to them, if so be they would revolt to his side. He dispatched others also, to seize upon Jerusalem, and the mountain of the Temple: but one ran before to Gazara, and told John, that his father and his brethren were slain, and that others were sent to do as much to him. John, although much astonished at the sad news, persecuted the murderers, by falling upon them first; and so was made High Priest in the room of his father. [1 Maccab. 16, 19, 24.]

Here ends the first book of the Maccabees, containing the History of XL years, which Josephus continuing onwards, begins with an improbable relation: for saies he, John Hircanus escaped in the very nick to the City, and was received in by the people, who shut out Ptolemei, attempting to enter in at another gate: that John after he had discharged the holy services, led his army out of the City against Ptolemei, and flue him up in the Fort Dagon, situate above Jericho, that whilst John was endeavouring to reduce the fort, Ptolemei commanded to bring both Johns mother, and his two brothers, who were with him in the Fort, and to scourge them soundly with whips, threatening moreover to throw them down over the wall, except he desisted. That John touched with commiseration of their hard usage, grew somewhat cool and faint in his opposition: and although, the mother very religiously exhorted the son not to relent out of affection to her, but to doe what in him lay to take vengeance of the traitor, yet the hard usage of his mother made such a deep impression in his affections, that he surceased his batteries as often as he beheld his mother whips. But the Sabbathical year coming on, in which the Jews rested from their works, as on the seventh day John raised his siege, and Ptolemei was set at liberty: who, after he had killed Hircanus his mother, and brothers, flew to Zeno, surnamed Coryllas, who was governour of Philadelphia. [Josephus lib. 2. of the war, cap. 2. & lib. 13. Antiquities, cap. 14, 15.]

All which Saliarius in the sixth Tome of his Annals, convinces of a great deal of vanity, considering the persons, time and place, [Ad Ann. Mundi. 3919, Scit. 5, 6, 7, & 3920, Scit. 5, 6.] Where he well advieth to take notice, That in the Sabbathical year, the waging of war, or besieging of Cities, or raising of fortifications, was no where prohibited to the Jews, by the Law of God. To which we add moreover, That this year indeed was the Sabbathical year, but it began not after, but four months before, Simons death, viz. in the beginning of the CLXXVII year of the account of the contracts, as appears by the list of the Sabbathical year, kept by the Jews themselves to their very times.

In the 43 year of the third Calippick Period, on the 29 day of the Egyptian month, Meechis (on the beginning of the 24 day of the Julian March) after midnight, the Vernal Equinox was observed by Hipparchus, [Ptolemei lib. 3, cap. 2.] and at the end of the same year of the same Period, the summer solstice was also observed by him, [Id. ibid.]

Antiochus Sidetes, in the end of the fourth year of his reign, and in the beginning of the first of Hircanus, entered with an army into Judea, and having wasted the Country, forced Hircanus to retire to the City Jerusalem, and then laid siege to it, at seven places, having divided his whole army into seven brigades, that so he might obstruct all the passages to and fro of the besieged, [Joseph. lib. 13, cap. 16.]

Scipio Africanus, and the other Roman Ambassadors, having travelled through very many parts of the world, were received generally with a great deal of affection and love: wherefore they came, they did their utmost to compromise differences, and by reconciling some, and persuading othersto yield to what was just and equal: those that were impudently refractory, they forced to a confession, and when they met with any caules, which were somewhat difficult to be decided, those they referred to the Senate. And having had this commerce with divers Kings and people, and renewed their ancient friendship and alliance with all of them, they returned home: Those whom they had visited, dispatching Ambassadors to Rome, who applauded the Senate for sending such men unto them. [Diodorus Siculus, Legat. 32.]

The siege of Jerusalem was prolonged, through the strength of the walls, and courage of the defendants: At last, on the other side of the wall, where the passage was more level, Antiochus erected an 200 Towers, three stories high, and having placed in them bands of soldiers, daily attempted the walls. He made also a double trench, both long and broad, so that the Jews were to straightly begirted, that they could not get out any way. On the contrary, they within made often sallies forth, and if at any time they found the enemies Camp any whit neglected in their guards, they fell upon them, but if ready for resistance, they retreated back to their holds. [Josephus lib. 13, cap. 16.]

Hircanus, after he had considered how prejudicial the multitudes of them in the City would be unto him, by reason of the unprofitable consuming of the victuals, cast the inferior route out of the walls, reserving only such as were able to bear arms: But Antiochus would not suffer them to passe, so that being forced to wander about the walls, many of them miserably perished by famine. [Id. ibid.]

When the feast of tabernacles was come, they took pity upon the excluded, and received them again into the City. They requested also Antiochus, that he would for their sake grant a cessation of hostility for seven days, which he did not only indulge unto them, but also brought, in great pomp, to the very gates of the City, Bulls with gilded horns, and gold and silver Cups filled with all manner of spices: and having delivered sacrifices to the Priests of the Jews, and made a feast to the army, he returned to the Camp. [Id. ibid. cum Plutarch in A坡thegez.]

When upon the setting of the Pleiades, plentiful showers had supplied the besieged with water, (for want whereof they were much distressed before,) and the Sabbathical year being now ended, if the Jews were hindered from lowering their gronins, a famine must undoubtedly have followed: Hircanus, considering Antiochus his justice and piety, sent Ambassadors unto him, requesting him, that he would give them leave to live according to the laws of their forefathers. Many of the Kings friends pressed him to demolish the City, and to put the whole nation of the Jews to the sword, as being a people unfociable, and severed from all other nations by their peculiar constitutions: or if not so, yet they urged him at least to abrogate their laws, and force them to change their manner of life. But the King, who was of a high spirit, and gentle in his behaviour, rejected their counsel, and approving the Jews piety, commanded, that the besieged should deliver up their arms to him, dismantle the City walls, pay all customs due from Joppe, and the other Cities without Judea, and moreover, receive a Garrison



Garrison into them: upon their conditions he would conclude a peace with them. They conferred to all the Kings propositions; excepting that one of receiving in a Garrison amongst them, in regard that they would avoid all commerce with strangers. In lieu of that, they chose rather to give hostages, amongst whom Hircanus his own brother should be one, and 500 talents besides; whereof, 300 were paid down presently after; for they threw down the battery from the wall, and raised the sieges, and discharged the Jews of all impeachments. [Joseph, *ibid.*, cum Diodor. *Sicil.* lib. 34, in *Bibliotheca*, *Phar.* cod. 244.]

Hircanus having opened the Sepulchre of David, which was the richest of all the King's, took thence 3000 talents: in confidence of this treasure, he began to entertain for foreign auxiliaries, which never any of the Jews did before: so Josephus, *Lib. Bell. 1. cap. 2. lib. 3. Antiquit.* cap. 12. & *lib. 13. cap. 16. & lib. 16. cap. 11.* of this, [see Salianus his censures, *Tom. 6. of his Annals* in the year of the World, 3921, Sect. 8, 9.]

In the first year of Hircanus Matthias, surnamed Abihias the son of Simon Phebus, Priest of the temple of Joarib, had by the daughter of Jonathan the High Priest, Matthias surnamed Curtus, the great grandfather of Josephus the Historian, as he himself shews in the beginning of the book of his life.

P. Africanus, and Caius Fulvius, being Consuls, there arose a servile war, from the servants in Sicily, *Lib. lib. 56. Julius Obsequens, de prodigiis.* It was commenced by one Eunus a servant, a Syrian, born in the City Apamea, a man much addicted to magical incantations, and juggling. He taught himself to have received the knowledge of future events, by the inspiration of the gods, first appearing to him in his sleep, but afterwards, when he was awake. And although he failed in many of his prognostications and predictions, yet because in some he hit right by chance, no body objected his errors, but for his true predictions, they were diligently noted and applauded, so that his name began to be cried up more and more amongst men. At last, feigning himself mad, whilst he pretended the ceremonies of the goddess of Syria, and gave out, That he had appeared unto him in his sleep, and promised to promote him to kingly honour, he stirred up the servants to appear for their liberty, and to take up arms, by the command of the gods; and to prove that this was no deluge of his own head, but proceeded first from the instigation of the gods: he concealed in his mouth a nettle, crammed with sulphur and fire, so that his breath caused him to send out a flash of fire as often as he spake. This very miracle raised him two thousand men at first, of the ordinary sort, which he improved in an instant to an army of 40 thousand, having broken open the prisons by law of arms. Hecurpon, Eunus was by the slaves created King, who after the Crown was set upon his head, and his wife (who was also a Syrian, and his fellow Citizen) proclaimed Queen, chose out of the whole company, some that seemed wiser than the rest, to be of his council, filling himself Antiochus, and his associates, the revolting Syrians. These fellows succeeded so fortunately, that Cleon, another slave, was encouraged by these successes, to raise an army also, he was born in Cilicia, not far from Mount Taurus, an high way robber from his youth. But he submitted himself upon Eunus his bare command, who as King made him his General, in regard he had an army of 5000 of his own soldiers (or as it is in Livy his Epitome, 70000.) This was done about 30 days after the first breaking out of the rebellion: which because the Pretors were not able to quell it, was turned over to C. Fulvius the Consul, [Diodor. *Sicil.* lib. 34, in *Phon.* *Bibliotheca*, cod. 244, & *Excerpta*, *Il. Valsei*, pag. 359, 370, *Lib. lib. 56. Florus*, lib. 3, cap. 19.] This pretident caused the like detection of slaves in some other places, particularly at Delos, [Diodor. *Sicil.* *ut sup.*] in which Island there was such a shop of slaves, that it could take in and put off again myriades of them in a day: inasmuch that it grew into a proverb, *Merchant, put in hither, set forth your slaves, you shall sell them all off immediately.* [Strabo, *lib. 14. 668.*]

Scipio Africanus, the other Consul, was marched into Spain, to put an end to the Numantine war, whither King Attalus sent unto him out of Asia very costly presents, as we find it in Cicero's Oration, in the behalf of Djonarus, which Scipio took in the sight of his army. The like was done by Antiochus Sideres, as appears in the Epitome of Livy's 57 book: *Though it was the opinion of other Generals, to concede Kings' graces, yet Scipio said, he would receive the rich gifts which Antiochus Sideres sent him in open Court: and commanded moreover the treasurer to register them all in the public Tables, that so he might have wherewithal to reward the gallantry of his Soldiers.*

Attalus, the last King of Pergamus in Asia, called Philometor, having given himself over to the working in art of brass, and being much delighted in making of instruments, and melting and stamping of brass; at last, let upon making a Sepulchre for his mother: but being too intent of the work, he caught a surfeit by reason of the violent heat

of the furnace, and died the seventh day after, [Josephus, *lib. 36. cap. 4.*]

Eudemus of Pergamus brought Attalus his Will to Rome, and delivered to Tiberius Gracchus the tribute of the people, the King of Pergamus his Crown, and Purple Robes, [Plutarch in *Tiber. Gracch.*] In the Will was written; *Let the people of Rome be the heir of my goods.* So that the people of Rome, reckoning the kingdom as part of the Kings goods, held that Province, not by force of arms, but by virtue of the Will, [Florus, *lib. 2. cap. 20.*] Whereas Asia by the Will of Attalus the King, was bequeathed to the people of Rome (if so be it was bequeathed) that it ought to be free, [Livy, *lib. 59.*] Indeed the Romans are charged with the counterfeiting of this Will in Mithridates his letter to Arsaces, in the fourth of Salustius History. And that they were not lawful heirs to Attalus, Horace himself gives a private hint: as Acron hath observed in his notes upon the 18 Ode of the second book of Verses.

— Neque Attali  
Ignotus heres regiam occupavit:  
Neither have I as an obscure heir invaded  
Attalus his Court.

Tiberius Sempronius Gracchus, desirous to purchase unto himself the peoples favour, ordained by the agrarian law (which from him was called the Sempronian law) that land in Asia should be farmed out by the Roman Censors: and to that end published a law to the people: That as soon as the money bequeathed by King Attalus was come, it should be divided amongst the Citizens, who were by the Sempronian law to rent the lands, towards the managing of their farms, and providing instruments of husbandry. As for the Cities of the kingdom of Attalus, he denied that the Senate had anything to do with them, and that he intended to refer them to an assembly of the people, [Cicero, *Verrin. 2. Liv. lib. 58. Plutarch, in Tib. Gracch. Orol. lib. 5. cap. 8.*] But because in an assembly of the tribunes held that Summer, it was moved, that he might be continued Tribune of the people for the year following, he was stabbed in the Capitol, by the designation of P. Cornelius Nafica, the Pontifex Maximus, [Appian, *Bell. Civil. lib. 1. pag. 358.*] Scævola and Platon being Consuls, [Afon, *Pedian, in Verrin. 2.*] the same Summer in which Attalus died.

Arifonitus falsely pretending his descent from the Blood Royal, as says Velius Paterculus; indeed the son of King Eumenes, and the brother of Attalus deceased, though not by lawful wedlock, but by an Ephesian Curetan, the daughter of a Multian, invaded Asia in right of his father. Most of the Cities (living formerly under kingly government) he easily persuaded to be of his side; and those few which for fear of the Romans stood out against him, he reduced by force, [Livy, *lib. 59. Vellet, Patercul. lib. 2. cap. 4. Strabo, lib. 14. pag. 646. Flor. lib. 3. cap. 20. Justin. lib. 36. cap. 4. Plutarch, in fin. Vita. T. Q. Flaminius. Appian, Bell. Civil. lib. 1. pag. 360. & Mithridatic. pag. 212. Europ. lib. 4.*]

The first place which he wrought to a revolt, was a little Town called Leucas: but he was soon thrust out thence upon a defeat given him by the Ephesians in a sea-fight near Cuma, [Strabo, *ut sup.*]

From thence Arifonitus marched into the midland, where he drew together a numerous company of beggarly persons, and slaves, whom he incited to stand up for their liberty, and whom he called Heliopolitans, [id. *ibid.*] Whatsoever slaves had the hap to've under hard masters, quitted their services, and ran away to him: and gave great overthrows to many Cities, [Diod. *Sicil.* in *Excerpt. Valsei*, pag. 362.] Arifonitus first set upon Thiatira, next seized upon Apollonias, and afterwards the other Garrisons, [Strabo, *ut sup.*] Myndus, Samos, Colophon, he took by storm; [Florus, *lib. 2. cap. 20.*]

To stop his career, all the Cities round about sent their Forces: Nicomedes King of Bithynia, Ariarathes of Cappadocia, Phylzmenes of Paphlagonia, and Mithridates of Pontus, brought their supplies to the Romans against him. Moreover, five Legates came from Rome, [Strabo, *ut sup.* cum *Justin. lib. 37. cap. 1 & Europ. lib. 4.*]

In the 38 year under King Euxgetes, (the second, or Phylcon, the Epoch of his reign, being taken from the time he began to reign with his brother Philometor, concerning which see above ad ann. *Mundi*, 3835.) Jesus the son of Sirach born at Hierusalem, coming into Egypt, and residing there, translated the book of his Grandfather Jesus (called by the Greeks *Panaratos*, and *Ecclesiasticus*) out of Hebrew into Greek, as he himself shews in the Preface to his translation: which very book, Heimeone in his 115. Epist. says, he hath seen in the Hebrew, with this inscription. *The parables of Jesus son of Sirach.*

P. Rupilius, being raised from the condition of a Sicilian Publican, to the honour of Consulship,

4580. 134.

3872.

4582. 132.

3875.

4581. 135.



Confulship, quelled the infurrection of the slaves in Sicily, [ *Liv. lib. 59. Acon. Pedian. Verrin. 4. Valer. Maxim. lib. 2. cap. 7. & lib. 6. cap. 9.* ] At his beſiege of Taurominium, he took priſoner Comanus, Cleons brother, as he was ſtealing out of the City : and a while after, upon Sarapion the Syrians betraying the Fort unto him, he ſeized upon all the fugitives in the City : whom after he had put upon the rack, he tumbled down headlong. From thence he marched to Euna, where he encountered with Cleon the General, who marched out of the City to fight him : Cleon behaved himſelf very gallantly, and received many a wound before he fell : as ſoon as the General was ſlain, that City alſo was betrayed unto the Conſul. As for Eunus, the king of the Rebels, he took along with him 600 of his men and eſcaped as faſt as he could to the craggy mountains for his ſecurity : where for fear of the purſuers they crept into caves, from whence, he and four more of his company were dragged out, and caſt in priſon at Morgantina, where he lay fo long, until his body putrified and relolved into lice. A lamentable death it was, but his ſalutary enterprizes deſerved no better, [ *Diodor. Sicul. lib. 34. in Photii. Bibliothec. cod. 214.* ]

3873.

In the 8 year of Antiochus Sideres, about 10 of the clock in the forenoon, on the 21 day of the month Peritius, or February, there happened an earthquake at Antioch in Syria : as may be gathered out of the Chronicles of John Malela of Antioch.

4583.

131.

L. Valerius Flaccus, and P. Licinius Craſſus, being Conſuls, it was propounded to the people, whom they would be pleaſed to aſſign for the managing of the war againſt Ariſtonicus : Craſſus the Conſul, and Pontifex Maximus, threatened to let a ſine upon Flaccus who was his Colleague in the Conſulſhip, and Mars his Flamen, if he let the holy ſervices. The people took off the ſine, yet enjoyed the Flamen to obſerve the Pontifex : Yet for all that, the people would by no means give their conſent, that the managing of the war ſhould be committed to a private perſon : although Scipio Africanus were the man they pitched upon, who the year before had triumphed over the Numantians : but voted the war ſhould be entrusted rather to Craſſus the Conſul, than to Africanus who was but a private perſon, [ *Cicero, in Philippic. 11.* ] And ſo the Pontifex Max. (which was more than ever was done before) went out of Italy, [ *Liv. lib. 59.* ]

Antiochus Sideres marched with his army againſt Phraates, who ſucceeded his brother Ariſtides, or Mithridates, in the Kingdom of Parthia : his deſign was to ſeize back his brother Demetrius Nicator. Phraates had twice taken him as he was fleeing away, and ſent him back into Hircania to his wife Rhodogana and his children : not out of commiseration towards them, or reſpect of his own alliance to them, but becauſe he aſpired to the kingdom of Syria, and therefore might make uſe of Demetrius againſt Antiochus his brother, as occasion ſhould ſerve, and the event of the war require. Whereupon Antiochus thought it beſt to begin firſt, and therefore let his army, which he had already hardened in the wars which he had with his neighbours, into Media againſt the Parthians, [ *Juſtin. lib. 38. cap. 9. & lib. 42. cap. 1. Liv. lib. 59. Athenæus, lib. 10. cap. 12. & lib. 12. cap. 19. Appian. Syriac. pag. 132.* ]

But his preparation for luxury was not leſſe, than that for the war : for 300 (Orontus 200) thouſand ſcullions followed his army, which conſiſted of 80 (Orontus ſaith 100) thouſand men : The greater number of them were Cooks, Bakers, and Stage-players, [ *Juſtin. lib. 38. cap. 10.* ] Antiochus entertained conſtantly every day ſuch a multitude of gueſts, that beſides what was eaten at table, and taken off by heaps, every one of the gueſts carried away with them whole joints of meat untouched ; ſheſs of four-footed beaſts, fowles, ſea-fiſh, ready dreſſed : there was moreover provided much ſweet-meats, made of candid honey, many coronets of frankincenſe and myrrhe, with knots and ribbands of Gold, which being let down at length, were as high as a man, [ *Poſidon. Apameus. Hiſtoriar. lib. 14. apud Athenæum, lib. 5. cap. 9. & lib. 12. cap. 19.* ] The ſouldiery imitating this his blind and mad profulence, drove ſilver nails into the ſoles of their ſhoes : they prepared alſo ſilver veſſels for kitchen ſervice, and adorned their tents with woven Imagery. All which might rather ſeem a booty to encourage the enemy, than be a means to retard and ſlacken the hands of a courageous man to purſue a victory, [ *Valer. Maxim. lib. 9. cap. 1. & Juſtin. lib. 38. cap. 10.* ]

As ſoon as Antiochus was come into thoſe parts, many of the Eaſtern Kings tendered themſelves and their kingdoms unto him, curſing and devoting the infolencies of the Parthians : Neither was it long before he engaged the enemy. Antiochus having had the better in three ſeveral battles, and being ſeized of Babylonia, began to be in ſome repute : ſo that the Parthians had nothing left but their own Country, the people generally falling off from them to Antiochus, [ *Juſtin. lib. 38. cap. 10.* ]

In this expedition, John Hircanus the Jews High Prieſt and Ruler, followed Antiochus with his ſupplies : of whom Nicolaus Damascenus hath related this paſſage in his general Hiſtory. Antiochus having erected a Trophie near the River Lycus, where he overthrew

overthrew Indaces, the Parthians General, tarried there two dayes upon Hircanus the Jews entreaty, becauſe it happened that one of the Jews ſolemn feſtivals fell out at that very time, during which, it was not lawful for the Jews to travel. It was the feaſt of Pentecost, which drew on after the Sabbath : all which time the Jews were prohibited to take any journey. [ *Iſopſitus, lib. 13. cap. 16.* ] When that was over, John having overthrown the Hyrcani, in battle, and from thence obtained the name Hyrcanus, (as is ſupported by Eusebius in his Chronicle, and Sverus Sulpitius, in the ſecond Book of his Holy Hiſtory.) returned home again with a great deal of honour.

P. Craſſus the Conſul, coming into Aſia, to quell King Ariſtonicus ; by his great induſtry, grew to expert in the Greek tongue, that he knew it moſt exactly, as it is divided into its five Dialects, which procured him a great deal of favour and love amongst the Allies, when they ſaw he returned anſwer to their demands, in the very ſame Dialect that they themſelves made their addreſſes in. [ *Valer. Maximus, lib. 8. cap. 7. Quintilian. lib. 11. cap. 2.* ]

When the ſame Craſſus was preparing to lay his ſiege to Leucas, and wanted a ſtrong and large beam to make a Ramme of, to batter the walls of the Town ; he wrote to the chief Carpenter of the Molcanenſes, who were confederates and Allies of the Romans, that of two Maſtes which he had ſeen there, he ſhould be ſure to ſend him the biggeſt. The Carpenter, underſtanding wherefore he deſired the Maſte, did not, as he was bid, ſend the greater, but the leſſe, ſuppoſing it more fit for the purpoſe, and eaſier for carriage : Craſſus ordered him to be ſent for, and when he had demanded, how chance he had not ſent that Maſte which he required, not weighing his excuſes and reaſons, commanded him to be ſtripped, and whipt : being of opinion, that all regard and reſpect due to ſuperiors would ſoon decay and vaniſh, if ſo be a man might be ſuffered to anſwer a command, nor with that obedience which is expected, but with an officious giving his advice. [ *A. Coll. lib. 1. cap. 13.* ]

3874.

Antiochus Sideres, in regard of his great number, divided his army into winter quarters through the Cities : which upon the exalting of free quarter, and the maledom of the ſouldiery, fell off from him, [ *Juſtin. lib. 38. cap. 10.* ] where above all others, Ahenanus, one of Antiochus his Captains, was intolerably inſolent into whatſoever quarters he came. [ *Diodor. Sicul. in Excerptis. Valesii. pag. 374.* ]

P. Craſſus, Proconſul of Aſia, notwithstanding he was very ſtrong, what with his own forces, and the ſupplies ſent him from the Kings of Bithynia, Pontus, Cappadocia, and Paphlagonia, yet at the end of the year, adventuring to engage the enemy before he had put his men in a poſture to fight, was overcome, and after a great ſlaughter of his men, his army was forced to flye : As for himſelf, he fell into the hands of the enemy, being taken near Leucas, between Elea and Smyrna, by an ambuſh of Thracians, whereof Ariſtonicus had good ſtore in Garriſon. But the Conſul, remembering of what family he was deſcended, and that he was a Romanſhuſt the ſtick, with which he uſed to guide his horſe, into the eye of the Thracians, who had the charge of him, who being enraged by reaſon of the pain and anguiſh, run his ſword into Craſſus his ſide : thus by contriving a way to dye, he avoided both diſgrace and ſervitude. His head was preſented to Ariſtonicus, and his body interred at Smyrna, [ *Liv. lib. 59. Vellei. Paternul. lib. 2. Strabo, lib. 14. pag. 646. Valer. Maxim. lib. 3. cap. 2. Flor. lib. 2. cap. 20. Juſtin. lib. 36. cap. 4. Julius Obſequens de prodigiis Europ. lib. 4. Oroſ. lib. 5. cap. 10.* ]

M. Perperna Conſul, who ſucceeded Craſſus, hearing of his death, and the overthrow of the Roman army, made what preſe he could into Aſia : where he ſurprized Ariſtonicus, keeping, as it were, holiday for his late conqueſts and put him to flight, not having at that time his forces about him. He eſcaped to Stratonice, whither the Conſul haſted after him, and laid ſuch cloſe ſiege to the City, that he forced it to reſign for want of proviſion ; he took Ariſtonicus priſoner, and kept him in bonds, [ *Liv. Paternul. Strabo, Florus, Juſtin. Oroſ. Europ. in ſupra, Valer. Max. lib. 3. cap. 4.* ]

Belaſus Cuma, who after the death of Tibrius Gracchus, (whom he to highly eſteemed, that if he had commanded him to let fire to the Capitol, he profeſſed he thought it no ſhame to have put it in execution) went from Rome to Ariſtonicus into Aſia : when he ſaw how Ariſtonicus his affairs, went backwards, he flew himſelf. [ *Plutarch in Tib. Graccho.* ]

Juſt before the taking of Ariſtonicus, news was brought to Rome, how the image of Apollo at Cumæ wept for four dayes together : the ſouldiery were to be appalled at the prodigie, that they had thrown the image into the ſea, had not the old men

of Cuma interceded; but the more expert southlayers answered, that thereby the fatality of Greece was portended, from whence that image was brought. Hereupon the Romans sacrificed, and brought offerings into the temple. [Jul. Obsequens, de prodigiis, Augustin, de Civit. Dei, lib. 3, cap. 21.]

Phrygia was recovered by the Romans. [Jul. Obsequens, ibid.] Phraates sends Demetrius Nicator into Syria, with a company of Parthians to seize upon that kingdom, hoping thereby to draw Antiochus out of Parthia, to save his own Country; in the mean time, not being able to annoy Antiochus in open war, he endeavoured by all means to surprize him with stratagems. [Justin, lib. 38, cap. 10.]

The Cities, where Antiochus his army had taken up their winter quarters, taking it very ill that they were oppressed with the quarters, and not brooking also the incivilities of the souldiers, revolted to the Parthians: and upon a set day, all of them fell upon the army as it lay dispersed in their several quarters, having placed ambushes, that they could not come to assist one another. As soon as Antiochus had notice hereof, he marched to the relief of those that were next to him, with that company which quartered with him. [Id. ib.]

The Swallows builded nests in Antiochus his pavilion, but he neglecting the prodigee, encountered the enemy. [Jul. Obsequens, de prodig.] And truly, for his own part, he expressed more gallantry in his engagement with Phraates, whom he met in the way, than his army did; but at the close, his party cowardly ran away, and deserted him. [Justin, sup.]

The first man that took himself to his heels, and deserted Antiochus, was Athenianus, who flying to some of those villages, which he had provoked by his incivilities, when he was quartered amongst them, had the doors shut against him, and was denied victuals by all: so that he was forced to wander up and down the Country, till at length he dyed for hunger. [Diodorus Siculus, in Excerptis Valerij, pag. 374, 377.]

As for Antiochus himself, Julius Obsequens, [lib. de prodigiis.] Justinus, [lib. 38, cap. 10, & 39, cap. 1.] Josephus, [lib. 15, cap. 16.] Eusebius, [in his Chronicle,] and Orosius [lib. 5, cap. 10.] relate, That he was slain by the Parthians in that fight. Appian reports, That being worsted in the battle, he laid violent hands upon himself. [in Syria, pag. 132.] Elian tells us, That upon his ill success, he threw himself down headlong from a steep place. [lib. 10, de Animalib. cap. 34.] Some Modern Writers think he was stoned to death by the Priests of the Temple. Nannea in Persia, whither he came with the remainder of his army, with an intention to ransack the Temple: Sapphoing with Rupertus Tucidides, [lib. 10, de victoria Verbi Dei, cap. 6, 16, 14.] that this was the same Antiochus, of whom mention is made in the Epistle of the Jews at Jerusalem to their brethren in Egypt. [2 Macc. 1, 10, 17.]

When Artaces (so Phraates was called by the general name of the Kings of Parthia) interred the dead corps of Antiochus, Ptolemy of Apamea, in the 26 book of his Histories, [according to Athenas, lib. 10, cap. 12.] reports that he said, reproving his debauchery; *Thy wine, O Antiochus, and thy two great confidants have deceived thee: for thou hopest in thy great cups, to have swallowed down the kingdom of Artaces.*

After Antiochus his funeral was over, which Phraates discharged in a Princely manner, he was enamoured with Demetrius his daughter, whom Antiochus had brought along with him, and took her to wife: and now he began to repent of his sending Demetrius away: wherefore he dispatched in all haste some troops of Horse to fetch him back again; who found Demetrius, fearing some such thing, leaped in the kingdom, so that having attempted all in vain, they returned back to the King. [Justin, lib. 38, cap. 10.]

Antiochus and his army being overthrown in Parthia, his brother Demetrius being freed from the siege of the Parthians, and restored to his kingdom, though all Syria at that time bemoaned the loss of the army, yet he seemed to relent the accident no otherwise than if he had managed his own and his brothers wars against the Parthians, with all the good luck that might be; (wherein the one of them was taken prisoner, the other was slain outright.) [Id. lib. 38, cap. 10.]

Antiochus being dead and gone, the Jews never after suffered a Macedonian King to beover them; but creating magistrates amongst themselves, they pestered Syria with continual wars. [Id. lib. 36, cap. 1.] and subdued many parts of Syria and Phoenicia. [Strabo, lib. 16, cap. 761.] For Hircanus, after the death of Antiochus, revolted from the Macedonians, and never after sent them any supplies, either as subject, or friend. But at the first bruit of Antiochus his death, he led his whole army against the Cities of Syria, (supposing (which was true) that he should find them bereft, and void of defendants: he stormed Medaba (of which 1 Maccab. 9, 36) and took it, though with

with some difficulty, having layen fixe months before it: next he possessed himself of Samaga, and the towne adjacent. [Joseph, lib. 13, cap. 17.]

In the mean time Phraates, resolving to commence a war in Syria, in vindication of Antiochus his attempting the kingdom of Parthia, was taken off his designe, and called home to defend his own, by reason of some commotion of the Scythians in the Country. For the Scythians, the ground of the quarrel was this, The Scythians were hired by the Parthians, to assist them against Antiochus King of Syria: but they came not with their supplies, till the business was over, so that the Parthians cut them short of their pay, objecting their coming too late. The Scythians being vexed, that they had taken such a long march to no purpose, moved, That they might be either allowed their pay in consideration of their tedious marches, or that they might be commanded upon some other service: the Parthians returned them but a rough answer, which, they taking exception to, became their own carvers, and fell to plundering the Country, [Justin, lib. 42, cap. 11.]

When Phraates was gone against the Scythians, he left behind him as viceroys, one Himerus, an Hircanian by birth, a great favourite of his, upon the score of the flower of his youth. But he forgetting his former condition, and not considering he was but another's deputy, proceeded with a great deal of tyranny, and vexed the Babylonians, and many other Cities upon no occasion. [Id. ib.] For he made many of the Babylonians his slaves, and dispersed them with their whole families into Media. He let also the market place on fire, and some Temples of Babylon, and pulled down all the most beautiful places of the City. [Diodor, Sicul. in Excerptis Valerij, pag. 377.] Ptolemy of Apamea also mentions the exorbitant government of this Himerus, in the 26 book of his Histories, [Athenas, lib. 11, c. 4.] where he relates, how that one Lylimachus a Babylonian invited him and 300 more to supper; and when meat was taken off, presented every one of those 300, the silver cup of four pound price, in which they had drunk.

In Egypt, Ptolemy Evergetes the second, or Phylcon, having reigned 15 years after his brother Philometor [as Diodor, Sicul. shows in Excerptis Valerij, pag. 350.] having already by his cruelty, rendered himself so odious to those very foreigners he had invited to Alexandria, that they let his royal palace on fire, stole away privately into Cyprus, with his son Memphites, whom his sister Cleopatra bore unto him, and with his wife the daughter of the same Cleopatra. And whereas the people conferred the kingdom upon Cleopatra his sister and divorced wife: he hired an army, and waged war both against his own sister and native Country. [Livie, lib. 59, Jul. Obsequens de prodigiis, Justin, lib. 38, cap. 8, Orosius lib. 5, cap. 10.]

John Hircanus took Sichem and Gazium, and demolished the Temple of the Cuchites two hundred years after it had been built by Saurballat. [Josephus, lib. 13, cap. 17.]

M. Perperna took care to get Aristonicus, and the treasure which Attalus lost in legacy to the people of Rome, to be shipped away thither, which was ill taken by Manius Aquilius Consul his successor, who forthwith made what he could to Perperna, intending to get Aristonicus out of his hands, as belonging to his triumph rather than to Perperna's: But Perperna's death decided the controversy; who upon his returne (ill sick at Pergamus, and dyed of that disease. [Strabo, lib. 14, pag. 646, Valer. Maximus, lib. 3, cap. 4. Justin, lib. 36, cap. 4. Europ. lib. 4, Oros. lib. 5, cap. 10.]

Aquilius Consul, completed the remainder of the Asiatick war, forcing some Cities to resigne, by poisoning their waters: which though it occasioned a speedy victory, yet it withall rendered it in famous and dishonorable. [Florus, lib. 2, cap. 20.]

Most of the Asians, who for four years entire had assisted Aristonicus against the Romans, for fear returned to their loyalty. [Justin, apud Appian, in Mithridatic, pag. 212.] And so Lydia anciently, the Senate of the Kings, Caria, Hellepount, and both Phrigia's by joyn't resignation put themselves under the power of the Romans. [Sextus, Rufus in Breviario.]

The Massilians sent their Ambassadors away to Rome, to mediate in behalf of their founders the Phocenians, whose City and name the Senate had ordered to be quiered out, because both now in the war with Aristonicus, and formerly with Antiochus the great, they had borne arms against the people of Rome, the Senate granted them their pardon. [Justin, lib. 37, cap. 1.]

The Romans gave the greater Phrygia to Mithridates Evergetes King of Pontus, as a gratuity for assisting them against Aristonicus. [Id. ibid. & lib. 38, cap. 5.] Although it is generally believed that Manius Aquilius being well bribed for his pains, gave it unto him. Wherefore, after the death of Mithridates, the Senate took Phrygia away from his son, in his minority, (as he himself complains in Trogus Pompeius) and made it a free State and independent. [Appian, in Mithridatic, pag. 177. & 208, & lib.

lib. 1. *Bell. Civil.* pag. 352, 363. compared with *Iustin.* lib. 38. cap. 5.]

Aquilus with ten Legates, reduced Attalus his Dominion into the form of a Province, and made it tributary; and called it by the common name of the Continent, Asia, [*Strabo*, lib. 13. pag. 624. & lib. 14. pag. 646.]

Ariarathes, King of Cappadocia, was slain in the war against Aristonicus, leaving behind him six sons, by his wife Laodice, to whom the people of Rome gave Lycania and Cilicia, for their fathers good service. But Laodice, being jealous of her sons, and fearing lest when they came to age, they should not enjoy the kingdom long after, poisoned five of them: one young one escaped the mothers cruelty, by being secured in the hands of some of the kindred; who, after the killing of Laodice (for the people had dispatched her for her cruelty) had the kingdom to himself. [*Iustin.* lib. 37. cap. 1.]

John Hircanus took Adora, and Marissa, Cities of Idumea: and having subdued all the Idumeans, enjoyed them circumcised, under penalty of quiting their mansions: But they, out of love to their native Country, admitted both circumcised, and all other Jewish constitutions: and from that time forward, they were reckoned amongst the Jews. [*Ioseph. Antiqu.* lib. 13. cap. 17. lib. 15. cap. 11. pag. 531. compared with lib. 4. *Bell.* cap. 16. al. cap. 6.] Strabo relates that these Idumeans were Nabateans originally; but being driven thence upon some sedition, they joined themselves to the Jews, and submitted to their laws. [*lib. 16. pag. 760.*] He adds, that Herod, the King of the Jews, came from thence, *ex idumæa, virum indigenam: A stranger born*, [*Ibid.* pag. 765.] Whereas Antigonus said he was an Idumean; that is, an half Jew. [*Ioseph.* lib. 14. *Antiqu.* cap. 27. pag. 501.] For although Stephanus Byzantinus writes in voc. *ιδουμαῖος* that the Idumeans were Hebrews originally; yet Ammonius the Grammarian in his book *de differentiis verborum*, out of Ptolemies first book, *de Rege Herode*, (perhaps that Ptolemy who was Herods Lieutenant, *Ioseph.* lib. 16. *Antiqu.* cap. 11.) hath noted this difference betwixt the Idumeans and the Jews. *The Jews are such as were so naturally from the beginning: But the Idumeans were not Jews from the beginning, but Phœnicians and Syrians: who being conquered by the Jews, were compelled to be circumcised, to unite their nation to the Jewish, and to be subject to their laws: And therefore were called Jews: not in respect of their Descent, but in regard of their Religion and manner of life: For there were other men which were called Jews, though they were strangers born, because they lived according to their rites and constitutions: as Dios. hath noted in his 37 book of his Roman History. And hence it is, that, from the Hebrews, the kingdom of Herod and his posterity is styled *סלמון הורוד* The Kingdom of the *Prophets* (not Hagarens, as it is rendered by Munster in *Seder Olam minore*, and by Scaliger in *Judaici Comput. Spic. legio*, lib. 7. *de Emendatione temporum*.) For amongst the Jews, the *Prophets* of righteousness, or the *righteous Prophets* (as they termed them) such as since that time the Idumeans are thought to be, were always reckoned in the same place and account with the Jews.*

Ptolemy Phlycon, having fetched his eldest son out of Cyrene, put him to death, for fear the Alexandrians should let him up King against him: whereupon the people pulled down his Statue, and his Images. [*Iustin.* lib. 38. cap. 8.] Ptolemy supposed that this was done by the instigation of his sister Cleopatra, and not well knowing how to be avenged any other way, commanded his son Memphitis, who was of an ingenuous countenance, and a very hopeful child, and which he had by her, to be slain before his eyes: and cutting off his head, hands and feet, put them into a chest covered with a soldiers coat, and gave them to one of his servants to carry to Alexandria, and to present them to Cleopatra on the Festival of her nativity, when she was in the height of her jollity, for a Birth-day gift. This was a grievous and sad spectacle, not to the Queen only, but to the whole City, and it struck such a damp upon the merry meeting, that the Court of a sudden was overcast with a general sadness. The Nobles turning their Festival into a Funeral, shewed the mangled limbs to the people: to let them see what they themselves were to expect from their King, who had thus murdered his own son. [*Ibid.* *Diodor. Sicul.* in *Excerpt. Valesii*, pag. 374. *Liv.* lib. 59. *Jul. Obsequens*, *de prodigiis*, *Valer. Maxim.* lib. 9. cap. 2.]

Ptolemy, perceiving how detestable he was grown to his Country, and fearing somewhat might follow thereupon, went about to secure himself by a new piece of cruelty: supposing, that if the common people were put to the sword, he should sit the safer in his Throne: At a time when the common place of exercise was full of the young men, he begirt it round with fire and sword; and destroyed them all by one of those two, [*Valer. Maxim.* *Ibid.*]

Pharates led the army of Grecians (which he had taken in the war against Antiochus, and since behaved himself very imperiously and tyrannically towards them) along with him to the war against the Scythians: not considering, that their captivity had not abated any thing of their hostile minds; and moreover, how he had exasperated them

them with fresh injuries and indignities: As too therefore as they espyed the Parthian army to give ground, they wheeled about to the enemy, and at last put in execution the long desired revenge of their captivity: the Parthian army and Phraates himself being put to the sword. [*Iustin.* lib. 42. cap. 1.]

Arabanus his Uncle succeeded him in the kingdom of the Parthians: As for the Scythians they being contented with their victory, after they had pillaged the Country of the Parthians, returned home again. But Artabanus, having commenced a war with the Thogarii (or Tochari, a people descended from the Scythians) received a wound in his arm, and died presently after: He left for his successor his 10 Multiphates the great; who (not long after) waged a war with Orodrades King of Armenia. [*Ibid.* *Ibid.* cap. 2.]

In the 50 year of the third Calippic Period, or the 16 day of the Egyptian month Epiphi (August the fifth according to the Julian account:) at the Equinoctial hours, at 6 in the forenoon in the Island of Rhodes, Hipparchus observed the Sun in degree 8, minute 3 of Leo, and the Moon in degree 12, minute 2, of Taurus. [*Ptolem.* lib. 5. cap. 3.]

In the same 50 year, on the first day of the Egyptian month Phamnoth (23 day of the Julian March) the vernal Equinox was observed by Hipparchus. [*Ibid.* lib. 3. cap. 2.]

The same Hipparchus, in the same year observed the Star in the heart of Leo to be distant from the point of the Summer Solstice 29 degrees, and 50 minutes. [*Ibid.* lib. 7. cap. 2.]

Hegelochus, Ptolemy Phlycons General, being dispatched against Marias the Alexandrian General, took him prisoner alive, but put all his Forces to the sword. When Marias was brought into the Kings presence, all believed the King would have adjudged him to some cruel death: but Ptolemy, beyond all expectation, spared him. For he now began to repent of his former bloody proceedings, and was very desirous by such acts of grace, to reconcile himself to the people, extremely alienated from him. [*Diodor. Sicul.* in *Excerpt. Valesii*, pag. 377.]

Queen Cleopatra (the dayes of mourning for her son being over) seeing her brother Phlycon was marching against her, sent by her Embassadors to entreat assistance from Demetrius Nicator King of Syria, her son in law, (for Cleopatra wife to Demetrius, was daughter to this Cleopatra, and Philometor) promising him, that he should have the kingdom of Egypt for his pains: In hopes of that prize, he marched into Egypt, and made his first attempt upon Pelusium. [*Iustin.* lib. 38. cap. 9. & lib. 39. cap. 1. *Porphyrius*, in *Græci, Eusebii Scaligeri*, pag. 227.]

In this year, Alexander Jannæus, son to John Hircanus was born, afterwards King of the Jews, who lived 49 years. [*Ioseph.* lib. 13. cap. 23. *fin.*] As soon as he was born, he grew out of favour with his father: For it is reported, that Hircanus enquired of God appearing to him in his sleep, concerning his success: being very solicitous on the behalf of Aristobolus and Antigonus, whom he loved far above the other brothers: upon Gods representing unto him this Jannæus, he was much perplexed: that he should succeed him in all his fortunes; whereupon he sent him into Galilee, to receive his education; neither did he ever admit him into his presence as long as he lived. [*Ibid.* *Ibid.* cap. 20.]

About this time, Simon son of Dositheus, Apollonius the son of Alexander, and Diodorus son of Jason, were sent Embassadors from Hircanus and the people of the Jews, to renew their friendship and amity with the Romans. Faunus son of Marcus, the City Prætor, procured them a meeting of the Senate for their audience VIII. Id. February; which, as the Roman year then went, falls upon the Julian November: And it was ordered by a Decree of the Senate, That Joppe and the parts thereof, Gazara and the Springs, and the other Cities, which Antiochus Sides had taken from them, contrary to the Decree of the Senate, should be restored. It was further ordered, That the Kings soldiers should not travel thorough their Country, or thorough any Country under their command. That whatsoever Antiochus had attempted in that war, should be null. That the Embassadors which the Senate sent, should take care to see restored whatsoever Antiochus had carried away, and to give an estimate of the damage the Country had sustained in that war. That letters commendatory should be given the Embassadors to the Kings and free people, that so they might return more secure into their Country. Moreover, Faunus the Prætor received orders, to supply the Embassadors with monies out of the common Bank, to provide necessaries for their return homewards. [*Ioseph.* lib. 13. cap. 17.]

In the 57 year after Alexanders death, and 6st of Nabonasar, on the 11 day of the Egyptian month Pharmuth (2 day of the Julian May) in the forenoon, Equinoctial hours 5, minute 20. Hipparchus in the Island of Rhodes observed the Sun in 7 degrees, minutes 45, of Taurus: the Moon in degrees 21, minute 40, of Pices. [*Ptolem.* lib. 5. cap. 5.]

In the same year, on the 17 day of the Egyptian month Payn (the seventh of the Julian July) in the afternoon, in the hours Equinoctial 3. minut. 20. Hipparchus observed in the same place the sun in degree. 10. minut. 54. in Cancer, the moon in degree, 21. minut. 40. of Pileus. [*Id. ibid.*]

In the ninth year of Hircanus his High Priesthood, and reign, Alexander the son of Jalon, Numenius, son of Antiochus; and Alexander, son of Dorotheus, Ambassadors for the Jews, presented the Senate with a Viall and Buckler of gold, valued 50 thousand Crowns in estimation, as a testimony of their ancient amity with the people of Rome: who, after they had received letters to the free Cities and Kings, to pass securely thorough their Countries and Ports, returned home. A Copy of this decree of the Senate is extant in Josephus, [*lib. 14. cap. 16.*] upon a far different occasion: For whereas, Josephus had said before, that upon Julius Cæsar's letters, a Decree was obtained, giving licence to Hircanus the second, for the repairing of the walls of Jerusalem, which Pompeus had demolished: I know not through what oversight he subjoined this Decree instead of the other, which did no whit concern the repair of the walls of Jerusalem: and yet he saies, this was done in the ninth year of Hircanus his High Priesthood and reign, in the month Panem, when as the Acts themselves confirm this Decree to be published in the last of December, (which fall upon the Julian September) and the Macedonian Hyperbæretous. But if Cæsar had procured that Decree in favour of Hircanus the second, then the 27 year of Hircanus should have been set down, rather than the ninth, and of his reign none at all: for Josephus himself shews in the tenth Chapter of the same book, that Gabinus had deprived him of his sovereignty, and left him only the High Priests office. That Decree therefore is to be referred to the ninth year of Hircanus the first, at which time the Jewish Common-wealth was a free State, and confederate with the people of Rome, and not to the ninth year of the second Hircanus, in whole time it was conquered, and made tributary unto them.

In the absence of King Demetrius Nicator, first the Antiochians, for his pride, which was grown intolerable by his conversation, with the cruel Parthians, and presently after the Apameans, and the other Cities of Syria, encouraged by their examples, revolted from them. [*Justin. lib. 39. cap. 1.*] Demetrius having received intelligence of the revolt was forced to quit Egypt, and march back into Syria.

Cleopatra the Egyptian Queen, having lost her best bulwork, (Demetrius Nicator) shipped all her goods, and made what haste she could into Syria, unto her daughter Cleopatra the Syrian, and Demetrius her son in law. [*Justin. ut supra.*]

And because Demetrius was every whit as odious to the Syrians, generally, as he was to the Souldiers, they sent unto Ptolemei Phylcon, desiring him that he would assigne some one descended from Seleucus, whom they might appoint as King over them. [*Joseph. lib. 13. cap. 17.*] He sent unto them an Egyptian youth, the son of Protarchus a Merchant, who was to be seized upon the Kingdom of Syria by force of Arms, having made a very formal story, how he had been adopted into the blood-royall by King Antiochus: as for the Syrians, they would very gladly submit to any King whatsoever, rather than live any longer under Demetrius his infolency. [*Justin. lib. 39. cap. 1.*] Porphyrius relates, how that this youth was sent as the son of Alexander, (Bala, viz. who was reported to be the son of Antiochus Epiphanes) and that he was called Alexander himself, but the Syrians (unnamed him Zabina, because he was generally reputed to be one of Ptolemies slaves, which he had purchased, [*in Græc. Enchiridion, Scap. pag. 229.*] to speak truth בזבין amongst the Syrians, signifies both bought and redeemed: neither did this substituted King disdain the memory of his being bought, but allways retained it upon his coin, which bare this inscription, ΑΑΞΑΝΔΡΟΥ ΖΕΒΕΝΝΟΥΣ ΒΑΣΙΛΕΩΣ.

When this new King was come with his numerous supplies out of Egypt, it is reported, That the relics also of Antiochus Sidetes, who was slain by the King of the Parthians, were sent into Syria in a silver Coffin, to be interred there; which were received with a great deal of observance both by the Cities and King Alexander himself. This ingratiated him very much with the Countrymen; who verily believed the tears he shed at the solemnity were not counterfeit but real. [*Justin. lib. 39. cap. 1.*]

Both the armies engaged about Damascus, and Demetrius Nicator was worsted, who observing how he was environed with difficulties, withdrew out of the fight, and made what haste he could to his wife Cleopatra, at Ptolemais, but the shut gates against him. Being thus deserted by his wife and his sons, with a very small remnant he made to Tyros, hoping the Temple might be his Sanctuary, and protection. [*Id. ib. with Josephus and Porphyrius, in the places above cited.*]

Porphyrius

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Porphyrius gives out, how that he, being denied entrance thither, was slain as he was taking shipping to some other place, four years of his reign being completed after his return out of Parthia. Justin, That he was slain upon command of the Governour, as he was first landing. Josephus, That he was taken prisoner by the enemy, upon whose hard usage he ended his life. Livy, That his wife Cleopatra killed him. [*lib. 60.*] And lo Appian also [*in Syria, pag. 131.*] Indeed it is very probable, that he was killed at Tyros and the accessory; and that, the Tyrians for so doing obtained either of her, or of Alexander Zebina's, their freedom, and liberty, to live according to their own constitutions. For that they derived from this very year, a new Epoch of their times, appears both out of Eusebius his Chronicle, where the 402 year of the Tyrians is joyned with the second year of the Emperor Probus, which is the 4990 year of the Julian Period, as also by the Tyrian judgement inserted into the ninth action of the Council of Chalcedon, where the year after the consulship of Flavius Zeno, and Posthumianus, which is the 5162 year of the same Period, is computed the 574 year of the Tyrians account. Moreover we find the City of the Tyrians, in the Inscriptions set out by Grotius, pag. MCV. honoured with the commendation of being the Religious, the Sacred, and the Independent Metropolis of Phœnicia.

Alexander Zebina's, having got possession of that kingdom, entered into League with John Hircanus the High Priest: and things went very well with Hircanus, during his reign. [*Joseph. lib. 13. cap. 17.*]

Manius Aquilius, Proconsul, returned in triumph out of Asia upon the third of the Ides of November (which at that time fell upon the Julian August) as may be gathered out of the fragments of the triumphal Tables of Marble: concerning which, Mithridates in an Epistle to Artabæus, [*Salust. Historiar. lib. 4.*] hath thus passage, *The Romans, pretending a Will, (viz. King Antiochus his Will) though unjustly, led Aristoniscus, Eumenes son, in triumph, who had attempted to recover by force of arms, his fathers kingdom, Velliscus Patricius, lib. 2, cap. 4.*] intimates, how that Aristoniscus was led in triumph by Manius Aquilius, and afterwards beheaded. For he was strangled at Rome in the prison by an order from the Senate. [*Serapio, lib. 14, pag. 646. Eutrop. lib. 4. Orosius lib. 5. cap. 10.*]

Manius Aquilius, being questioned for bribery, and knowing himself faulty, corrupted his Judges, and so got off, [*Appian. Bell. Civil. lib. 1. pag. 362. & 363.*]

M. Plautius Hyphæus, and M. Fulvius Flaccus, being Consuls: A great company of Locusts in Africa were by the wind blown into the sea, and by the waves cast up again at Cyrene: which caused such an intolerable stench, that by reason of that pestilent vapour, there ensued a lamentable mortality of catel: and it is reported also, that 800000 men died upon the same infection. [*Julius Obsequens, de prodigiis, cum P. Orosio, lib. 5. cap. 11.*]

Whilst Dorylaus of Pontus (a man very expert in ordering of an army) was busied in Crete, being sent thither by Mithridates Euergetes King of Pontus, about hincing of foreign souldiers: a war was commenced in those parts by the Cnossii against the Gorynii. The Cnossii made Dorylaus their General, who quickly put an end to the war; yet not with more speed than good luck. And having had great honour conferred upon him by the Cnossii for his good service, he retired amongst them with his whole family, having a little after, received intelligence of Mithridates his death: Dorylaus was great Grandfather to the mother of Strabon the Geographer. [*Serapio, lib. 10. pag. 477. 478. & lib. 12. pag. 557.*]

In the 188 year of the account of the contracts, the Jews of Palestine, and the Senate of Hierusalem and Judas, being about celebrating the Feast of the Dedication of the cleansing of the Temple on the 25 day of the month Chisleu, wrote to Aristobolus Ptolemei (Phycon's) master (who was descended from the Royal stock of the Priests according to Aaron) and to the Jews in Egypt, that they should do the same likewise. [*2. Macc. 1. 10. 18.*] Rupertus Tuericensis, [*lib. 10. de vitiorum verbis, cap. 15.*] conceives that Judas, to be the same Judas the Elcan, whom Josephus reports, 19 years after this, to have foretold the sudden death of Antigonus (son of John Hircanus), and seldom failed in his prophesies, [*lib. 13. cap. 19.*] And as for Aristobolus, Clemens Alexandrinus, [*lib. 5. Strom.*] and Eusebius Cæsariensis, both [*in the 8 lib. Preparat. Evangel. c. 3.*] and in his Chronicle,] suppose him to be that Jewish Philosopher the Peripatetic, of whom mention was made by us afore at the end of 3854 year of the World.

Seleucus Demetrius, Nicator's son, without leave of his mother Cleopatra, seized upon the Crown, and reigned one year in Syria, [*Liv. lib. 60. Porphyrius in Græc. Enchiridion, pag. 227.*]

Alexander Zebina's, with much ado, vanquished Antipater, Clonius, and Æropus, three of his most eminent Commanders, who had revolted from him, and seized the City

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City Laodicea. Yet he expressed a great deal of gallantry towards them, after he had taken them prisoner, and in the close, pardoned the apostacy of them all, for he was naturally of a mild disposition, and pleasing temper, and of a wonderful affability in all his meetings and discourses; so that hereby he was extremely beloved of all men, [Diod. Sicul. in Excerpt. Valesii, pag. 377.]

Mithridates Euergetes, King of Pontus, and Armenia the less, made away by the treachery of some of his intimate acquaintance, let his wife and his sons to succeed him in the kingdom. But Mithridates, alarmed Eupator, the elder brother of the two, laid claim to the whole kingdom for himself, [Strabo, lib. 10, pag. 477, cum Justin. lib. 37, cap. 1.] For soon after, he clapt his mother (whom his father had designed joint partner with him in the kingdom) into prison, and kept her there in bonds, who, by reason of that hard usage, and long imprisonment, ended her days there: So *Memoirs* (in Excerpt. Photii, cap. 32.) As for Mithridates himself, Salust reports in his History, That he was a very child when he first entered the kingdom, having made his way, by poisoning of his mother, [Servius in Virg. lib. 6, c. 6, need.]

Strabo affirms, That Mithridates was eleven years of age, when he succeeded his father in the kingdom; Mcomon thirteen: we have chosen the middle year, and account him 12 years old; following *Eupator*, who tells us, That he reigned 60 years, and lived 72, although Pliny, [lib. 25, cap. 2.] allows him but 56 years of reign, and Appian 57, [Vid. supr. ann. Mundi 3868.]

As there appeared a Comet in the year in which Mithridates was born, so there appeared one also in the first year of his reign, which thined by night and day for 70 days together, that the whole heaven seemed to be all a fire. For both the taylor of it covered the fourth part of the heaven (or 45 degrees of the upper Hemisphere) and cut veyed the Sun in brightness: and also its rising and setting took up the space of four hours, [Justin. lib. 37, cap. 2.]

In Syria, Cleopatra struck her son Seleucus thorough with a Dart, either because he had seized upon the Crown without her consent, or fearing least he should in time revenge his father Demetrius his death, or because the her self managed all things with the same fury and violence as he did. Having thus dispatched Seleucus, he let up in his room her other son by Demetrius, Antiochus Grypus, whom she had sent to Athens to receive his education: investing him with the Title of King, but reserving to her self the whole power and authority, [Liv. lib. 60, Justin. lib. 39, cap. 1. Appian, Syriac, pag. 132.] But Porphyrius hath intimated, how that Seleucus being depoyed by his mothers treachery, Antiochus the younger brother succeeded in the kingdom, in the second year of the CLXIV Olympiad, [in Græc. Ensch. Scaliger, pag. 227.] adding withal, that he was not only called Grypus, but Philometor also: which latter surname, Josephus also gives unto him, [lib. 25, cap. 20.]

Alexander Zebinas, pushed up with prosperous successes, began now by his insolence to despise Ptolemæ himself, by whose means he was advanced to the kingdom. Whereupon Ptolemæ reconciled himself to his sister Cleopatra, and endeavoured what in him lay, to ruin Alexander's kingdom, which he had never been able to obtain, had not Ptolemæ sent him supplies out of his malice to Demetrius. To that end, he sent a very considerable force to Grypus, and professed his daughter Tryphena to him in marriage, that so he might draw several people to side with his son in law; not only because of the confederacy and association which had formerly been between them, but also by virtue of this his new relation and alliance, which proved accordingly: for when all saw how Grypus was furnished with as much strength as Egypt could levy, they began by degrees to fall off from Alexander, [Justin. lib. 39, cap. 2.]

Alexander, not being very confident of the multitude, both in regard of their rawness in martial affairs, as also their natural inconstancy, and hankering after innovations, would not adventure upon a pitch field: but having first collected the Kings Treasuries, and pillaged the Temples, resolved by night to steal away into Greece. But, whilst he attempted, by the help of some of his Barbarians, to plunder Jupiters Temple, he was seized upon, and himself and his whole army had like to have been cut off. But he soon escaped out of their hands, and made towards Seleucia: but the Seleucians having heard beforehand the bruit of his sacrilege, shut their gates against him: failing there of his purpose, he went to Pifidium, and never after departed from the sea coasts, [Diodor. Sicul. in Excerpt. Valesii, pag. 378.]

At length Antiochus Grypus, and Alexander Zebinas engaged in a fight, in which Alexander was worsted, and forced to escape to Antiochia. As soon as he came thither, being in distresse for monies wherewith to discharge the souldiers pay, he gave order to take out of Jupiters Temple, the Statue of Victory which was of beaten gold, varnishing his sacrilege with a jest; for, said he, *Jupiter hath lent me Victory.* A few days after, having set his souldiers to pull down the Image of Jupiter himself, although so, as not to make any hubbub; yet he was surprized by the common people in the

act,

act, and forced to flee for it: Being in a grievous tempest at sea, and divided from his company, he fell amongst Pirates, who took him prisoner, and delivered him up to Grypus, by whom he was put to death, [Justin. lib. 39, cap. 2.] Josephus reports, That he was slain in a fight with Grypus, [lib. 13, cap. 17.] Porphyrius, That he poisoned himself upon discontent for the losse of his army, in the fourth year of the CLXIV Olympiad, [in Græc. Ensch. Scaliger, pag. 227.]

Cleopatra upon regret that her son was likely to be somewhat impaired by the victory which her son Antiochus Grypus had obtained over Alexander Zebinas, presented him as he came *ab exercitatione* (an *ab exercitatio*) from the exercise, (or rather from the army) with a cup of poison. But Grypus, having had some intimation of the treachery before hand, pretended respect to his mother, desired her to drink first, and upon her refusal, urged her with much importunity. At last he charged her with the design of poisoning him, and lets before her the party that discovered it to him: telling her, That he had no other plea left for her innocency, then to drink her self, what she had prepared for her son. The Queen was forced to yield, so that the her self perished by that same poison, which she had tempered for another. She being removed, Grypus was pretty fast seated in his Throne, enjoying an eight years peace, without any disturbance in State, [Justin. lib. 39, cap. 2, compared with Appian, in Syriac, pag. 132.]

## The 27 Julic.

Lucius Opimius, Consul in the year in which C. Gracchus (brother to Tiberius Gracchus) the Tribune, was slain as he was encouraging the commons to sedition, the aire was so temperate, that Pliny reports, how wines then made, lasted to his time, which was about 200 years, being brought to a form of candid honey, [Plin. lib. 14, cap. 4, and 14.] In the same year also there appeared a bow about the body of the Sun, [Id. lib. 2, cap. 29.]

Ptolemæ Euergetes the II, or Phylcondid 29 years after the decease of his brother Philometor, [Ptolem. in Regum Canone, Clem. Alexandrin. lib. 1, Stromat. Ensch. Chronica, Epiphani. de Ponderib. & mensur. Hieronym. in cap. 9, Daniel.] He left behind him three sons. One was called Ptolemæ Apion, a By-blow by a Harlot; to whom was bequeathed by his father in his Legacy, the kingdom of the Cyrenians, [Justin. lib. 39, cap. 5, cum Appiano in Mithridaticis, pag. 255.] The other two sons Cleopatra bare up to him, the daughter of the former Cleopatra, who was both his sister and wife: the younger of the two was called Alexander; but the Senior, by Ptolemæ in Regum Canone, as also by Porphyrius, Eusebius, Hierome, and Epiphanius, called Soter; by Strabo, [lib. 17, pag. 795.] Trogus Pompeius, [Prolog. lib. 39, & 40.] Pliny, [lib. 2, cap. 67, & lib. 6, cap. 30.] Josephus, [lib. 13, cap. 18.] and Clemens Alexandrinus, [lib. 1, Stromat.,] Lathurus, or Lathyrus; by Athenæus, [lib. 6, cap. 6.] and Paulianus in Atticis, Philometor: which last surname (viciously rendered Philopater by Natalis Comes who translated Athenæus) was given him by way of derision, as Paulianus hath observed: for never was there any of the Kings, that more hated his mother than he did, [Pausan. Attic, pag. 7.]

Phylon, upon his death-bed, left the kingdom of Egypt to Cleopatra his wife, and to one of the sons, whom he should make choice of. As it if were likely the State of Egypt should be more quiet, and free from commotions than the kingdom of Syria; when the mother by making choice of one of the sons, was sure to make the other her enemy, [Justin. lib. 39, cap. 3.] She supposing that Alexander the younger son would prove more pliable and flexible to her commands, moved the Egyptians in his behalf: But seeing the elect not prevail with the commons to receive him for their King, she was forced to elect her eldest son Lathurus (who was banished to Cyprus by his father upon her instigation;) They two reigned together in Egypt ten years, [Id. ibid. Pausan. in Atticis, pag. 7, 8. Porphyrius in Græc. Ensch. Scaliger, pag. 225.]

Cleopatra, before she would give the kingdom to Lathurus, took away his wife from him; and having forced him to divorce his most endeared sister Cleopatra, commanded him to marry the younger sister Selene: In which act, on the showed more partiality towards her daughter, than was befitting a mother, whilst she took away the husband from the one, and gave him to the other, [Justin. ut supra.]

After Antiochus Grypus had enjoyed to himself the kingdom of Syria 8 years entire without any interruption, up started his brother Antiochus of Cyzicus as his rival in the kingdom; they both had the same mothers, but Cyzicus came by the Uncle Antiochus Sidetes: Grypus had a design of removing him by poison, which was the cause he appeared sooner in armes in competition for the kingdom than he thought to have done. This Antiochus was sent away by his mother Cleopatra (for fear of Demetrius Nicator her former husband whom she had forsaken) to Cyzicum, and was brought up by Craterus the Eunuch, and from thence received the surname *Cyzicenus*, [Justin. lib. 39, cap. 2.]



cap. 2. *Apian. Syriac. p. 132. Porphy. in sup. p. 227. Joseph. lib. 13. c. 17.* But Grypus, hearing of his brothers levying of forces against him at Cyzicus, laid aside his intended expedition against the Jews, and prepared to meet him. [*Josephus. ibid.*]

3891.

Cleopatra, formerly the wife of Ptolemy Lathurus, but afterwards divorced from her husband by Cleopatra Queen of Egypt, as hath been said, was married to Antiochus Cyzicus in Syria: who, that the might not seem at her marriage to bring to her husband the bare name of wife, trucked with the army which lay at Cyprus, and brought it over to her husband as her dowry. By the access of those forces, he thought himself to be upon pretty even terms with his brother, so that he gave him battle, but he was foiled in the field, and forced to fly away to Antioch. Grypus made after him to Antioch, and besieged it: Cleopatra the wife of Cyzicus was in the Town: which as soon as taken, Tryphena, the wife of Grypus, commanded in the first place, that her sister Cleopatra should be fought for, not out of any mind she had to release her now she was prisoner, but lest she should chance to escape the miseries which commonly attend Captivity, who had invaded this kingdom chiefly out of emulation to her, and who by her espousals with the sworn enemy of her sister, had made her self her enemy also. Moreover, she laid to her charge, That she was the cause of bringing in the foreign forces, upon the differences betwixt the two brothers, and also, that upon her being divorced from her brother, she married out of the kingdom to one who was no Egyptian, contrary to her mothers will. But Grypus endeavoured what in him lay to stave off his wife from her intended cruelty, and told her that it was against the law of arms, after victory obtained, to proceed violently against women, especially such as are allied in blood to us, as Cleopatra was, who was her own sister, his Cousin German, and Aunt to her own children. To these relations of blood he added the reverence which was due to the Temple, where she had taken Sanctuary, winding up all with this, That he should neither impair any thing of Cyzicus his power, by putting her to death, nor advantage him if he should send her back to him inviolate. On the contrary, Tryphena, deeming these speeches to proceed from downright love rather than from pity and commiseration, sent some soldiers into the Temple, who killed Cleopatra, having first cut off her hands, as she embraced the image of the goddess, that no little hostility might appear to be betwixt the two sisters, than there was betwixt the brothers. [*Justin. lib. 39. cap. 9.*]

4601.

113.

Cleopatra, Queen of Egypt, the mother of those two sisters (in the fourth year of her reign) having made Alexander her younger son King of Cyprus, sent him thither in person, that by his means, she her self might seem more formidable to her eldest son Lathurus, who was her partner in the government of the kingdom. [*Pausan. in Astic. pag. 75. 8. Porphy. in Grac. Euseb. p. 225.*]

3892.

Alexander Jannæus, in the 16 year of his age, had by his wife Alexandra a son, called Hircanus, whom upon the tidings of Cæsar's victory at Actium, H.rod put to death, when he had passed the age of 80 years. [*Joseph. lib. 13. cap. 9.*] From whence we gather, that this Alexandra, called also Sallian, by the Ecclesiastical Writers (as is above, the year of the World, 3862.) was not the same with that Salome, wife of Aristobolus, whom the Grecians call Alexander; and who, after the decease of her husband, constituted this Alexander Jannæus, at that time 22 years old, King in his room, (for Josephus computes that he reigned 37 years, and lived 49) as is to be seen in Josephus, [*lib. 13. cap. 20.*]

4602.

119.

Upon a second clash between the two brothers Antioch's, Cyzicus and Grypus, Cyzicus won the day, and withal, took Tryphena, Grypus his wife, prisoner; who a little before had killed her sister, & by leaving her the same fate, sacrificed to the ghost of his wife. [*Justin. lib. 39. cap. 3.*] He chased his brother also out of his kingdom, and reigned over the Syrians in his room. [*Apian. Syriac. pag. 132.*] Grypus upon this his deprivation, withdrew to Alpendum, and from thence he took upon him the surname Alpendius. But Cyzicus entered upon his kingdom the first year of 167 Olympiade. [*Porphy. in Grac. Euseb. pag. 227.*]

3893.

In the second year of the same Olympiade, Antiochus Grypus returned from Alpendum, and regained Syria, but Cyzicus held Cœle Syria; so that the Empire was shared between them. [*Id. ib.*]

4605.

113.

Antiochus Cyzicus, as soon as he got into possession of the kingdom, applied himself to revellings and luxury, and courted altogether unbecoming Kings. For being extremely addicted to Amicks, Stage-players, and all sorts of juggling, he learned their arts with a great deal of vehemency: he applied himself also to Poppis-playing, and placed his chiefest delight in making the images of living creatures, in bulk five cubits, covered over with gold and silver, to move of themselves, and other Engines of that nature. Moreover, he was much addicted to unseasonable huntings, and often times would steal forth privately by night with a servant or two to hunt Boars, Lyons and Leopards. Many times he was in danger of his life, by his rash encountering with wild-  
beasts.

beasts. [*Diodor. Sicul. lib. 35. in Excerpt. Valesii, pag. 385.*] Concerning the luxury of the other brother Antiochus Grypus, see what Athenæus reports of him. [*In lib. 5. cap. 9. lib. 12. cap. 19.*] out of the 18 book of Ptolemy of Apamea his Histories.

3894.

The war, with which those two brothers were out one another, provided a great advantage to John Hircanus; for by this means he cleared the incomes and revenues of Judea, and had the convenience of horning up great sums of money in banco: so that, observing what pitifull havoc Cyzicus made in his brothers Country, and how Grypus received no supplies out of Egypt to give him a check, but that he and his brother by their mutual encounters did receive many overthrows from the other, in a while he began not to care a rush for either of them. [*Joseph. lib. 13. cap. 17.*]

3895.

Hercupen he marched with his army against the Samaritans, who were under the dominion of the Kings of Syria, upon regret of some injuries offered by them to the Maritani (were now Idumeans reduced but a little before under his command) farmers to the Jews, and in league with them. Having therefore besieged Samaria, a City very well fortified with a trench and double wall, for the space of 80 furlongs, he left his sons, Antigonus and Aristobolus to manage the league: by whose plying them to fast without, and by the famine raging within the Samaritans were driven to such extremity, that they were forced to feed upon such things, as were scarce means near: and at the last, glad to beg assistance from Antiochus Cyzicus. [*Id. ibid. cap. 18.*]

3896.

Cyzicus coming as fast he could to relieve the Samaritans, was routed by Aristobolus his soldiers, and the two brothers pursued him so close at the heels as far as Scythopolis, that he hardly escaped. Upon which very day it is reported, that Hircanus the High Priest as he was alone offering incense in the Temple, heard a voice, relating unto him the late victory which his sons had obtained over Antiochus. After they had beaten Antiochus they returned back to Samaria, and forced the Samaritans to retreat within their walls, so that they were constrained once more to beg Antiochus his relief. [*Id. ib.*]

3897.

Antiochus Cyzicus, with about 6000 soldiers, which Ptolemy Lathurus had sent him in spite of his mother Cleopatra's teeth (for he was not as yet deposed by her) at the first stragled up and down Hircanus his dominions, plundering with his Egyptians, where to ere he came, not as yet daring to meet him in the field, being over-matched in strength, yet hoping by his pillaging of the Country he should draw off Hircanus from the siege of Samaria. But after he had lost many of his men by an ambuscado which the enemy had laid, he marched away to Tripolis, and committed the managing of the war with the Jews to two of his Commanders, Callimander and Epiphrates; of these, Callimander encountering the enemy with greater resolution than discretion, had his party routed, and himself was slain in the place. As for Epiphrates, it appears plainly, he betrayed Scythopolis, and some other Towns to the Jews, having been well treated in the gift for his pains: neither did he in any one particular advantage the distressed Samaritans, whilst he was in power: so that, Hircanus, after he had spent a full year about the reducing Samaria, not content with the bare surrender of the City, levelled it to the very ground. [*Id. ibid.*]

3898.

The Seleucians, who were feared near Antioch in Syria, having obtained a liberty of living after their own laws) make their computation from hence. [*Fasti Siculi, anno 4 Olympiade 167.*]

3899.

Hircanus of the sect of the Pharisees, (both a disciple and a great favourer of theirs) having advised some of the most eminent amongst them to a fast: took exception at one Eleazar, who confronted him with a false imputation, how that his mother, being taken prisoner in the time of Antiochus Epiphanes, was fain to enter into service for a livelihood: and because the scandal was not to deeply relented by the rest of the company, as he expected it should have been, he grew enraged against the whole sect of the Pharisees, by the instigation of Jonathan a Sadducee, and deserting the Pharisees, turned Sadducee. Now, the Pharisees commended to the people many traditions, which they received from their ancestors by hand, which are not found written amongst Moses his Laws. Therefore the Sadducees abrogated them, and invalidated their authority, saying, That those constitutions were only obligatory which are found in writing. And from hence arose the great contestation betwixt them both: whilst that the richer sort sided with the Sadducees, the Pharisees made use of the poplacy. Whereas therefore Hircanus would have punished some of the Pharisees, who were tenacious of their constitutions (notwithstanding, he had abrogated them) there arose a sedition amongst them: which although at that time he soon appeased, yet did both he and his sons thereby incur the odium of the common people. [*Joseph. lib. 13. cap. 18.*]

3900.

John

4604.

110.

4606.

103.



John Hircanus dyed, having executed the High Priests office 29 years, as Eusebius tells us out of Josephus, lib. 8. Demonstrat. Evangelic. cap. 2. and Hierom. translating him into Latin, repeats it in his commentaries upon the ninth Chapter of Daniel: all though in our books, and in the old translation of Rufinus, Josephus sometimes allows him 33 years. [as in lib. 1. Belli, cap. 3.] sometimes 31 years. [as in lib. 13. Antiquit. cap. 18. & lib. 20. cap. 8.] His Father Simon dyed in the 177 year of the kingdom of the Grecians, in the 11 month, Sabar, [1 Maccab. 16. 14.] about February, viz. of the 4579 year of the Julian Period. His wife Alexandra (as we shall see hereafter) decaled about November of the 4644 year of the Julian Period: There is 65 years and almost nine years difference: So that deducting that 37 years which Josephus affigues to the reign of his sons and his wife, there remains to Hircanus only 28 years, and a-bout nine months.

Some of the Modern men are of opinion (but upon no good ground) that this John was the Writer of the first book of the Maccabees: giving out withall, that these words in the latter end of the book were added by some body else. Concerning the other thing of John, both of his wars, and his noble acts, wherein he behaved himself manfully, and of his building the walls, (viz. of Jerusalem, which demolished by command of Antiochus Sidetes) and of other of his deeds, behold they are written in the Chronicles of his Priesthood, from the time he was made High Priest after his father. Probably, in that fourth book of the Maccabees, which Sixtus Senensis in the end of the first book of his Bibliotheca Sanctæ avows, that he saw translated out of the Hebrew into Greek, in a Manuscript at Lyons, in Sontes Pagninus his Library amongst the Predicans, beginning after this manner: And after Simon was slain, John his son was made High Priest in his room. Out of which book it is supposed, that Josephus himself took his relation: who reckons up three special dignities which Hircanus held all at once, namely, the sovereign authority over the nation, the High Priesthood, and to be a Prophet: for he tells us, that by reason of his often encounters with God, he attained to so great a foresight of future contingencies, that he long fore-told the short enjoyment which his two eldest sons should have of the kingdom which their Father left them. [Josephus, lib. Belli, 2. cap. 3. & lib. 13. Antiquit. cap. 18.]

Concerning the Tower which Herod afterwards called Antonias Tower, built by him, and wherein he laid up the robe and the rest of the High Priests ornaments: thus the same Josephus writes in the 20 lib. of Antiquit. cap. 6. Hircanus, the first High Priest of that name, built a Tower near unto the Temple, and lived in it most part of his name. And because he kept in his own custody this High Priests robe, which no body used but himself, he put it off in that place, when he went to resume his ordinary apparel; which custom of his was observed by his sons also, and their posterity. After Hircanus his decease, the bones which were set in the High Priests breast-plate and the Onyx stone upon his right shoulder, (by whose radiation the will of God was wont to be intimated to the people of the Jews) upon Gods displeasure for their pretensions and transgressing his laws, grew dimme and lost their lustre, as the same Author signifies, [lib. 3. Antiquit. cap. 9.] 200 years before he began to compose those his books, concerning the Jewish Antiquities, which as he in the close of that work declares, completed in the 13 year of Domitians Empire (that is in the 4807 year of the Julian Period).

Judas, eldest son of Hircanus, otherwise called Aristobolus, and surnamed Philhellene (from his familiarity and commerce with the Greeks or the heathens) succeeded his father in the government and the High Priesthood, but he enjoyed them but for a year: and he was the first of any, who after the return from the captivity in Babylon, let the Crown upon his head, and reduced the State to a monarchy, [Joseph, lib. 1. Belli, cap. 3. Antiquit. lib. 13. cap. 16. & lib. 20. cap. 8.] Although Strabo hath writ, that his brother and successor Alexander, was the first that made himself King, [lib. 16. pag. 762.] making likely no account of Aristobolus, in regard he lived so short a time after he had engrossed the sovereignty to himself.

Aristobolus advanced his second brother Antigonus, whom he affected far above the rest to a partnership in the kingdom, but committed the other three, and kept them bound in prison. He cast his mother also into prison, who contended with him for the principality (for Hircanus had left her sovereign of all) and he proceeded to that height of cruelty, that he furnished her to death in the prison. [Joseph, lib. 1. Belli, cap. 3. & lib. 13. Antiquit. cap. 19.]

Cleopatra in Egypt being much troubled that her son Ptolemy (Lathurus) was joynted with her in the government of the kingdom; (stirred up the people against him. [Justin, lib. 39. cap. 4.]) For having culled out from amongst her Eunuchs, such of whose loyalty and affection she was most confident he brought them into the publick assembly pitifully cut and flayed, charging Ptolemy, as if he had both unborn men to lie in wait for her, and also mangled and disfigured her Eunuchs. The Alexandrians were

were so enraged at that spectacle, that they had like all of them to have fallen foul upon Ptolemy: but seeing he had conveyed himself privately away out of the danger, and taken shipping: they saluted Alexander King, who was returned from Cyprus, not very long after this accident fell out. [Pausan. in Asie, cap. 8.]

Before he was thus banished the kingdom, his mother Cleopatra had taken from him his wife Selene: the indignity was the greater, in regard that he had had two sons by her, [Justin, lib. 39. cap. 4.] As for Alexander, who was called in by his mother, and made King of Egypt in his brothers room, he at that time reckoned upon the eighth year of his reign in Cyprus, and his mother upon the eleventh year of her reign in Egypt. Porphy. in Græc. Enclib. Scaliger, pag. 225. [Athenæus lib. 12. cap. 27.] notes how that Alexander grew at last every whit as fat and swagbellied as his father Phylicon: where he brings in this passage concerning him, out of Polidonus Apameus in the 47 book of his Histories. The King of Egypt out of favour with the commons, blinded with the insinuations and flatteries of his familiar acquaintance, and living in continual luxury, could not walk a step, unless he were supported by two men. But in the dancing which were usual at the Feasts, he would leap bare-foot from the higher beds, and move his body in dancing as nimbly and with as great activity as the bee.

Aristobolus marched with an army into Itruræa, and layed a great part of it to the confines of Judæa: forcing the inhabitants under penalty of banishment to admit of circumcision, and other Jewish ceremonies: which Strabo also confirms in these words out of Timagenes the Historian. He (Aristobolus) was an upright man, and one who drew on the Jews interest very much; for he enlarged their territories, and annexed part of Itruræa unto them, and made it sure under the covenant of circumcision. [Joseph, lib. 13. cap. 19.]

When Antigonus was upon his return from the wars in triumph, at what time the Jews held their solemn Feast of Tabernacles; It happened, that King Aristobolus fell sick and kept his bed in the tower which in aftertime was called Antonius tower: But his brother Antigonus, intending to be present at the holy solemnities, went up to the Temple very gloriously attired; but the main end of his going thither was, his devotion for the sick Kings recovery. Aristobolus having been advised by some pickthinks (who meant no good to Antigonus) that he should beware of his brother who had a design upon him, placed some of his guard in a dark vault under ground near the tower, commanding them, that if his brother came unarmed, no one should dare to meddle with him; but if otherwise, they should fall upon him and slay him: yet did he send underhand, one to desire him not to come with his arms. But Salome the Queen, and the rest of Antigonus his back-friends, persuaded the messenger to deliver unto him a clean contrary errand, and to tell him, that the King had a great mind to see him as then he was, in his warriors garb: By chance, one Judas of the sect of the Essens, a person famous amongst them for prognostications of future contingencies, had foretold, that Antigonus should die that very day in Stratos tower: nor knowing that there was any other Stratos tower besides that which afterwards was called the Clearean tower, and was distant from Jerusalem 600 furlongs. When therefore he espied Antigonus going up to the Temple on that day, he wished he might die immediately, fearing least thereby, he might be proved a false impostour, who hitherto had the reputation of a true Prophet. But presently after, Judas heard that Antigonus was killed in that afore said place under ground, which was called by the same name of Stratos tower, as was that other Clearean upon the sea coast, [Joseph, lib. 1. Belli, cap. 3. & lib. 13. Antiquit. cap. 19.]

Aristobolus his dissembler, upon remorse for his horrid murdering his brother, grew worse and worse, and at last his pains were so violent, that he vomited blood. As one of his servants was carrying forth the blood to empty, it happened, that his foot slipped, so that he split Aristobolus his blood upon the very same place which was stained with Antigonus his gore. Aristobolus, having notice given him of the accident, acknowledged the just judgement of God therein, and immediately gave up the ghost, in extreme anguish both of body and mind. [Id. ibid.]

After Aristobolus his decease, his wife Salome (whom the Grecians call Alexander) released his brothers whom he had kept prisoners a long while, and made Alexander Janneus King, in regard he was both elder than any of the rest, and did also exceed them in modesty. Who as soon as he was possessed of the kingdom, put one of his brothers to death, upon discovery of some treasonable design against him: But he expressed a great deal of civility to the other, who contented himself to live a retired life, and at ease, [Joseph, lib. 13. cap. 20.] He was called Abolom, and was taken prisoner at Hierusalem by Pompey 42 years after, [Id. lib. 14. cap. 8.]

Alexander Janneus, having ordered the affairs of the kingdom in such wise as seemed most behooful to himself, marched with an army against Ptolemæus: and having won the field, he forced the enemy to retreat within the walls, and then besieged them, and

and made his batteries. At the same time, the two brothers Philometor or Grypus, and Cyzicus in Syria, weakening one another's strength by their mutual encounters between themselves, minded not the extremity the Ptolemaians were in. Zeolus a Tyrant, who, observing the dissensions between the two Brothers, took an opportunity to seize upon Straton's Tower and Dora, stood the besieged in some stead, but it was very inconsiderable. Ptolemaeus, Lathurus thrown out of the kingdom of Egypt, by his mother Cleopatra, possessed himself of Cyprus. To him the Ptolemaians made their addresses by their Ambassadors, beseeching him, that he would come and rescue them from the danger they were in by Alexander. Upon their engagements, that as soon as he was entered Syria, he should have the Gazzeans, and the Ptolemaians on his side, Zeolus also, and the Sidonians, and many other assistants, encouraged by the their fair promises, he prepared for the voyage. [Id. *ibid.*]

In the mean time Demetrius, a person popular, and of eminent authority, persuaded the Ptolemaians, to alter their resolutions, telling them, That they had better undergo the uncertain chance of war with the Jews, wherein happily they might get the better, than to submit to a certain bondage by calling in a Lord over them: and moreover, thereby not only undergo the brunt of the present war, but also they were to expect another from Egypt. Cleopatra would not sit still, and suffer Ptolemaeus to glean up forces from the parts adjacent, but would quickly be upon her march, with a strong power to hinder his levies; for the Queen endeavoured to drive him out of Cyprus also. [Id. *ibid.*] Neither did his conjecture fail him in this particular: for Cleopatra, after she had banished her son, did not rest satisfied in that, but persecuted him up and down with war, and not only chased him out of Cyprus, but killed the General of her own army, for that he let him escape, when he had taken him prisoner. Although Ptolemaeus did not quit the Island, because he thought himself not able to match her in power, but because he was ashamed to engage against his mother in a war, if we will credit Justin herein. [lib. 39. cap. 4.]

Ptolemaeus therefore, although he had heard upon the way, that the Ptolemaians had changed their minds, yet he sailed forwards; and arriving at Sycaminum, he landed his forces there, which consisted of about 30000 Horse and Foot. From thence he marched to Ptolemaeus with all his force, and encamped there: but when he saw the Ptolemaians would neither admit of his Legates into the Town, nor hear them so much as speak, he was put into a great perplexity: but after that Zeolus and the Gazzeans were come to him, desiring his assistance against the Jews, and Alexander who pillaged their Country, the siege of Ptolemaeus was raised for fear of Ptolemaeus. [Josephus, lib. 13. cap. 20.]

Alexander Jannæus, having lead home his army, began to play tricks, calling in Cleopatra privately against Ptolemaeus, but in public professing him his Friend and Allye. He promised him also 400 talents of silver, if in lieu thereof, he for his sake would remove Zeolus the Tyrant, and give his Country to the Jews. Ptolemaeus very willingly took up the bargain with him, but when he saw afterwards, how that Alexander trucked underhand with his mother Cleopatra, he broke off the league which he had made with him. [Id. *ibid.*]

When the Senate had given leave to Marius (who was upon an expedition against the Cimbrians) to demand supplies from the nations beyond the seas: he wrote to Nicomedes King of Bithynia to that effect: Nicomedes replied, That the Bithinians were most of them carried away, and kept slaves by the custome-gatherers in several places: whereupon there issued out a decree from the Senate, prohibiting any free man of the Allies of the people of Rome to serve as slaves, in any province; with further order given to the governors of the provinces to set them at liberty, where any such were forced. [Diodorus Siculus, lib. 38. in Bibliotheca, Photii, cod. 244.]

This Decree of the Senate at the first promulgation of it, was duly and strictly observed; but afterwards neglected by Licinius Nerva, Pretor of Sicily, which occasioned the second servile war in Sicily, in which the revolvers made one Salvius a fourthayer, and a minstrel, their King, whom afterwards they called Tryphon. [Id. *ib. cum Dion.* in Excerptis Valesij, pag. 633, 634.]

C. Marius, and C. Flaccus (or rather Flavius, being Consuls, about three of the clock, there was a defect of light in the sun. [Jul. Obsequens, de prodigiis.] Which almost totall Eclipse of the sun the Astronomical calculation counts unto as happening in this 4610 year of the Julian Period, on the 19 day of July.

The Alcalonites (having obtained to be a free State) compute the time thereof from hence, as hath been noted in the Sicilian Chronicles, at the CLXIX Olympiad, to which agrees the Chronicle of Eusebius, in which the 380 year of their account is joyned with the second year of Probus the Emperour, falling in with the 4990 year of the Julian Period.

Ptolemaei

Ptolemaeus Lathurus, leaving his Commanders with a Brigade of his army, to besiege Ptolemaeus, which had shut her gates against him, who also at last won the City; marched away himself with the residue of his Forces against Judea, to pillage and reduce it. Alexander Jannæus having received intelligence of his coming, carried out of his own Dominions about 50 (some Writers rather think 80) thousand men, and thus provided, marched to meet him. But Ptolemaeus, coming unawares on the Sabbath day upon Aloschia City of Galilee, stormed it, and took it: and carried away with him about 10000 prisoners, besides other great booties. Next he fell upon Zephoris not far distant from Aloschia; having lost many men before the place, he drew off, to encounter with Alexander Jannæus, whom he met at the River Jordan over against Alosphos, not far distant from the River. As for Alexander, he had 5000 which were wont to fight in the Van bearing Targets of Brass, whom he called Hecatonotomachi: These were faced by Ptolemaeus Van, who used Targets of Brass likewise. They were something back ward at the first to charge the enemy; but in conclusion, they were persuaded by Ptolemaeus, a person skillful in ordering martial affairs, to pass over the River, where the Jews were encamped. The victory for a while was bandied from one side to the other: but at last, Ptolemaeus's souldiers routed the Jews; and in the pursuit did execution on them so long, that their armies were wearied, and the edge of their swords blunted. It is said, that 30 thousand, (or as Timagenes hath computed in his writings 50000) Jews fell in that battle: all the other being either taken prisoners, or escaped by flight. As for Ptolemaeus, when after the victory he had roved all the day about the Country, at even retired into some of the villages belonging to the Jews: which, when he saw they were thronged with women and children, he commanded his souldiers to fall on, and to slay them promiscuously, and after they had chopped them in pieces, to cast them into leading cauldrons, to the end, that those which had escaped out of the fight, might believe that the enemy fed on mans flesh, and so might thereby become more dreadful and formidable to the beholders. This piece of cruelty, both Strabo and Nicholas Damascenus recite in their Histories. [Josephus, lib. 13. cap. 20, 21.]

Cleopatra, Queen of Egypt, observing how her son Lathurus his power increased every day, by his subduing the City of the Gazzeans, and his uncontrolled plunderings in the Jews Country: held it small policy to let him go on as he did; especially when as he played most about the entrance into Egypt, and gaped after that kingdom: wherefore to check him, the forthwith raised forces both for sea and land: entrusting Chelcias and Ananias with the command of them, Jews both, and sons of that Onias who built the Temple in the Signiory of Alexandria. [Id. *ibid.* cap. 18. & 21.] For, that the Queen did all things by the advice of those two favourites, Josephus confirms, by his testimony taken out of the History of Strabo the Cappadocian. Most of those which entered Cyprus with us at the first, and of those also who afterwards were sent thither by Cleopatra, revolted presently to Ptolemaeus [Lathurus]. Only those Jews which were of Onias his side remained constant in their loyalty, in regard that their country-men Chelcias and Ananias, were in high esteem with the Queen.

Cleopatra, having deposited a considerable part of her wealth in the Island Cous, where also she left her grandchildren and her last will and testament: ordered Ptolemaeus Alexander son, to arrive at Phoenicia with a great Fleet, and upon the countries revolt, and flocking in to her, came to Ptolemaeus; but being denied entrance, she resolved to storm it. In the mean while, it happened that Chelcias one of her chief Commanders died, as he was in the pursuit of Lathurus about Cæloxyria: as for Lathurus he quitted Syria, and made what haste he could to get into Egypt, supposing that the Garrison there were all drayned by Cleopatra, and so fancying to himself fair hopes of surprizing them unawares; but he found it otherwise. [Josephus, lib. 13. cap. 21.]

The Egætan and Lilyberne fugitives in Sicilia, created themselves a King, one Athenio, a shepherd, a Cilician by birth, who feigned that the gods by the stars had intimated unto him, how that he should be King of all Sicily; and that therefore it behoved him to favour the Country, and to spare the cattell and fruits therein as his own. Notwithstanding all this, as soon as Tryphon sent for him, he submitted himself to him as King, consenting himself with the Generals place of the army under him. [Diodorus Siculus, lib. 36. in Excerptis Valesij, pag. 637.]

Cleopatra, hearing of her son Lathurus his endeavours, and how his attempts upon Egypt had not succeeded to his hearts wish, sent a Brigade of her army thither, and chased him clean out of the Country. And now he, being once more driven out of Egypt, spent the following Winter at Gaza. [Josephus, lib. 13. cap. 21.]

In the mean while Cleopatra won Ptolemaeus, with his Garrison: Thither repaired unto her Alexander Jannæus, with presents in his hands; who was entertained by her

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after such manner, as was befiting one that had been oppressed by Lathurus, and had no other refuge to betake himself unto. And when certain of the Queens favourites would have persuaded her to seize upon that Country also, and not to suffer such a number of good Jews to lie at the beck of one single person: Ananias advised the contrary: telling her, what a high piece of injustice it would be, for her to strip a man of his fortunes, who was both her fellow-warrior, and the kinsman of Ananias himself: for if she did so, she would in short time, by offering injury to Alexander, lose the affections of the whole Nation of the Jews. Cleopatra followed his counsels, and did not only at that time refrain from doing him any injury, but shortly after, renewed the League which was formerly betwixt them at Scythopolis a City of Cœlœsyrta, [Id. *ibid.*]

Alexander Jannæus being now freed from the fear he had of some imminent danger from Ptolemy Lathurus, undertook an expedition into Cœlœsyrta, and besieged Gadara, [Id. *ibid.*]

L. Licinius Lucullus, being sent by the Senate against the slaves that had revolted, came into Sicily with an army 17 thousand strong, consisting of Italians, Bithynians, Thessalonians, Acarnans, and Lucans. Athenio the Cilician marched out to meet him with 40 thousand men: who having lost 20 thousand of his men, slain outright, and being himself desperately wounded, yet made a shift to escape, by lurking amongst the dead carcases, [Diodor. Sicul. *ut sup.*]

The Jews and the Arabians infested Syria with robberies by land: The Cilicians occasioned a war at sea, by their piracy, which the Romans waged in Cilicia by Antonius, [Prolog. lib. 39. *Progi.*] Marcus Antonius (the Orator, grandfather of M. Antonius the triumvir) at that time Prætor, sent to that war instead of the Consul, and staying at Athens many days, in regard it was bad failing, heard Metellus, Carneades, and Menædemus, 3 most learned men disputing there, as he did afterwards Metrodorus Scepius in Asia. Then being come unto the Province by the assistance of the Byzantians he encountered the pirates with good success: in the engagement he lost M. Gratiudius his Admiral, [Cicero in lib. 1. & 2. de Oratore, & in Bruto, Liv. lib. 68. Corn. Tacit. lib. 12.] To which that passage of Julius Obsequens, about the consulship of C. Marcus, and Q. Lucilius, is to be referred. The Pirates in Sicily (lege Cilicia) were vanquished by the Romans: and another passage in lib. 68. of Livies Epitome: Antonius the Prætor in Sicily (it must be read Cilicia, as in the former citation) chased the Pirates at sea. From whom also he led in triumph, as Pighius tells us: in the third tome of his Annals at the DCII year *Urbis* (of the City) about the end.

The fourth Calippick Period begins.

Alexander Jannæus took Gadara after he had spent ten moneths in the siege, [Joseph. lib. 13. cap. 22.]

Matius and Catulus, being Consuls, — Archias the Poet of Antiochias, who afterwards described the Mithridatic war in Greek Verse (and many of whose Epigrams are extant in the Greek Anthology) came to Rome: where he had the chief hand both in Ciceros first applying himself to any studies; and also in putting him into a method, [Cicero, pro Archia, Poeta.]

C. Marius, though in a posture ready to fight the Cimbrians in Gaul, delayed the engagement, pretending how that by the advice of certain Oracles, he did only lie at catch for a convenient time and place for a victory: For he carried about with him in a Litter a certain Syrian woman, called Marthas who was reported to have skill in prophesying: He had her in great reverence, and never sacrificed but upon her intimation. She had formerly been with the Senate to treat of those matters, and foretold what should happen, but the Senate put her by, and would not vouchsafe her an hearing, [Plutarch in Marius.]

Next upon the same time, Battaces, or Barabaces, Priest of the great Mother Idea, came to Rome from Pessinunt in Phrygia; and coming into the Senate, he told them, he was commanded thither by his Goddess with tidings of a great victory which should happen to the people of Rome, and the high renown they should get in a war: adding withal, that the religious rites of the Goddess were profaned, and therefore publick expiation ought to be made of them at Rome. He brought along with him a garment, and other ornaments of the body, new, and such as were never seen by any Roman before that time: he brought also a golden Crown of an unusual bulk, and a long Robe interwoven with flowers, and gilded, all very glorious and royal. After he had made a speech to the people from the Orators pleading desk, and persuaded them to receive his superstitious worship, he was entertained at the publick places of receipt for strangers: but was prohibited by Aulus Pompeius Tribune of the people, to bring his Crown with him: Being by the other Tribune brought unto the Court, and questioned concerning the expiation of the Temple; he returned a very superstitious answer. As for Pompeius, after he had called him an hedge-priest, and an

Impostor,

Imposture, and driven him out of the Court, dissolved the assembly and went home, where he fell suddenly sick of a violent fever: so that soon after he became speechless, and was most grievously tormented with the ignia; and upon the third day (or as others, the seventh day) he died. All which some interpret to have happened unto him by a divine providence, for the indignity and injury he offered to the Priest, and to the goddess he felt: For the Romans were naturally inclined to superstitions. Thence it was, that Battaces in his holy dresse was treated so magnificently by the men and women, and that when he left Rome, he was attended out of Town in such great pomp. [Id. *ibid.* & Diodorus Siculus, lib. 36. in Photii B. Bibliotheca, cod. 244.]

A servant belonging to Servilius Cæpio, gelding himself for the worth of Mother Idea, was transported over seas, and never to return back again to Rome. [Julius Obsequens *ut supra.*]

Alexander Jannæus was Amathus the best fortified Castle of any near Jordan; where Theodorus, Zenonion, deposited what ever things he had in highest estimation. But Theodorus, coming suddenly upon him, recovered what he had lost, & pillaged Alexanders carriages, and slew ten thousand Jews. But Alexander, as soon as he had recovered his losses, set upon the Countries along that sea coast, took Raphia, and Antheion, which Herod afterwards named Agrippias. [Joseph. lib. 1. Belli, cap. 3. lib. 13. Antiquit. cap. 21.]

Manius Aquilius, the Colleague of C. Marius, in his fifth Consulship, was sent as General against Athenio the Cilician, who after the decease of Tryphon, was made King of the Runagades in Sicily: He behaved himself gallantly in the service, that he got a most famous conquest over the Rebels: For he encountered with their King Athenio himself, and at last, got the better of him. Whilst the soldiery strived amongst themselves, whole prisoner he should be, he was torne in pieces by them in the contest. [Diodor. Sicul. *ut sup. Florus, lib. 3. cap. 19.*]

Ptolemy Lathurus quitted Gaza, and returned again to Cyprus, and his mother Cleopatra into Egypt. [Joseph. lib. 13. cap. 21.] whose hard usage of Lathurus afflicted her young sonne Alexander to far, as that it occasioned him to leave him, preferring a secure and safe life to a more hazardous kingdom. Wherefore Cleopatra, fearing least her eldest sonne Lathurus might procure Antiochus Cyzineus his helping hand towards the recovery of Egypt, dispatched away supplies to Antiochus Grypus, and sent unto him also Selene (Lathurus his wife) to be married to the enemy of her former husband: and called back, by her Ambassadors, her son Alexander into the kingdom. [Joseph. lib. 39. cap. 4.] And this was the ground of their civil wars which arose betwixt the Kings of Syria, which Livy recites in lib. 68.

That the Fugitives in Sicily were all put to the sword in several battles, in the time of C. Marius, and Lucius Valerius, Consuls, Julius Obsequens notes in his little Book *de prodigiis*: For Aquilius the Proconsul pursued the remainder of the Fugitives (ten thousand whereof yet were left) until he had reduced them all under his power, and thereby put an end to the second servile war, after it had continued almost four years. [Diodorus Siculus, *ut supra.*] In which wars Athenæus gives up a tally of ten hundred thousand slaves that were lost. [Id. lib. 6. cap. 7.]

C. Marius, then the sixth time Consul, chiefly by the assistance of L. Apuleius Saturninus, tribune of the people, banished Q. Metellus Numidius, who came to Rhodes, and there addicted himself to the studies of philosophy, and was at leisure to read Anthonrs, and hear the discourses of the most eminent schollars. [Cicero in Pison & pro Sextio, Livie, lib. 69. Plutarch, in Mario, Appian, Belli, Civil, lib. 1. pag. 367, 369.]

Ambassadors came to Rome from Mithridates with a good round sum of money, with hopes of corrupting the Senate therewith. Saturninus, Tribune of the people, a sworn enemy to the whole order of Senators, taking notice thereof, and supposing that he had them now on the hip, bespattered the Embassie, with reproaches and obloquies. The Ambassadors called him in question for this, and so muffled him by the instigation of the Senators, who clapped them on the back, and promised them their helping hand. Saturninus was in great danger of his head for this violating the Ambassadors, whose privileges the Romans always held in a most religious esteem: But the people did not only rescue him in this extremity, but also declared him again Tribune of the people. [Diodorus Siculus, Legat. 34.] Yet that incendiary being engaged in a seditious mutiny, was slain therein, this very year of C. Marius, (now the sixteenth) and Valerius Flaccus Consul. [Cicero in 3 Philippica, & pro Bruto, Appian, Belli, Civil, lib. 1. pag. 369, 360. Oros. lib. 5. cap. 17.]

When as in every assembly, for the space of two whole years together, Q. Metellus his restoring from banishment was taken into debate: Q. Metellus his son traversed the market-place, having his beard and hair over-grown, and in a nasty garment; where with tears in his eyes, he prostrated himself to the Citizens, beseeching them to recall his father home again. The people, although they would by no means put the banished in hopes of returning, by doing any thing on their behalf, which was contrary to law, yet in compassion to the young man, and being moved with the importunity of his entreaties, they recalled Q. Metellus from banishment, and gave to his son the surname of Pius, for his singular affection and care he had of his father. [Diodor. Sicul. in Excerpt. Valef. p. 390.] Yet Aurelius Victor, in his book de viris illustribus, cap. 62, writes, how that the latter, (viz. Q. Metellus) being banished to Smyrna, and recalled home by the Calidian law, when the letters to that purpose were brought unto him, as he sat accidentally in the theatre, beholding the palports he would not vouchsafe to read them, untill such time that the show was over.

C. Marius, not brooking to look Metellus in the face after his return home, failed into Cappadocia and Galatia, pretending a piece of devotion, in which he stood engaged to the Great Mother Idæa, in very deed to raise and foment new wars: and to bring his design about, he thought good to egg forward Mithridates (by whom he was received with all civility and respect, and who at that time, as it appears plainly, was subtle about taking up arms) with these words: *Either endeavour, O King, to put your self into such a condition that you may be too hard for the Romans; or else quietly submit unto their commands.* This saying amazed the King, as one who often heard of the name, but never till now of the freedom of the Roman tongue; so vent what it pleased. [Plutarch in Mario.]

Alexander Jannæus, being enraged against the Gazæans, because they had called in Ptolemei Lathurus to their assistance against him, both assaulted their City, and wasted the Country. In the mean time Apollodorus, Commander of the Gazæans, with 2000 mercenaries, and 10000 which he armed out of the Townsmen, sallied forth by night into the Jews Camp; and whilst it was a night-fight, the Gazæans had the better of it, the enemy supposing that Ptolemei was come to their relief: but as soon as day-break, and the truth of the business appeared, the Jews rallied forth into a body, and falling upon the Townsmen with all their might and main, killed about 1000 of them: yet for all this, and though individuals also grew scarce, would not they stoop to a resignation of themselves, but were ready to undergo any hardship, rather than they would be brought under the power of the enemy. Aræas also, King of the Arabians, bare up their spirits a while, by giving out, and putting them in hopes (though in vain) of some great matters he would do for them. [Joseph. lib. 13. cap. 21.]

Lyfimachus, envying the great favour his brother Apollodorus was in amongst the Gazæans, killed him, and then drawing together a band of soldiers, delivered up the City to Alexander Jannæus; who at first marched in very calmly, but presently after let loose the soldiers to fall upon the Townsmen, to kill and slay without controul. The Gazæans indeed lay slaughtered in every street; yet did they not dye unrevengeed, but struggling with their assailants, killed as many of the Jews: but others of them quitted their houses, and let them on fire, to prevent the enemies plunder; others killed their wives and their children with their own hands, that they might not be led away into captivity. The Senators, 500 in number, had retired themselves into Apollo's Temple; for it happened that at that very time, that the enemy was let into the City, a Senate was held there. But Alexander cut the throats of them all, and after he had dismantled the City, returned back to Jerusalem, a year after his drawing up his forces to block up Gaza. [Id. ibid.]

At the very same time also Antiochus Grypus was put out of the ways by the treachery of Hetracleon, having lived 45 years, and reigned 29. [Id. ibid.] or rather 26, as it is read in Porphyrium his fragment; eleven of those 26 years, he reigned alone the other 15, joint partner with Cyzicenus. He died in the fourth year of the CLXXOlympiad, [in Grec. Ensch. Sculig. pag. 227.] Grypus left behind him five sons, the first Seleucus, whom Josephus will have to succeed his father, the second and third twins, by Tryphæna, daughter to Ptolemei Phylcon, King of Egypt, Antiochus and Philip, the fourth Demetrius Encernus; the fifth, another (named Dionysius).

To Mithridates Eupator, King of Pontus, was born a son, called Pharnaces, who lived fifty years. [Appian, in Mithridaticis, pag. 254.]

Cn. Domitius and C. Cassius being Consuls, Ptolemei King of the Cyrenians (Phylcon's son by a Curetan) dyed, and left the people of Rome his heir. [Liv. lib. 70. cap. 4. Obseques de prodigiis, Cassiodorus in Chronica.] The Cities of that kingdom were enfranchised by a decree of the Senate, as Livy testifies, although Plutarch in Lucullus shews, how that the Cyrenæans soon after were miserably harassed with continual usurpations and wars.

Anna the Prophetess, daughter of Phanuel, of the tribe of Aser, being married, lived with her husband seven years from her virginity. [Luce. 2. 36.]

Tigranes, son of Tigranes who was delivered up to the Parthians, as hostage, was restored by them into his fathers kingdom of Armenia, upon their receipt of 70 portions of free land of his Country, as a gratuity. [Strabo, lib. 11. pag. 532. Joseph. lib. 38. cap. 3. Appian, in Syria, pag. 118.] as is gathered out of the 25 year of his reign, mention whereof will be made hereafter out of Plutarch Lucullus, at the year of the World, 3924.

Q. Marius Scævola, being sent Proconsul into Asia, made choice of his most intimate friend, P. Rutilius Rufus for his Legate, (whom Pomponius in D. de orig. juris, erroneously makes the Proconsul of Asia) and used his advice and counsel in managing the affairs of the province, and making laws: he also had a great hand in restraining the injuries and exactions of the Publicans, who did extremely oppress those of that province: For as often as any who had been pinched by those toll-gatherers, made their address unto him, he condemned them wherever he came, by upright Judges, purposely commissioned, and delivered over the parties condemned to the persons whom they had injured, to be by them confined to prison. Moreover, by his discharging both his own expences, and the expences of his retinue, out of his own private purse, he soon inclined the hearts of all in the province towards the people of Rome. [Cicero, lib. 2. de oratore. Diodorus Siculus, in Excerptis Valef. pag. 393, 394.]

Seleucus, son of Antiochus Grypus, having gotten together a considerable force, marched against his Uncle Antiochus Cyzicenus, Cyzicenus came with his army from Antiochus, and gave him battle, but was overcome: and being by his horse's running away with him, buried into the enemies Camp, seeing no possibility of getting off again, slew himself, after he had reigned 18 years: And Seleucus having won the kingdom, retreated to Antioch. [Porphyry, in Grec. Ensch. pag. 227.] Josephus relates, how that Cyzicenus was taken prisoner in the fight by Seleucus, and afterwards put to death. [lib. 13. cap. 21.] But Trogus, that he dyed in the battle which was fought betwix him and Grypus his sons. [lib. 40. Prolog.]

Cn. Domitius, and C. Cælius being Consuls, a Decree of the Senate came forth, whereby all persons were prohibited to lend any money to the Cretians. [Africanus, Pedianus in argument. orat. pro C. Cornelio.] See ann. Mundi 3935. out of Dion.

Q. Marius Scævola, having held the government of Asia not above nine months, for fear he should be chargeable to the Exchequer, resigned that honour. [Cicero ad Atticum, lib. 5. epist. 17. cum Asconio Pediano in orat. Cicero, contra L. Pisonem.] The while he held his employment in Asia, so uprightly and so stoutly did he manage it, that the Senate ever after by their decree propounded Scævola's administrations as a model and form to be imitated by all those that should succeed in that province. [Valer. Maxim. lib. 8. cap. 15.] The Grecians also inserted in their Calendar a festival day, in honour of him, which the Asian called *Mutia*, [Ascon. Pedian. in 3<sup>um</sup> contra Verrem, & Divisionem contra eundem] concerning which Cicero thus, in Verrem 2<sup>da</sup>, Mithridates in Asia, whereas he was Master of all the whole Province did not put down the *Mutia*, although he was not only an enemy, but such an enemy, as was too violent and cruel in other matters, yet would he not violate the honour of the man, which was hallowed with the ceremonies of the gods.

Yet was his Legate Publius Rutilius Rufus, a person of high innocence, who had joined with him in vindicating Asia from the exactions and injuries of the Publicans, called in question as a receiver of bribes, by a factious party of the Gentry, (which he with the Proconsul had punished for acting exorbitantly, in gathering the rents.) But he was of such an entire trust, and innocence, that from the day that his accusers set to oppress him, to the cognizance of the cause, he neither let his beard or his hair grow, nor put on an unfashionable garment, nor laid aside his Senators robes, nor cringed to his adversaries, nor inclined the Judges: neither when the Pætor had granted him leave to make his apology, did he make a speech which might seem beneath his spirit, (such a spirit as would become every good man, whose chance it is to be laden with calamities, and who rather prised the care of the Common-wealth, than his own calamities) or let a word drop from his mouth, which might seem to derogate from the splendour of his fore-past years. [Liv. lib. 70. Ascon. Pedian. in Divisionem contra Verrem. Valer. Maxim. lib. 6. cap. 4. Dion. in Excerptis Valef. pag. 637. Orof. lib. 5. cap. 27.] Concerning whom, M. Cicero in his first Dialogue de oratore, speaks thus, Seeing that man was the very pattern of innocence, and not one person in the whole City of greater integrity or sanctimony: he would not only not petition the Judges in favour, but would not so much as offer his advocates to plead his cause with greater flourish and amplifications, than the bare account of the truth itself would permit: some few particulars of his defence, he put over to Cæsar, an eloquent man, and his

his sisters son. *Q.* Mutius also pleaded some thing on his behalf, after his old manner, without any flourish, plainly and clearly. And in what time, that most innocent person was called to trial (by which judgement we know the Common-wealth to have been ruined) although there were then in the City, those two eloquent men, L. Crassus, and M. Antonius; yet would he not entertain either of them for his advocate: But he pleaded his own cause himself, and C. Cotta spake some few things; in regard he was his sisters son, who though but a youth, yet showed he himself an Orator. *Q.* Mutius, also spake in Court, clearly indeed and smoothly, as he always did, yet not with such ardour and volubility, as that kind of process, and the greatness of the cause required.

And thus the Centry of Rome, having by the virtue of the Gracchian laws gotten into their hands the power of sitting in Judgement, condemned (to the great glory of the City) Rutilius, a person not only surpassing any of his time; but any that ever lived, upon the act of bribery, [*Vellei. Pat. c. lib. 2.*] No sooner was sentence past upon him, and an estimate made in money of what he stood charged in Court, but he forthwith parted with all he had; whereby he evidenced, that he was altogether clear from the crime objected against him. For all he could rap and rend, came not near to so much, as his accusers said he got in Asia by his extortion: and every particular of his estate was by him shewed to have been conveyed unto him upon just and lawful titles. The envy of this mans condemnation, fell upon C. Marius, to whom his virtue was a great eye-sore: which was the reason that Rutilius, not liking the carriage of things in the City, not enduring to live and converse any longer with such a fellow as Marius, left his Country of his own accord, and went into Asia, and lived there an exile at Mitylene, [*Dio. ut. sup. pag. 637, 638.*] And whenas one of his friends thought to have comforted him and cheered him up in his banishment, by telling him, That civil wars would shortly break forth, and then all the banished might return home. What injury (said he) did I ever to you, that you should wish me a worse return home, than I had going into banishment? I had rather that my Country should blush at my banishment, than grieve at my return home, [*Seneca. in beneficiis, lib. 6. cap. 37.*] His banishment did no whit impair his former glory and wealth: for all the Cities of Asia sent their Embassadors to wait upon him: And not only *Q.* Marius, but whatever Cities and Kings had formerly been beholding unto him for any courtesy, sent unto him very many presents: so that now, in respect of wealth, he was in a far better condition, than ever he was before his banishment, [*Plat. Maxim. lib. 2. cap. 10. Dio ut. sup. pag. 638.*]

391. Antiochus Eusebes, or Pius, son of Antiochus Cyzicusus, having, by the means of a Courtizan who fell in love with him for the comeliness of his person, escaped a plot which Seleucus his Cousin German had laid for him (although the Syrians ascribe his preservation to the merit of his piety, for which he got the surname Eusebes) came to Aradus, and having set a Crown upon his head, commenced a war against Seleucus, to whom in one battle he gave so great an overthrow, that he never after was able to stand in the field, but was chased out of all Syria, [*Ioseph. lib. 13. cap. 21. Appian. in Syriac. pag. 133.*]

Seleucus, fleeing into Cilicia, after he had been a while received by the Mopussians, began to exact Tribute of them; but they took that his exaction to ill at his hands, that they set fire on his Palace, and burnt both him and his friends, [*Ioseph. ibid.*] That he was burnt in the common place of exercise in regard he had carried himself so, beyond all measure, violently and tyrannically, Appian relates, [*pag. 132.*] That he was burnt alive by Antiochus Cyzicusus his son, Eusebius in Chonicus: but Porphyrius writes, That after he had betaken himself to the City, and perceived that the Mopussians had a design to burn him alive, that he laid violent hands on himself, [*ut. sup. pag. 227.*]

The two Seleuci twins, Antiochus and Philip, drew up their Forces against Mopussia and took it, and levelled it even to the ground, in revenge of their brothers death: which was no sooner done, but Antiochus Pius, son of Cyzicusus came upon them on the sudden, and discomfited them. As for Antiochus, he fleeing on horseback out of the battle, and attempting to get over the River Orontes, was drowned in the stream. But his brother Philip (to whom Scaliger attributes a Coyne to belong which did bear this Inscription: *ΒΑΣΙΛΕΥΣ ΕΥΕΡΓΕΤΗΣ ΟΥ ΔΑΔΕΑΥ ΒΑΣΙΛΕΥΣ*) and Antiochus Pius, beginning their reigns together from the third year of the CLXXI. Olympiade, and having both of them considerable Forces, contested between themselves which of them two should be sole Lord of all Syria, [*Porphy. ut. sup. pag. 227.*]

392. Ptolemei Lathurus, having sent for Demetrius Eucerus, fourth son of Antiochus Grypus from Cnidus, made him King of Damascus. Antiochus Pius joining his Forces with his brother Philip, opposed him very valiantly for a while, [*Ioseph. lib. 13. cap. 21.*] But at length, Antiochus was worsted, and forced to flee for refuge to

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to the Parthians, [*Porphyrius, ut. sup. Eusebius in Chronic.*]

393. When as Mithridates King of Pontus had seized Cappadocia, having made away both the sons which the King of the Cappadocians (son of that Ariarathes, which died in the war against Aristonicus, and of another Laodice, of whom formerly) had by his sister Laodice: he reigned up the kingdom to his own son but 8 years of age, to whom he gave the name of Ariarathes, appointing Gordius for his Guardian. Nicomedes Philopator, King of Bithynia, being somewhat jealous of it, having now gotten Cappadocia, he might happily attempt to invade Bithynia which bordered upon it, tuborned a youth marvellous handsome, as if Ariarathes had had three, and not only two sons, who was to be a petitioner to the Senate about the restoring him to his fathers kingdom. He sent also his wife Laodice (Mithridates his sister, who after the decease of her former husband Ariarathes, was married to Nicomedes) to Rome to testify, that Ariarathes had three sons. As soon as Mithridates had notice hereof, he also with the like impudence, dispatches Gordius to Rome, whose errand was to avouch to the Senate, how that the youth to whom he had delivered the kingdom of Cappadocia, was descended from that Ariarathes, who in the war of Aristonicus, had brought supplies to the Romans, and died in the service, [*Iustini. lib. 38. cap. 3. 2.*]

The Queen of the Galatens waged war with the Parthians. Josephus writes, how that Antiochus Pius, Cyzicusus his son, being called to her assistance, behaved himself gallantly, but had the mischance to miscarry in the fight; so that after his decease, the kingdom of Syria remained in the power of the two brothers, Grypius his sons: Philip, and Demetrius Eucerus, [*lib. 13. cap. 21.*] Whereas Eusebius in Chonicus terminates the reign of Seleucus his race in the two years, which he attributes to Philip Grypius his son. But seeing that after this time Appian in the end of his Syriac teaches us, that both Antiochus Pius was driven out of his kingdom by Tygranes; and Josephus, that Philip also with his two brothers, Demetrius Eucerus, and Antiochus Dionysius, waged war with the Kings of Damascus, and possessed themselves of the kingdom of Syria, [*lib. 13. cap. 22. & 23.*] It seems more probable, that Antiochus Pius, being returned from the Parthians (to whom Porphyrius and Eusebius confirm, that he went not against his enemies, but as to a Sanctuary and Refuge for himself) recovered that part of Syria which Philip had usurped for the space of two years; and that Philip to repair that loss, contested with his two brothers, Demetrius and Antiochus, about the joyning of the kingdom of Damascus to his Principality, (which commotions between the Kings of Syria, seem to be those which Livy hath described in his 70 book) and claimed to himself all the remaining parts of Syria, which were not in the hand of Cyzicusus his son. The Syrians being at last quite wearied out with his brothers, which Philip had, sometimes with Antiochus Pius, sometimes with his brothers, for the space of eight years together, they deserted the Seleucians; as Justin shews in the themselves under the command of Tigranes King of Armenia; as Justin shews in the beginning of his 40 book. And as for that surname of Pius, which was given to Antiochus, Appian (in the forecited place) is of opinion, that it was given him in derision by the Syrians; because he had married Seleue, which had formerly been the wife both of his father Cyzicusus, and his Uncle Grypius: and therefore plainly tells us, That he was by the just judgement of God, thrown out of the kingdom by Tigranes.

The Senate of Rome, being well acquainted with the endeavours of the two Asiatic Kings, and their design to steal away other mens kingdoms by obtruding false titles; took Cappadocia away from Mithridates, and to cheer him up, Paphlagonia from Nicomedes: And because it might perchance be thought a disparagement to deprive those two Kings of that, which they were resolved to give away unto some others; the Senate made both people a free State. But the Cappadocians relished this proffered liberty, and sending Embassadors to Rome, told them, That it was utterly impossible for them to live without a King: The Romans wondering thereat, gave them leave to elect a King out of their own body: so Ariobarzanes was made King, [*Iustini. lib. 38. cap. 2. Strabo, lib. 12. page 946.*] The Romans, having renounced Gordius, whom Mithridates had commended unto them, [*Iustini. lib. 38. cap. 5.*]

394. L. Cornelius Sylla, after his Praetorship was expired, (which as Velleius Paterculus intimates in a lib of his History, he discharged the year before L. Caesar, and P. Rutilius were Consuls) being appointed over Cilicia, was sent Embassador into Cappadocia; his expedition was glossed with the specious pretence of settling Ariobarzanes the new elect in his kingdom: but the true occasion of his going thither, was to crush Mithridates his designs, whose head was full of plots. Sylla brought no great force with him thither, but by means of the Allies who readily proffered their service, he flew a great company of the Cappadocians, but a far greater number of the Armenians, who came to assist Gordius; threw out Gordius himself, with the new obtruded young King

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King Ariarathes, to whom Gordius was assigned Governour by Mithridates) and proclaimed Ariobarzanes King, according to the decree of the Senate, Mithridates laying not one word all the while against it. [*Lucius, lib. 70. Plutarch in Sylla, Appian, in Mithridatic, pag. 208. & lib. 1. Bell. Civill. pag. 396.*]

The Parthian Ambassadors came to Sylla, from their King Artaces, to treat amity with the people of Rome. [*Lucius, lib. 70. Sextus Rufus, in Breviario.*] There never being before that any correspondence held between those two nations. Orobarus the Parthian had the chief managing of the Embassy; who, meeting with Sylla, redoubled about Euphrates Sylla is said to have called three Seates to be placed, one for Ariobarzanes, another for Orobarus, and a third for himself to siting himself in the midst betwixt them both, he gave audience to the Ambassadors; wherefore the Parthian King shortly after put Orobarus to death: Others gave out, that he slew Sylla, as if he had exposed the Barbarians to open derision; whilst others exclaimed against him, as being an arrogant person, and one who had discovered his ambition very unseasonably. It is recorded also, how that a certain Chalcidian of Orobarus his retinue; after he had viewed Sylla's countenance, and very curiously observed the temper bent and motions, both of his mind and body, and examined his disposition by the wiles of art, declared openly, That it was impossible, but Sylla must needs come to be some great man ere long; and that he wondered extremely, that he himself could endure to make a stand where he was, and not already to be head of all. [*Plut. in Sylla, compared with Velletius Paternulus, lib. 2, cap. 24.*]

No sooner was Sylla returned home to Rome, but Centurius impeached him of bribery, as one who against law had taken a great sum of money of a kingdom in friendship and amity with the Romans: but he did not prosecute the accusation, but let it fall. [*Plutarch, ibid.*]

Mithridates inveigled Tigranes, King of Armenia, (not dreaming that the Romans would take any exception thereat) to side with him in the war which he had been a long while hammering out against the Romans; persuading him by Gordius to engage in war, Ariobarzanes, whom the Romans had set as King over the Cappadocians; bribing him in the ear, as if he were but a dull fellow, and such an one, who had neither spirit nor life in him at all: And to seem to play fair play, he professed him his daughter Cleopatra in marriage. [*Justin, lib. 38, cap. 3.*]

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Mithridates, and Bagoas, Tigranes his Commanders, having driven out Ariobarzanes, who upon their first approach, took up bag and baggage, and made what haste he could towards Rome, placed Ariarathes in the kingdom: and so by Tigranes his assistance, Cappadocia began again to be under Mithridates jurisdiction. [*Id. ib. Appian, in Mithridatic, pag. 176.*]

At the same time, Nicomedes Philopator, being deceased, the Senate of Rome made his son Nicomedes, whom Nisa, (a common dancer, as Mithridates in Justin, lib. 38, cap. 5, calls her) bore unto him, King of Bithynia. Mithridates sent his elder brother Socrates; who also himself was called Nicomedes, and surname Christus, or the Thrifty, against him with an army, who after he had beaten out his brother, seized upon the kingdom himself. [*Justin, ibid. Appian, pag. 176. & 178. Memnon in Excerptis Photii, cap. 32.*]

Nicomedes, then deposed of his kingdom, made his humble addresses to Rome: whereupon it was decreed in the Senate, that both he and Ariobarzanes should be restored into their kingdoms. To effect this, Embassadors were presently dispatched away: Manius Aquilius (who quelled the seditious war in Sicily) and Malthius, or (as it is read in the MS.) Marcus Alutius [*Justin & Appian, ut supra.*] Lucius Cassius also, who held Asia Pergamea, with a small army, and Mithridates himself was ordered to assist them. But Mithridates sat still, and helped them not, because that the people of Cappadocia was then in dispute, and the Romans had taken away Phrygia from him. [*Appian, ibid. pag. 176. 177.*] But put them off with a long story of his grievances, and drawing the Embassadors at what vacillations he had been at, both upon publick and private accounts. [*Dio, Legat. 30. in edit. Græcæ, vol. 31. in Græcæ latine.*] Although he himself in an oration of his, which Trogus Pompeius hath put upon the file, affirms, that both his son was turned out of Cappadocia, which by the law of nations appertained to him, as Conqueror; and also that he had slain Christus, King of Bithynia, in favour to the Romans. [*Justin, lib. 38, cap. 5.*]

Mithridates, resolving ere long to encounter the Romans, engaged Tigranes in his quarrel, upon mutual covenant, That Mithridates should have the Cities and the fields for his share, and Tigranes, the people and the plunder. And Mithridates, understanding well enough how great a task he had undertaken, sent his Ambassadors abroad, soliciting assistance: some he sent to the Cimmericians, other to the Gallogrecians, to the Sarmatians, and the Bactrians; for, by his presents and favours, he had made sure of every one of those nations before hand, when his designe of engaging the Romans came

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came first into his head. He commanded also an army to repaire to him out of Scythia, [*Justin, lib. 38, cap. 3.*] All those which inhabit Tanais and Ister, and the lake Maeotis, being ready at his beck. He sent also into Egypt and Syria, to draw the Kings there into an association with him. He had already 300 ships with decks, and builded more every day, having sent for Masters and Pilots out of Phœnicia and Egypt. He had also his fathers kingdom which was twenty thousand furlongs in length: he drew also to his side with him, many of the adjacent Countries, and amongst the rest the Colchian warlike Nation, [*Appian, in Mithridatic, pag. 178, 180.*] He was seized also of that Country which is bounded with the River Halys, as far as the Tibarens and the Armenians: and within the River Halys as far as Amaltrix, and some parts of Paphlagonia: Moreover he annexed to his Dominion is, the Sea coast towards the West, unto Heraclea: and on the other side, he laid unto Pontus, all the Country betwixt that and Colchis, and Armenia the lesser, [*Strabo, lib. 12, pag. 540, 541.*] Aulus Gellius writes how that he had twenty five Nations which did homage unto him as subjects, [*Lib. 17, cap. 17.*] Valerius Maximus 22. [*Lib. 8, cap. 7.*] So Quintilianus, [*Lib. 11, cap. 2.*] Pliny, [*Lib. 7, cap. 24. & lib. 2, cap. 2.*] and that he was thoroughly skilled in every one of their several languages, so well, that he never used any Interpreter, whensoever he had occasion to speak with the people. We read also in Sextus Aurelius Victor, his book de viris illustribus, cap. 76, how that he could speak 23 several languages: although in this place for 22. the Manuscripts compute fifty.

As soon as the Roman Legates with Cassius his soldiers and some other supplies leaved out of Galatia and Phrygia, had re-inthroned Nicomedes in Bithynia, and Ariobarzanes in Cappadocia; they presently advised them both, by their often incursions, to pester Mithridates his Country which bordered upon them, thereby seeking occasion of a quarrel, upon confidence of the assistance they were like to find in case Mithridates should relent the provocation. Yet had neither of them so much spirit, as to dare to provoke to potent a neighbour, by downright acts of hostility. But the Legates importuning Nicomedes (who upon covenant was engaged in deep summes of money to the General and Legates themselves for his restitution, and in other summes of money, which he had taken up upon interest of the Romans in Asia, which was now called in) he was forced at this pinch, though much against his will, to make his enemies unto Mithridates his Dominions: so that he destroyed and pillaged the Country as far as the City Amastis, without the least controule or check from any body. For Mithridates, though he was sufficiently provided at this time, yet did he decline to fight, and suffered the enemy to range at pleasure; that so all the World might see, that he did not commence the war against the Romans, but upon many, and those very just, grounds, [*Appian, Mithridatic, pag. 177. cum Liv. lib. 74. & Dio, Legat. 30, vol. 31.*] Of which insolencies of the Romans Salut (in the 4 book of his History) brings him in thus, complaining in an Epistle othis to Artaces. For why should I name myself, who being on every side by Kingdoms and Principalities divided from their Empire, because it was reported that I was rich, and resolved against their service; they provoked by the war of Nicomedes, that was privy to their wickedness, and testified before the Kings; that afterwards ensued, &c.

As soon as Nicomedes was returned home with his rich booty, Mithridates sent Peolipatas the Oratour to the Roman Generals and Legates (knowing well enough that Nicomedes did what he did by their abetting and instigation) to expostulate with them concerning the injuries and violencies offered unto him by Nicomedes. And when as Nicomedes his Embassadors laid all the blame upon Mithridates, is giving the first occasion of those his proceedings: The Romans replied, That they were neither well pleased that Nicomedes should any wayes molest Mithridates; neither would they suffer Mithridates to right himself by waging war with Nicomedes. Mithridates receiving no better satisfaction, but rather conceiving himself plainly baffled by the Romans, sent his son Ariarathes with a great host to seize upon the kingdom of Cappadocia: who soon beat out Ariobarzanes, and reigned himself in his stead, [*Appian, in Mithridatic, pag. 179. compared with Livie, lib. 76. & 77. Euseb. lib. 5. and Orosius, lib. 6, cap. 2.*] Malthius also, or M. Alutius, the Roman Legate, was dejected there at the same time, [*Justin, lib. 38, cap. 4.*]

Mithridates sent his Agents to Rome, to desire the Romans, that if they accounted Nicomedes their friend, that they would either persuade him, or else compel him whether he would or no, to do what was just and right: But if they held him an enemy, that they then would give him leave to avenge himself of them. The Romans did not only not gratifie him in any one particular demanded, but proceeded to threaten him, if he did not straightwayes resign back Cappadocia to Ariobarzanes, and conclude a peace with Nicomedes: They commanded also his Embassadors to depart the Town the same day, laying a strict prohibition upon him, that unless he submitted to their injunctions,

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junctions and did accordingly, he should never send Ambassadors again to Rome.  
[*Dio. Legat.* 31. vel. 32.]

In the mean time, Mithridates dispatched away Pelopidas to the Roman Generals, whole errand was to acquaint them, how that he had sent some Ambassadors to complain of them to the Senate, and therefore warned them to be present, to justify their actions; and that they should not dare to begin, or act any thing, until they had received a decree from the Senate and people of Rome, to authorize them. This foundered something harsh and insolent, whereupon they enjoyed Mithridates not to meddle with Nicomedes, and to quit Cappadocia: (for they would themselves take care to see Ariobarzanes restored) as for Pelopidas, they charged him forthwith to depart the Camp, and never to return, but upon the Kings execution of what was commanded: with this answer was he dimitted, yet not without a convoy, in case he should attempt to corrupt any by the way. [*Appian.*]

The Roman Generals (not staying for the determination of the Senate and the people, concerning this so great war) presently drew up their forces out of Bithynia, Cappadocia, Paphlagonia, and Gallogrecia; and to those L. Cassius his army, which he kept for the securing of Asia, joined themselves. They put their forces into three main divisions. Cassius pitched about the confines of Bithynia, and Galatia. Manius Aquilius had his brigade to make good the passage, by which Mithridates was to enter Bithynia. Q. Oppianus lay in the borders of Cappadocia, each of them had 40000 Foot and Horse. They had a fleet also riding about Byzantium; Minutius Rutilus, and C. Popilius being Admirals, to keep the entrance into Pontus. Nicomedes also sent 50000 Foot, and 6000 Horse to their assistance. [*Idem.*]

Mithridates had in his own army 250 thousand Foot, and 40 thousand Horse, 300 ships with decks, 100 Gallies with two oars on a bank, and other preparations unanswerable to so numerous an army. Neoptolemus and Archelaus, two brothers, had the command of these forces, the King himself also took the charge of many things on his own person. Amongst the auxiliaries, Archathias, Mithridates his son, brought 10000 Horse out of Armenia the lesser: Dorylaus was over the Phalanges of foot (armed cap a pe) Craterus had the command of 130 Chariots with Sicches, {hid.}

As loon as Nicomedes and Mithridates his Generals (for he was not there himself) discovered each other in the Campaigne near the river Amnias; they presently put their bodies in batallio: Nicomedes alliged me the head; Neoptolemus and Archelaus, onely their light harnessed Foot, Arcathias his Horie, and some Chariots, for the Phalanx confisting of 8000 men, was not yet come up, and was upon the march. The victory kept not constant to one side, but sometimes the foot sometimes the other had the better till at last Mithridates his Commanders (though their followers were far inferior in number) with their Chariots armed with Sithes, did mow me the enemy off, that it is not to be believed how many were slain in the place, Nicomedes himself was forced to flye, with his company, in Paphlagonia; so that the enemies Campaigning deferred, the plunder and the monies fell to the Conquerours. [Id. compared with Admon., cap. 33, and Sirabold lib. 12, pag. 562.]

31. Nicomedes thus chafed out of the field, pitched near the place where Manius Aquilius lay, with his brigade, Mithridates got upon the mountain Scoroba, which divides the Bithynians and the Ponticks. He lent out 1000 Horle of Sarmatæ, as his Scowts, who lighting upon 800 of Nicomedes Horse, took some of them prisoners. Neopolemus and Nemanæ an Armenian, having upon his first entrance into the Vagage Pachæus, about seven hours after the fight, overtaken Manius Aquilius, as he was drawing off his forces, (when Nicomedes was gone to Cassius) sent him to fight, having at that time with him 4000 Horle, and ten times as many Foot, whereof 10000 were slain outright, and 3000 taken prisoner. As for Aquilius himself, after this disaster, he made as fast as he could towards the River Sangarius, and by night got over, and to elcaped to Pergamur. [ *Appian, compared with Livæ, lib. 77.* ]

Caïsius, Nicomedes, and all the Roman Legates, removed their Camps, and marched to Leontcephale, the best fortified City in all Phrygia : where they exercised a company of fresh-water soldiers, which they had raked together from amongst the trades-men, husbandmen, and the scum of the people, and made a new muster of Phrygians also : but seeing that all of them seemed backward, and made a new service, they dismissed them all, and retreated thence. Caïsius marched away to third his forces to Apamea, Nicomedes to Pergamus, and Aquilius towards Rhodes. As soon as tidings hereof were brought to those that were set to keep the entrance into Pontus, they dispersed themselves, having delivered the inlets of Pontus and Nicomedes his ships, as a prize to Mithridates. [Apian.]

Mithridates sent all the prisoners he had taken in this war home, with provision in their knapsacks; hoping by that act of Clemency, to get the good opinion of his enemies, [A. 4.] This mild passage was very curious to every where, that all the Cities generally came flocking to him, and finding him in such a way, that Ambassadors came to him from all parts, and inviting him by their publick decrees, to come into them; calling him their god and deliverer. And upon notice of the Kings approach, the people came budding out of the several Cities, in white garments, to salute him, and received him with great joy and acclamation. [*Diador. Siecht. in Excerptis, p. 49. p. 49. 1.*] The Titles or honour which they conferred upon him, were too notable and too high, that they suited not with one that was but a mortal man; they called him their God, and implored his assistance. [*Athen. lib. 5. cap. 11.*] their Lord. Preface, of Asia, Evius, Dionylus, Nyltus, Bromius, Bacchus, [*Cicero. pro Flacco.*] And why the Title of Bacchus was given above all the rest, Plutarch gives the reason in the first book of his Symposiaces.

Mithridates hereupon, (Nicomedes having yielded for himself, and withdrawn into Italy) at his very first coming, seized upon all Bithynia, for that he had nothing else to do there, but to ride in circuit from City to City, to settle and compile things, and put them in order. [*Memnon, cap. 33. Liv. lib. 76. & 77. Strabo, lib. 12. pag. 502. Appian, pag. 183.*] From thence he marched with a considerable army into Phrygia, a province belonging to the people of Rome. [*Liv. lib. 77.*] where they took up the famous quarters to lodge in, which Alexander formerly had done: taking it for a very happy Omen, that it should so fall out for Mithridates, to lodge at night where Alexander himself had taken a nap. And to he ran over all Phrygia, Mygia, and Asia; provinces but lately fallen to the Romans, as far as Caria and Lycia. [*Appian, pag. 182.*]

3916. Mithridates, having sent his Commanders round about, subdued Lycia, Pamphylia, and other places as far as Ionia. [Appian, pag. 184.] he invaded Paphlagonia, and drove out thence Pylæmen the King, who was a confederate of the people of Rome. [Eutrop. lib. 5. Oros. lib. 6. cap. 2. compared with Appian in Mithridatic, pag. 209.]

The Athenians for an Ambaffador to Mithridates, one Athenio, fon by an Egyptian flave, to Athenio the Peripatetick (who being after the decafe of his Mafter left him, and enroled a free denizen of Athens, took upon himfelf the name of Anition, and taught young boyes Rhetorick, and the Peripatetick Philofophy) He had no fooner fhuffled himfelf into the lift of the Kings favorites, but he forthwith follicited them by his letters, to new inventions in State. [*Athenio, lib. 5. cap. 10. & 11. Ex Pofidonio Apamien Hiftoria.*] He was a pedion compounded of impudency and cruelties, and one, who had as it were raked the kennel of Mithridates his vices, and picked out the moft vile of them for his own imitation. [*Plutarch, in Sylla, and kù tranfcriber Dio, in Valefij Excerptis, pag. 649.*]

184.] Mithridates, having promised security and protection to the Laodiceans, inhabiting near the river Lycus, to whom Q. Oppio, Proconsul of Pamphylia had retreated with his Horse and Mercenary soldiers, upon condition that they should deliver Oppius into his hands: they dismissed the Mercenaries indeed; but as for Oppius, they brought him to Mithridates, ordering the lictors to go before him in derision. Mithridates received him at their hands, and carried him about him withersoever he himself went, priding himself extremely in this, that he had taken a Roman General prisoner. [ *Livie, lib. 78. Atheniens ut supra, cap. 11. Appian, pag.*

Mithridates his party, sweeping all before them in Asia, as they went, without control, all the Cities (travelling revolting from the Romans: the Leblani resolved not only to yield up themselves to the King, but to deliver up Aquilius also unto him, who flew away to Miletum, and lay there, to be cured of a distemper. Whereupon they sent to his lodging, a company of choice youths, stout and resolute; who came rushing into the room where Aquilius was, and took him and bound him, supposing that he would be a most rare present, and very acceptable to Mithridates. [Diodor. Sicul. in Excerptis Valisii, pag. 401.] together with Aquilius the Myletians, delivered other prisoners to Mithridates.

The King carried Aquilius (who had been the chief promoter of the Embarfice, and the prime author in this war) bound upon an Afſe, whitherloever he went, and forced him with his own hands, to proclaim to the lookers on, that he was Marcus Aquilius: And the famous Manilius, coupled to one Baſtarnes, a tall fellow, five cubits in ſtature, was ſometimes led on foot in a chain, by a Troupier. At laſt after he had been ſcourged, and put upon the Rack at Pergamus, Mithridates commanded melted gold to be powred down his throat; in exprobration of the Romans

corruption and bribery, [*Athenaus & Appian, ut suprà. compared with Cicero in Orat. pro lege Manilia, & lib. 5. Tusculan. quæst. Liv. lib. 78. and with Pliny lib. 33. cap. 3.*]

The King, after he had appointed Governours of the ſeveral places he had lubdued, went to Magnesia, Ephesus, and Mitylene; and finding a cheary welcome amongſt them all. The Ephesians upon his coming, took down all the Statues of the Romans which they had ſet up amongſt them, [Aprian.]

Mithridates Generall, recovered of the Cities with fauour and good liking, found amongst them a good bank of gold and filuer, which the toraſor Kings had hoarded vp, and a good provision for war: by this he thought himſelf ſufficiently ſtocked, to that he forgave the Cities their arrears both publick and private, and a ſmall ſumme of tribute or taxes for the ſpace of five years. [*Jufin. lib. 38. cap. 3.*] *I, in reuenge of the wrongs done unto me, drave Nicomedes out of Bithynia, recovered Asia, King Antiochus his ſpoile, and eafed Greece of that heavy burden vnder which it groaned: ] ſayes he of himſelf, in an Epitife of his to Ariſtaes. [*lib. 4. Hiftor. Saluſt.*]*

Mithridates upon his return from the rout of Ionica, took Stratonicea, for a time upon it, and placed a Garrison in it; where, casting his eye upon a very beautiful Virgin, called Monima, Philopomene's daughter, he took her along with him, and gave her amongst his women: But as for the Magnetians, he continued the war with them and with the Paphlagonians, and with the Lycians also, because they made some resistance, and would not suffer him to lay his Garrison amongst them, <sup>(Appian)</sup>. In which dispute he was slain, and the mountain Sipylus, wounded Archelaus Mithridates his General, who lay pillaging upon their borders, and slew many of his men, <sup>(Pausanias in Arcadia, pag. 18.)</sup>

Cleopatra the Egyptian Queen, thinking by some secret plot to have circumvented her son Alexander, and to have worked his overthrow, was taken her self by him, and put to death. Neither was the ever a widow to be pitied, who had played such notable pranks, as to drive her own husband from his marriage-bed; made her two daughters widows, by forcing them to barter their husbands; engaged in a war against one of her sons, and never left till the bad banished him; and for the other, deprived him of his kingdom, and after plotted his destruction. [ *Jul. C. lib. 39. cap. 4. compared with Pausanias in Atticis, pag. 88. with Athenæus, lib. 1. cap. 27. and with Eusebius in Chronico.* ] Yet he had reigned, together with his mother, 8 years. [ *Porphyr. in Greek. Euseb. Scaliger. pag. 225.* ]

As soon as ever it came to be known, that Cleopatra was slain by her son Alexander, the people presently were in an uproar; which made Alexander shift away for himself: After whole withdrawing, the Alexandrians dispatched away Embassadors to Cyprus to Ptolemai Lathurus the elder brother, and delivered up the kingdom of Egypt unto him: who held it for the space of 8 years (or as Porphyrus hath more exactly computed the time) 7 years and 6 months, [Justin, lib. 39. cap. 5, Pausan. Porphy. & Euseb. *see* *supra*.]

Anna the Prophetess, daughter of Phanuel ( her husband being deceased, a widow ) went not out of the Temple, but served God with fastings and prayers night and day for 84 years together, until such time as the law Christ himself in the Temple,

2m. 14. 37.] The Italians which had revolted from the Romans, sent unto Mithridates, to solicit him to march with his Forces into Italy against the Romans: for by that means it would prove no great piece of business, by their united Forces to flatter the Roman power. Mithridates replied: That he desired to march into Italy, but not until such time he had completed his Conquest of Asia, with which his hands were now full. The Italians upon Mithridates his refusal of allocating at present, began to despair, and grew quite out of heart: whereby it came to pass, that the war with the confederates, or the Maritan war, was laid asleep. [*Diodor. lib. 2. Rhinibeca, Phoiri, cod. 244.*] In which, amongst the supplies sent unto the Romans from foreign parts, mentioned by Livy in his 72 book there were sent from the Heraclides of Pontus, two galleys with four oars on a bank; whereof Memnon makes mention in his History of them. [*cap. 31.*] And on the Italian side, amongst others, Agamemnon the Cilician Prince appeared, [*of whom Diodor. Siculus speaks in Excerpt. Valerij, pag. 398.* and P. Orosius in lib. 5. *cap. 18.*]

Mithridates, finding how that the Citizens of Rome which were dispersed thorough the Cities of Asia were a hinderance, to the accomplishing of his design, sent private letters from Ephelusto the Governours, and Magistrates of the Cities, giving order to them, that they should all of them upon the same 30 day, let upon the Roman and Italian forjourners, with their wives, children, and all other free-borne inmates of the Italian Race, kill them, and let them lie unburied : One mooney of their goods were to go to the King, the other to the assassinatees. He threatned also by a common cryer, to lay a fine upon any that should dare to bury any of the slain, or should conceale any of

of them that had escaped the massacre: propounding a reward to those that should discover them; engaging to a slave his liberty, if he would murder his Master, and to the debtour one half of his debt, to kill his Creditor. Their instructions being privately sent to all of them; when the day appointed was come, it is not possible to preface or compile in words, what a multitude of Roman Citizens were massacred at that time, in what a bad condition most of the Provinces were in: now private a place there was both of those that were to be slain, and those that flew them; whereas every one was compelled either to betray his innocent guts and friends, or to secure themself, by being obnoxious to the penalty and fine imposed upon those that should refuse them. *4* *Appian, in Mithridatic, cap. 185, 206, 209, 212, compared with Cicero, in Orat. pro Leptiano, & pro Placco, and with Memnon in Excerpt. cap. 33. with Livy, lib. 78. with Velleio Patercul, lib. 2, cap. 18. with Flor. lib. 3, cap. 5, with Europ. lib. 5, and Orosius, lib. 6, cap. 2.*

cap. 2.] Then the Ephesians dragged such as had taken sanctuary in Dianus Temple, from the very embraces of their shrines, and put them to the sword the Pergamians in their quarters, struck them through with darts, as they clung to the statues in the Temple of Esculapius, whither they had flown for succour, when they could not by any means be persuaded to come forth. The Adramyttians killed them with their children in the waters as they attempted to swim over fear: the Cannians (who after the conquest gotten over Antiochus, were afflicted over to the Rhodians, and a little before, restored by the Senate to their privileges, haled the Italians (who had slain the infants before their mothers eyes, proceeded in the same cruelty against them, and last of all, put their husbands to the sword. [Appian, in *supra*, pag. 85.] The Trallians indeed slew not one man with their own hands, but (to avoid the scandal of imbruing themselves in the blood of such as had put themselves under their roofs) hired a bloody fellow, one Theophipus, a Paphlagonian to do the fact: who acted to favour, that he flung them up in the Temple of concord, and then fell upon them with his sword, cutting off their hands, as they embraced the statues. [Id. *ibid*, compared with Dion, in *Excerptis Valerij*, pag. 642.]

P. Rutilius Rullus, a person who had been Consul, living in banishment amongst the Mitylenians, escaped the Kings fury amongst all Gowa men, by taking upon him the Philoophers buskin and mantle [Gowa, pro. C. Rabinius Polibonno] [to thart the fiction of Theophrastus the Mitylenian, who reported, how that in the fort *kassu*, which was taken by all to be bred in] [Gowa] who reported, how that in the fort *kassu*, which was taken by Pompei, the Ladys was amongst other precious secrets of King Mithridates his, found amongst Rutilius his making, whereby he put the King upon this cruel massacre of the whole Romans. [Plutarch in Pompeio.] For other Romans befide Rutilius, were put to this shift of changing their garb, the better to escape the danger which was at that time so imminent. [Athena. lib. 5. cap. 11.] The floating Islands, Calamine, in Lydia, fained many of the Citizens lives. [Plin. lib. 2. cap. 95.] yet for all that, there was slain in thant one day four (or thereabout) of them. [Memnon. cap. 33. Valer. Maxim. lib. 9. cap. 2. and not 150, as the tally is given up by Plutarch, in Syria] and by Dion, who trode in his steps. [Egeat. 36. vel. 37.]

his feet, [Eg. at. 36, velt. 37.]  
 Mithridates waited over into Cous, where he found a party willing to receive him;  
 the Cousins pretended unto him the fon of that Alexander, who had reigned in Egypt  
 formerly (who was called also Alexander) whom his grandmother Cleopatra had left  
 in Cous, with a great stock of monies: he received him at their hands, and brought  
 him up like a Kings fon, and he was well supplied out of Cleopatras treasures with  
 wealth, exquisite pieces, made by the Artificers, Jewels, all things belonging to womens  
 dresses, and a great host of monies, all which he sent away into Pontus. [Asian, in  
 Mithridaticus, pag. 186, 252, 253. & Bell. Civil. lib. 1, pag. 414.] Jocephus from the books  
 of Strabo his Histories avoweth, that that Mithridates besides those treasures belong-  
 ing to Cleopatra) carried away with him 800 talents of the Jews money; which he  
 supplies was depolitized by the Jews in Asia in that Island, out of fear of the Mi-  
 thridatick war, and that that money was designed for the Temple of Jerusalem. [lib.  
 14, cap. 12.]

14. cap. 12.] Alexander, the father of the aforefaid young Alexander, in the 19 year of his reign in Egypt, (on Cyprus 26.) was kioyled in a fea fight by the Egyptians, Tyrrus, one of the Blood-Royall being Admirall: in this manner, that he was forced with his wife and daughter, to flye to Myra; a City in Lycia: from whence, as he was bending his courfe towards Cyprus, he was encountered by Chærenas; a fea Captaine, and was flaine. [ Porphyri, in Græc. Eufebius, Scaliger, pag. 225.]

225.] Athenio, or Aristio, Ambassadour, upon his return home to the Athenians out of Asia from Mithridates, was driven by tempest to Carystia in Eubæa, to fetch him

thence the Athenians sent some long ships, and a chaire supported with silver feet: the greatest part of the City running out of town to salute him. He had no sooner got the power of the City into his own hands, but he acted the Tyrant; either killing those that favoured the Romans, or else delivering them up to Mithridates. Many, to avoid their falling into his clutches, escaped to Amisus, a Colony of the Athenians in Asia, and were received into the City, [ *Pollidonius, Apameus, apud Athenienses, lib. 5, cap. 11. compared with Plutarch in Lucullo, and with Pausanias in Attica, pag. 18.* ]

Whatever Italians escaped out of Asia, found a sanctuary at Rhodes, and amongst those was L. Cassius the Proconsul of Asia. The Rhodians fortified their Walls, and Ports, and placed their Engins: some Teimissians and Lycians affording their assistance. Upon Mithridates drawing near with his Fleet, they pulled down the Suburbs, that they might not be as a shelter to the enemy, or serviceable to them; and put their ships into a posture of fighting, some in the front, others on the sides, [ *Appian* ] The Rhodians were over-matched in nothing but in the number of ships: in all other things they had the odds by far: as being the better Pilots, knew better how to order their ships, plye the oars, had the more sprightly soldiers, the more expert and valorous Commanders: When as on the contrary, the Cappadocians were but fresh-water soldiers, seldom exercised at sea fights, and which commonly proves the bane of all, did all tumultuously and without any order, [ *Diodor. Sicul. in Excerpt. Valer. pag. 402.* ]

The Cappadocians being now ready to engage with the enemy at sea in the presence and eye of their King, desired to approve their loyalty and affections unto him; and seeing that their advantage lay only in that their ships were more in number than theirs, they enleavoured all they could to surprize and intercept the enemies Fleet, [ *Diod. Sicul. ibid.* ] But at length, Damagoras the Admiral of the Rhodians Fleet, after Sun-set, with six ships fell upon 25 of the Kings: two of which he sank, and forced other two to flee into Lycia: and to have spent the night at sea, returned back again. In this encounter, one of the Chian ships, an associate, in the route fell foul upon Mithridates his ship as he was encouraging his soldiers: so that the King himself had like to have fallen into the enemies hands, for which he afterwards punished the Master and Pilot, and was displeased with all the Chians. After this, as Mithridates his land Forces were upon fail to him out of Asia, in ships and galleys, a sudden storm drove them upon Rhodes. The Rhodians fell upon them as they were disordered and dispersed by the tempest; boarded some of them, sank others, and fired other one: and brought away 400 prisoners. At last Mithridates, having brought his engines and scaling-ladders to take the City, was beaten off, and forced to retreat from Rhodes in disgrace, [ *Appian. compared with Memnon cap. 33. and with Livy lib. 78.* ]

From hence he went to Patara and besieged it; where wanting materials for engines, he began to cut down Latona's grove: but was by a threatening dream commanded to desist, and not to meddle with those consecrated trees: Leaving Pelopidas to carry on the war in Lycia, he sent Archelaus into Greece to draw either by fair or foul means, as many Cities as he could into his association: Whilst he himself, entrusting his Commanders with many great businesses, employed himself in Jewelling of soldiers, making armies, and sporting himself with his Stratonician women: He also busied himself in the examination of all such persons as were impeached of treason, either by attempting somewhat against his own person, or innovation in state, or any which were but in the least manner inclined that way, [ *Appian. pag. 188.* ]

Archelaus the Kings General, being sent before into Achaia with 12 thousand Horse and Foot, had the City of Athens delivered up into his hands by Aristio the Athenian, [ *Livy, lib. 78. Eutrop. lib. 5. Orat. lib. 6, cap. 2.* ] From whence he went out with his Fleet and provisions to Delos, which had revolted from the Athenians, and reduced other Castles. He also seized upon some monies which had been dedicated to Apollo, and sent it away by Aristio to the Athenians, appointing a convoy of 2000 soldiers to secure it upon the way, [ *Appian. pag. 188, 189.* ] But it happened, that Apellion Tensy, as *Appian* reports, *lib. 5, cap. 11.* an Athenian Citizen, and a most intimate friend of Athenion, or Aristio, (in regard they were both Peripateticks) came with all speed with some companies of Foot to Delos: where he layed a while, thinking himself safe enough; whereas he had neither placed the guards with that care he ought, nor yet secured the hinder part of the Island with Garrison or Trench: Orobis (or Orbis) the General of the Roman army, to whose trust Delos was committed, observing the mans negligence and imprudence in that particular, came with his Forces in a dark night, and fell upon them, heavy with sleep and drink; cut the throats of the Athenians and their auxiliaries, to the number of six hundred, as if they had been so many sheep: about 400 of them he took alive; but Apellion, who lo worthily commanded the Party, gave them the slip: Many of them for their security flew to the

the villages adjacent; but Orobis pursued them, set fire to the houses, and burnt both them, their Helepolis and other engins, belonging to a League: And when all was done, erected a Trophy and Altar with this Inscription.

The δὲ βασιλεὺς ἔχοντες εἰς τὴν πόλιν τὴν ἐν Δελῶν  
Μεγαροῦ φοιτᾷ ἀνταρῶν ἐν πολέμῳ.

Hic peregrina jaces gens, circum litorea Deli  
Qua pugnant animas perdidit in pelago.

Here lies 'th' sea, a foreign nation neer  
The shoars of Delos; which dy'd fighting here.

The ἡρώδης τῶν Ἀθηναίων καὶ τοῦ  
Κοῖρος Ἀρκαδίου Καππαδοκίαν θύρατον.

Insula Cecropidum quum decessit a tumultu eff,  
Illic Cappadocum juncta ubi turra fuit.

When thole of Athens spoil'd the holy Is,  
The Cappadocian King receiv'd a foyle.

437. Mithrophanes sent by Mithridates with another band of soldiers, made great depopulations in Eubœa, and the Country of Demetria, and Magnesia: Cities extremely averse to the Kings faction. Brytius (or Brutus Sura, Sentius, Patron of Macedonias, Legate, as Plutarch shewes) with some small forces which he brought out of Macedonia, set upon him, and encountered him at sea: and having sank one great ship, and one frigat called Hemiolia, put to sword all the men that were in them, Mithrophanes standing by and looking on. But the spectacle seemed to dreadful to him, that he hoysted sail and made away with all speed: Brytius after him as fast as he could drive, but the wind befriended Mithrophanes, that Brytius was glad to give over the chase, and fall upon Sciatrus an Island which was the common receptacle for the Barbarian thieves and robbers. As soon as he became Master of the place, he hung up all the slaves that were found therein, and the free-men he punished with the loss of their hands, [ *Appian* ]

Of the sons of Mithridates, one of them held that ancient kingdom in Pontus and Bosphorus, as far as the waste above the Lake of Meotis: not one body offering to appear against him. The other Ariarathes, proceeded in the conquest of Thracia and Macedonia. The several Generals which Mithridates sent forth with armies dominated also in other quarters: Archelaus the chief of them having with his Fleet got the command almost of the whole sea, brought the Islands Cyclades under his jurisdiction, and as many others as did lie within Malea, [ *Plutarch in Sylla* ] Eretria, Chalcis, and all Eubœa coming in, and siding with Mithridates, [ *Memnon cap. 34.* ]

Lucius Sylla (L. Cornelius Cinna the Consul, pressing forward his march) went as Proconsul into Greece with 5 legions, and some other companies, to manage the Mithridatick war, [ *Plutarch, in Sylla, Dio, in Excerpt. Valer. pag. 642. Appian, in Mithridatic, pag. 390. & lib. 1. Civ. Bell, pag. 399.* ] Mithridates at that instant resided at Pergamus, where he was very buie in distributing amongst his friends, his wealth, principalities, and places of command. Amongst the many prodigies which presented themselves to Mithridates whilst he abode at Pergamus, it is said, that at the same instant, that Sylla put to sea with his Fleet from Italy, the Pergamoniens in the Theatre were letting down with an engine a Statue of victory, bearing a Crown upon Mithridates his head: but it chanced, that when the Crown was just come to his head, it fell to the ground, and was burst in peices. This accident being no good omen, struck the people with a strange kind of horreur, and Mithridates himself was in great amazement thereat, although at that time, all things had succeeded well to him, [ *Plutarch in Sylla* ]

Amongst the other strange visions which appeared to Mithridates upon his first designing his war against the allies of the people of Rome, these are recited: at the time of the Consulship of L. Sylla, and Q. Pompeius, by Julius Obsequens, these following. At Stratopedo, where the Senate usually sat, the Crows killed a Vulture, with their beaks; The form of Isis seemed to assault with thunder an huge Star fallen from heaven upon the same place. At what time Mithridates was buie in firing the Grove dedicated to the Furies, a great laughing was heard, but no body found to whom it might be ascribed as the author: and when by the advice of the Soothsayers, he would have sacrificed a Virgin to the Furies, a sudden fit of laughing burst forth from the throat of the Dæmoei which disturbed the sacrifice.

M. Cicero, at Rome, applied himself close to Molon the Rhodian, who was both the





In the interim, Flaccus came to Byzantium, where Fimbria caused a mutiny against him: Flaccus had given command to his soldiers to abide without the walls, whilst he himself entered the City: whereupon Fimbria began to accuse Flaccus for receiving money of the Byzantines: boasting by way of oblique, that he was gone to pamper his genius in the City, whilst they abroad in the field under their skins, endured the roughness of the Winter. These passages so highly enraged the soldiers, that they brake into the City, and killing some few of which they met by chance on the way, they dispersed themselves into several houses, [D. in Excerpt. Valefii, pag. 650.]

L. Valerius Flaccus, passing through the confines of the Byzantines into Bithynia, encamped at Nicæa, [Memnon cap. 36.] whereof Cicero (in his Oration for Flaccus, this mansion) it was one and the same time when all Asia shut her gates upon L. Flaccus the Consul (or now rather Proconsul) but did not only receive that Cappadocian (Mithridates) into their Cities, but sent purposely to invite him to come unto them.

Upon some difference betwixt Fimbria and Flaccus his Treasurer, Flaccus was chosen Umpire: who had no small regard of Fimbria's honour, that Fimbria threatened (as Appian hath it, to return home to Rome) or (as it is in Dion) Flaccus threatened to lend him to Rome whether he would or not. Whereupon Fimbria fo vilely reproached Flaccus, that Flaccus took away his command from him, and assigned another to succeed him, [Appian, pag. 204. Dio, in Excerpt. Valefii, pag. 650.]

Fimbria thus upon that variance calihied, [Aurelius Victor, de vir. illustrib. cap. 70.] repaired to the soldiers at Byzantium: where he saluted them as if he were going to Rome, and desired letters from them to their friends there: complaining moreover of the great injury done unto him, and advising them to bear in mind the good turns he had done them, and that they should take heed and look to themselves: covertly hinting hereby, as if Flaccus had some design upon them. When he found his words had made some impression upon them, and that they wished him well, but were jealous of Flaccus: then he ascended the pulpit, and in plain terms stirred them against Flaccus: and amongst other things he laid to his charge, that he received money to betray them, [Dio, ut sup.]

Fimbria, having again crossed the Hellespont, animated his soldiers to rapines and all kind of villanies, exacted monies from the Cities, and divided it amongst the soldiers: who having obtained an uncontrolled licence to do what they listed, and allowed moreover with the hopes of a large income, loved Fimbria as one who had delivered extremely well of the whole army, [Diodor. Sicul. in Excerpt. Valefii, pag. 409.]

Flaccus being gone towards Chalcedon with his fleet, Fimbria took the advantage of his absence; and first began with Thermus who was left Proprietor, and took from him the Fafces, or Ensignes of his authority, as if he had taken that Magistracy upon him from the army: This put Flaccus into a chafe, and fetched him back again, but Fimbria made him ply his heels, and take sanctuary at a private mans house: whence in the night he scaled the walls, and stole away first to Chalcedon, and thence to Nicomedia, and caused the gates to be shut. But Fimbria following him close at the heels, made the Roman Consul (or rather one that had been Consul, as Velleius styles him) and the Commander in chief in this war, to hide himself in a well, whence Fimbria dragged him and slew him. After he had cut off Flaccus his head, he threw it into the sea, but left the corps lying upon the ground unburied, [Appian, pag. 204. 205. compared with Memnon, cap. 36. and 42. Liv. lib. 82. Velleius, Paternol. lib. 2. cap. 24. Strabo, lib. 13. pag. 594. Aurelius, Viſtor, de viris illustrib. cap. 70. and Orosius, lib. 6. cap. 2.] As for Nicomedia, that became the soldiers booty by Fimbria's concession, [Diodor. Sicul. in Excerpt. Valefii, pag. 409.]

Mithridates, having sent an army against those that had revolted from him, after he had reduced them, proceeded most rigorously against them, [Appian, pag. 202.] He forced all the Cities in Asia, and miserably piled the Province, [Liv. lib. 82.] But fearing lest others should prove disloyal: he made the cities of Greece free; promised by the publick Cryer to all debtors, a cancelling of their obligations: to all inmates enfranchisement in their several Cities they dwelt in: and to servants their liberty; hoping (which indeed happened not long after) that by these his acts of grace, he might engage all that were in debt, all inmates and servants, to stick close to him, and tooth and nail help to maintain that power he was now in, [Appian, ut sup.]

In the mean time Mynio, and Philotimus, Smyrneans, Cliftthenes, and Asclepiodotus Lesbians, (every one of them the Kings intimate friends, but Asclepiodotus had also sometimes been Commander of his mercenary soldiers) conspired against Mithridates. Asclepiodotus himself was the first that revealed it: and that he might procure credit to what he said, he caused the King to lie under a bed, and hear what Mynion should say. The Treason being thus discovered, all the Conspirators died upon

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the rack: yet many others were shrewdly suspected to have a hand in it. But when as 80 Pergamians were seized on, as being complices in this conspiracy, and others in other Cities, then the King dispatched his Inquirers into all parts, who executed about 1600 men upon this account: Every one of the Iniquitous, charging their enemies with treasonable engagement. The accusers themselves, not long after, were either punished by Sylla, or killed themselves, or accompanied Mithridates in his flight into Pontus, [Appian, lib. d. & pag. 213. compared with Orosius, lib. 6. cap. 2.]

Amongst others, Diodorus, Mithridates his Praetor, who professed himself an Academick Philosopher, and a pleader of cause, and a Rhetorician, slew all the Senates of the Adramiteans, to please the King. And being gone with the King into Pontus, upon his being deposed, he starved himself to death, to prevent the disgrace which was likely to fall upon him, by reason of some great enmities, which were to be charged upon him, [Strabo, lib. 13. pag. 614.]

L. Lucullus, by the addition of some Rhodian ships, with that fleet which he gathered together out of Cyprus, Phœnicia, and Pamphylia, waited all the enemies coasts, and now and then by the way, skirmished with Mithridates his fleet, [Appian, 207, 208.] He persuaded the Coans, and the Cnidians, to thrust out the Kings Garrison, and take up arms with him against the Samians. He drove the Kings party out of Chios. He relieved the Colophonians, and let them at liberty, having seized upon Epigonius their King, [Plutarch in Lucullo.] And by Marcia his means in Asia, brought off Mithridates his fleet to Sylla, [Aurelius, Viſtor, de viris illustrib. cap. 79.]

C. Fimbria, (having slain Flaccus in Bithynia, and being seized of his army) now saluted General (as it is in Velleius, lib. 2. cap. 24.) got the Cities under him: some voluntarily submitting themselves, whilst others were forced to stoop whether they would or not. [Memnon, cap. 36.] But he put many persons to death, not out of any justice or merit, but merely to gratify his passion, and out of cruelty. For, having on a time commanded some posts to be fastened to the ground, to which he was used to have men bound, and scourged to death: when he saw that there were more posts provided, than persons adjudged to this punishment; he ordered to lay hold on some of the company that stood by, and bind them to the posts: lest otherwise they might seem to have been set up to no purpose. [Dio in Excerptis Valefii, pag. 653.]

The same Fimbria, being admitted into Cizicum, professing himself a friend to the place, as soon as he was got in, began to impeach all the wealthiest of them, and charged them with some crime or other: two of these, the principal men of the City, after he had passed sentence on them, he caused to be whipt with rods, to terrify the rest, and afterwards struck off their heads, and set their goods to sale; forcing others out of fear to give to him all they had, [Diodor. Sicul. ibid. pag. 409.]

Mithridates, Mithridates his son, joining with Taxiles, Diophantes, and Menander, three most expert Commanders, and being well provided with an army, marched out against Fimbria: And in regard they surpassed in multitudes of soldiers, Fimbria received some loss in the fight. But they being come to a river, which parted both armies: Fimbria in a great storm of rain (which happened somewhat before morning, passed over the river, and so surprized the enemy, as they lay asleep in their Tents, that they never perceived him: He made such great slaughter amongst them, that very few, onely of the Commanders and Horse, escaped, [Memnon, cap. 36.]

Amongst them was Mithridates the Kings son, chased out of Asia to Mictopont, got safe from thence, to his father at Pergamus, with a company of Horse. But Fimbria making an assault upon the Kings ships, as they lay in harbour, drove him out of Pergamus: and after he had taken the City, pursued him as he was flying into Pizæ, where he beliged him, and endeavoured to draw a trench about the place, [Id. ibid. Liv. lib. 38. Appian, pag. 205. Plut. in Lucullo, Aurelius, Viſtor, de vir. illustrib. cap. 70. Oros. lib. 6. cap. 2.]

Mithridates, being now driven clear out of the land by Fimbria, and penned up by him into a corner, looking together (as was termed) and called together all his fleet, from their several quarters: being somewhat loath to engage in fight with Fimbria, who was both a smart fellow, and a Conquerour to boot. Fimbria observing this, in regard he was himself at present destitute of a fleet, sent in all haste to Lucullus, to desire him by all means that he should bring his fleet, and joyn his hand in taking him, who of all the Kings was the most bitter and cruel enemy of the people of Rome, and to speak truth, they had snapp'd him, if Lucullus would have preferred the weak publicly, before the gratifying of some private animosities, and would have frightened him at sea, by driving up with his fleet against him, but he not yielding to that advice, gave opportunity to Mithridates to escape by sea, and occasion to Fimbria to delude his army, [Plut. & Oros. ibid.]

Mithridates



Mithridates being gone with his Fleet to Mytilene, Fimbria went up and down the Province, clapping fines upon the heads of those that were of the Cappadocian faction, and waisted the grounds of such that had but their gages against him, [Appian, ut. sup.] And by reason of theundry revolts of Cities to the Romans, he recovered a very great part of Asia. [Memnon, cap. 36. Liv. lib. 83.]

But making the like attempts upon the Trojans, they posted away to Sylla; who after he had engaged himself to come to their relief, and warned Fimbria not to meddle any further with those that had submitted themselves to him, he commended them for returning to that alliance they formerly had with the people of Rome: Yet he told them, it was not much matter to whether of them two they submitted themselves, in regard, that both of them were Roman Citizens, and alike defended from the Trojans. For all this, Fimbria stormed the City, and entered it upon the eleventh day, vapouring how that he, within the space of eleven days, had reduced that City, under his power, which Agamemnon, though provided with a Fleet of a 1000 ships, and the whole power of Greece, had much ado to take in ten years years time. The reason is plain, replied a certain Trojan: Because there was not amongst us an Hector, who would stand stoutly to maintain the City. He killed all he met, making no difference at all, and fired almost the whole City: Those that were employed upon the Embassage to Sylla, he tortured to death. Neither did he forbear the holy things; no, nor from such who had fled unto the Temple of Minerva for sanctuary; but burnt them and the Temple together. Moreover he pulled down the walls, and the day following surrounded the City, espying whether he could find an thing that had escaped his fury: neither did he suffer either any fair court or consecrated house, or statue, to be left in the City. [Liv. lib. 83. Strabo, lib. 13. pag. 554. Appian, pag. 205. Dio, in Excerpt. Valesii, pag. 653. Ors. lib. 6, cap. 2.]

Although Fimbria commanded Troy to be fired, because they were something slow in opening the gates to him: yet Aurelius Victor writes, how that Minerva's Temple stood untouched, [De viris illustribus, cap. 70.] Which as the faith, was without all doubt preserved by the Goddesse her self. But Julius Obsequens and Appianus confirm, that both the Temple was then burnt, and that amongst the ruins thereof the Palladium that ancient Image, which was supposed to be taken away by Diomedes and Ulysses in the time of the Trojan war, was found safe and entire: Which Image at that time found out by Fimbria, as Servius upon the second book of the Æneid, hath noted, was afterwards carried to Rome. Norwithstanding Strabo informs us, that several like Images of Minerva were shewn at Lavinium, Luceria, and Siris: as though they had been brought from Troy, [lib. 6, pag. 264.] Appian writes that this destruction of Troy, happened on the CLXXIII. Olympiad, [pag. 206.] and that some compute 1050 years distance betwixt this and that former overthrow by Agamemnon: whereas according to Eratosthenes, Apollodorus, and Diodorus Siculus, accounts, there were 1099 years betwixt that former destruction of Troy, and the fourth year of the CLXXIII. Olympiad, in which this desolation happened.

Lucullus first routed the Kings Fleet about Lædon in Troas. Again at Tenedos, when he saw Neopolemus making towards him with a greater provision than before: He rid at some distance, before off his Fleet, in a Rhodian Frigate with five oares. Demagoras was Master of the ship; one who wished extreme well to the Romans, and was most expert at sea fights. Neopolemus coming onwards very violently, and commanding the Pilot to direct his forecable against the enemy: Demagoras fearing the bulk of the Kings ship, and the force of its brazen beake, dared not to clove in the front, but gave order to the Pilot to stop the course of the ship by turning her hastily about: and lo by breaking the blow off, the enemy running violently on, the ship was not hurt, in regard he struck once against such parts of the ship which were under water. But as soon as the residue of the Fleet came up to him, Lucullus commanded the Pilot to flee about: and then after sundry expressions of his valour, he compelled the enemy to hoist sail, and drave as fast as he could in the pursuit of Neopolemus, [Plutarch in Lucullo, 7.]

Aretas, King of Coelestria (invited by the Damascenes to take the government upon him out of the ill will they bare to Ptolemei Mennæus) being entred with an army into Judæa: after he had given the foile to Alexander Jannæus at Adida, marched home again upon articles, [Joseph, lib. 13, cap. 23.]

When Cinna and Carbo began to play their pranks at Rome, proceeding violently against the most eminent persons of the City without controule, the greater part of the Nobility stole away first into Achaia, and afterwards unto Asia unto Sylla; so that in a short time, there was in his Camp an appearance of a Senate. [Vellei. Paternuli, lib. 2, cap. 23. Plutarch, in Sylla, and out of him Dio, in Excerpt. Valesii, pag. 649.] All of them were instant suiters to him, that he would haften to the relief of his own Country, which was at present not only in extreame hazard, but in a manner lost already, [Eutrop. lib.

lib. 5. Ors. lib. 5, cap. 20.] Metella also his wife, having hardly elaped with her own life and her children, came to his house, telling him how that his house and the village pertaining thereto were fired by the enemy, and therefore beseeching him to come and help the City, [Plutarch, 7.]

Mithridates, casting up with himself what a number of men he had lost (and in how short a time) since he first advanced an army into Greece, wrote to Archelaus to make peace with Sylla, upon as honourable conditions as he could, [Appian, pag. 206.] Sylla was now in a great perplexity, neither enduring to desert his Country in that last exigence it was now in, nor yet very well knowing how he could leave Asia, having not a yet completed the Mithridatick war: whereupon Archelaus of Delos offered himself to negotiate the treaty, having brought along with him some hopes, and private instructions from Archelaus the Kings General. Sylla was so well pleased herewith, that he in all haste would go himself to conferre with Archelaus. They met at Sea near Delos, where Apollon's Temple stands. Archelaus beginning his Speech, demanded of Sylla, that he would give over his Asian and Pontick Expedition, and go home to quench the civil war there: That the King, his Master, would supply him with what silver, ships, or men, he pleased. Sylla replying, advised him to disclaim Mithridates, and he himself should reign in his stead: That himself would call him an Ally and friend of the Romans, if he would resign up the Kings Fleet to him: Archelaus seeming to dert to treacherous a motion; at last Sylla propounded some conditions of a peace to be concluded with the King, [Plutarch in Sylla, 7.] Amongst which, this was one: That the King should draw out all his Garrison soldiers from all places, except those in which he had soldiers before the violation of the peace. Archelaus hearing this, forthwith cleared the Garrisons. Concerning the other Articles, he wrote unto the King to know his pleasure therein, [Appian, pag. 207.]

The Articles agreed on, Sylla draws off, and comes to Hellepont, passing thorough Thessalie and Macedonia: having Archelaus in his company, who was very civilly treated by him: for Archelaus, falling into a most dangerous dilema near Larissa, Sylla stopp his march; and took no lesse care of him in his sicknelle, than if he had been one of his own Commanders or Pretors: which thing increased the suspicion that lay hard upon Archelaus; how that he shewed none of the fairest play in the battle at Cheronea, [Plutarch, in Sylla, and out of him Dio, Legat. 33, or 34.]

Amballadours from Mithridates came hither to Sylla: their errand was to desire of him, that the delivery up of Paphlagonia and the ships, should not by any means be included in the Articles; adding withal, that they could obtain easier conditions from the other General Fimbria. To whom Sylla in a rage replied, That Fimbria should smart for this, and that he himself would see, as soon as he came into Asia, whether Mithridates stood in greater need of peace or war. But Archelaus interceded to Sylla, and taking him by the hand, allayed his fury with his reares: And at last intreated, that he might be sent to Mithridates; engaging, that Mithridates should either conclude a peace upon Sylla's own terms, or else if he refused to sign those Articles, he would either be the death of Mithridates, or else (for the Greek copies vary in this particular) dispatch himself, [Plutarch, and out of him Dio, Legat. 34, or 35. Appian, pag. 207.]

Alexander Jannæus, after the concluding of a peace with Aretas, (in the sixth year before his death) leading an army against the neighbouring people, took the City Diaby storm, [Joseph, lib. 13, cap. 23.]

Archelaus being returned from Mithridates, met with Sylla at Philippi in Macedonia: telling him, how that all things fell out according to his hearts wish; but withal, that Mithridates desired by all means that he would give him a meeting. Whereupon Sylla marched thorough Thracia to Cypella: having sent Lucullus (who was now come with his Fleet to him) aloft to Abydos. Lucullus afforded him a safe passage out of the Chetronesses, and helped him much in transporting the army, [Plutarch in Sylla, & Lucullo, Appian, pag. 207 & 208.]

Sylla met with Mithridates at Dardanus, a Town of Troas. Mithridates had there with him, 200 ships with oares, 20000 of land Forces, 600 Horse, and a great strength of Chariots, armed with fitches. Sylla 4 Regiments of Foot, and 200 Horse. There they parled, both of them being gone aside into the field with a small Retinue: each army looking on. Mithridates coming up to him and reaching forth his right hand, Sylla asked him, whether he would accept of a peace upon Archelaus his condition? The King demurring a while, and each of them casting complaints and accusations in one anothers teeth, at length Mithridates (sared therunto by Sylla's passionate Oration, consented to those Articles of peace which were tendered to Archelaus. After which, Sylla saluted him, embraced him, and kissed him, [Memnon, cap. 37. Plutarch, in Sylla, and out of him, Dio, Legat. 35, or 36. Appian, pag. 208, 209, 210.]

The Articles of peace were these. That Mithridates should content himself with what

what was his fathers, that is, with what command he had in Pontus, and should not have any thing to do with Asia, or Paphlagonia. That he should resign Bithynia to Nicomedes, and Cappadocia to Ariobarzanes. That he should release all Commanders, Legats, Prisoners, Runnagadoes, Fugitives, the Chians, & all such as he had carried away captives with him out of the Cities into Pontus. That he should pay to the Romans two, or (as Memnon hath it) three thousand talents. That he should deliver up to Sylla 70, or (as Memnon hath it) 80 ships, pointed with brass, with all their ammunition. And lastly, That the Cities now under the Roman Jurisdiction should not be questioned for their revolting to the Romans side. Yet did the Romans soon after, bring many of them under slavery, and bondage, contrary to the tenour of the articles for peace. [*Memnon, and Plutarch ut supra, and Dio transcribing Plutarch, Legat. 33, or 31. Appian, pag. 207. Liv, lib. 83. Vellei. Paternul, lib. 2, cap. 23. And thus was the first Mithridatick war, (began four years before) ended by Sylla, who in less than three years space, flew 160 thousand of the enemies, recovered Greece, Macedon, Ionia, Asia, and severall other nations which Mithridates had seized on, took the Kings fleet, and confined the King himself to the frail tether of his fathers kingdom. [Appian, lib. 1. Bell. Civil, pag. 396. cum Mithridate, pag. 206. & 209, & 210.] Not was there any one thing in all Syllaes several achievements more remarkable than that, although Cinna and Marius his faction were up in Italy for three years together, yet did he not conceal his intention of coming against them to fight them, nor did he lay aside the business he had now in hand, adjusting it the right Method, first to crush in pieces an enemy, and then to avenge a Citizen: First, to secure from fear abroad, by getting a conquest on a foreigner, and afterwards to repress a rebellion at home. [Vellei. Paternul, lib. 2, cap. 24. compared with Plutarch in Collat. Sylla & Lyfandri.]*

Mithridates, having resigned up his ships to Sylla, and 500 archers, with other things due upon covenant; he laid with the remainder of his ships into his fathers Kingdom, into Pontus. [*Memnon, ut supra. Strabo, lib. 13, pag. 594. Plutarch, and out of him Dio, Legat. 36, or 37. Appian, pag. 210.*] But Sylla, (perceiving this peace was not very toothsome to the soldiery) who thought it hard, to see the Kings, who was the most bitter enemy they had, and who had slain in one day, so many thousands of such Roman Citizens, who lived in Asia, now with his treasure, and the spoils he had got in the war to sail away out of Asia, which he had almost exhausted for some years together, by plunder and imposition, cleared himself, telling them, he was glad to be rid of Mithridates upon any condition, for fear he should have joyned with Fimbria, and then he should have been too weak, to grapple with them both. [*Plutarch & Dio, ibid.*]

From thence Sylla removed within two furlongs of Fimbrias who lay encamped about Thyatira. Sylla demanded of him, that he would deliver up the armies to him, in regard he took that command upon himself against laws. Fimbria in a stout replyed, That he himself, did not come very well to the command he was in. Upon this, Sylla laid siege, and beginning to draw his trench, Fimbrias soldiery came running out of their Garrison, to salute Syllaes men, and were very serviceable to them in helping them to cast up the trench. [*Plutarch ibid. Appian, pag. 210. Oros. lib. 6, cap. 2.*]

Fimbria, admiring at this sudden alteration, assembled the residue of the soldiery, and desired them to stick to him: but they refusing to be brought by any means to fight against their fellow Citizens: he rent his garment, and shook every one of them, by the hand begging of them not to desert him. But when that did nothing prevail, and observing, how that very many were stealing away to the enemy, he went about to the Colonels Tents, and having corrupted some of them, summoned the soldiery again, and pressed upon them an oath of allegiance. And when the Venetians cried out, that every soldier ought to be called by name to the oath: he commanded the Cryer, to name only such as he had by his bounty made his own creatures, and afore all, Nonius was cited one, who had been his Camplice in all villainous attempts. But he also refusing to swear, he drew his sword at him, and threatened to kill him, but was glad to desist, because the soldiery by a joyned shout, seemed to resent it. [*Appian, ut supra.*]

After this, Fimbria tuborned a slave, tempting him with monies and hopes of his freedom, to go to Syllas Camp, making shew, as if he had been a runnagado, and there to stab Sylla: but his heart beginning to faile him in the enterprise, and being suspected by his trembling, that he came upon no good errand, and thereupon being laid hold on, he confessed the whole business. This failed Syllas army with anger and scorn; so that they standing about Fimbrias trench, by way of reproach, called him Athenio, which was the name of one, who was King for a few days over the fugitives in Sicily. [*Id. ib.*]

Fimbria

Fimbria, seeing this plot would not take effect, and now past all hopes, betook him self to a strong Fort, and from thence invited Sylla to a parley. Sylla would not go himself, but sent Rutilius in his stead. This went to Fimbrias hearts: that Sylla should not vouchsafe that to him, which was never wont to be denied, even to common enemies. And after he had craved pardon, it happily he had offended by reason of the ravine of his years: Rutilius replyed, That Sylla was willing he should passe safe to the sea side, upon condition he would quit Asia (of which he was the Proconsul) to him, and saile away. Fimbria told him, he knew a better way than that, and to returning to Pergamus, went into Eculapius his Temple, and stabbed himself with his sword. But finding the wound was not mortal, he desired his servant to do so much for him, as to dispatch him; who first killed his Masters, and afterwards killed himself. Sylla gave his body to be interred by his chief servants. [*Id. pag. 211. compared with Livy, lib. 83. Vellei Paternul, lib. 2, cap. 24. Plutarch in Sylla Arel. Vitiore, de vir. illustribus cap. 70, and Oros. lib. 6, cap. 2.*]

Fimbria's army came and tendered their service to Sylla, who entertained them, and joyned them to his own body. Soon after, he sent Cinno with command to settle Nicomedes and Ariobarzanes in their kingdoms. He sent also a full narrative of all occurrences unto the Senate, taking no notice at all how that they had voted him an enemy to the State. [*Appian, p. 211.*]

Sylla rebuilt Troy, which was demolished by Fimbria. [*Oros. lib. 6, cap. 2, compared with Strabo, lib. 13, pag. 594.*] He also settling the affairs of the Province of Asia, Enfranchized the Trojans, Chians, Rhodians, Lycians, Mignacians, and severall other people, and enrolled them among the Allies of the people of Rome, either as a remuneration for their assisting him in the wars, or to cheer them up after those great calamities they had undergone out of the great affliction they bare to the people of Rome. But to all other Towns he sent Souldiers to see proclamation made, requiring all slaves whose masters had received their freedom from Mithridates, to return immediately to their masters respectively. This edict was leagued by many, and many Cities revolted also upon it, so that there ensued hereupon great bloodshed, both of the slaves, and free born, promiscuously, upon sundry occasions. The walls of many Towns in Asia were demolished, and some of the inhabitants were sold under the spear, and what men or City loever were found to be of the Cappadocian faction, were severely fined; especially the Ephesians, who through a base obsequiousness had in a scorn taken down out of their Temples, the Roman offerings. [*Appianus, pag. 211.*]

After all was quiet and hushed again, Cryers were sent throughout the Province, summoning the chief persons of all the Cities in Asia, to appear before Sylla at Ephesus, upon a set day; who when they were met together, made a speech to them upon the judgement seat; wherein he recited how well the Romans had deserved of the Asians, and what ill requitals the Asians had returned them, and in the close, pronounced this sentence upon them. *I amerce you a whole five years tribute, which I charge you presently to pay down upon the nail; and moreover, you shall disburse the monies spent upon this war; and what other sum the present state and condition of the Province shall require, I shall lay the tax upon the Cities proportionally, and fix a time for the bringing of it. Such as I shall find to make default herein, I shall look upon them as enemies.* Thus said, he distributed the mulct by portions to the Lurenians, and assigned persons also to levy it. [*Id. pag. 211, 213.*] And to that end was that division of Asia made by him into 44 regions, which Cassiodorus in his Chronicle makes mention of, at the fourth time of L. Cinna's Consulship, and the second of Cn. Pappyras. For as Cicero in his fifth epistle of his fifth book, Q. Frateus confirms his laying an impost upon all parts alike, so doth he also in his oration, to Placcus avouch, That he laid it proportionally upon all the Cities of Asia.

Plutarch writes how that Sylla besides this amercement of 20000 talents which he levied generally upon the whole; he plagued them severally also by quartering insolent and unruly soldiery in their private houses: Ordering every Landlord to pay to a soldier quartered in his house, 16 Drachmas a day: and that he should find him not only his supper, but provid also for as many friends as he would bring along with him. A Captain was to have 50 drachmas a day, and two suits of cloaths, one to wear at home, and another abroad. [*Plutarch in Sylla.*] The care of collecting the general Tax of 20000 talents, and of coynning the money, was intrusted to Lucullus: which seemed to the Cities of Asia some alleviation and easement of Syllas hard usage: in regard he had always demeaned himself, not only harmlessely and uprightly, but mercifully and mildly, in such a sad and penfive Province as this was at present, [*Id. in Lucullo.*]

But the Cities being extremely empoverished, and over head and eares in debt, some of them pawned their theaters to the Mithers, others their places of receipt, or their

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their arsenals, or their ports, or something or other which belonged to the Publick: So importunate were the soldiers with them, and pressing for their monies. After payment was made, they carried the monies to Sylla: Asia in the mean while bemoaning the sad calamities she lay under, [Apian, pag. 213.]

At this same time also, the Pirates were buie in all parts of Asia, and they appeared so openly, as if they had been to many true and lawful Fleets. They were first put to sea by Mithridates, who being likely to lose all he had gotten in those parts, was resolved to do what mischief he could: but now they were encreased to so great a number, that they were not only dangerous to such as sailed at sea, but grew formidable to the very Ports, Castles, and Towns. It is certain, that Jullus, Samu, Clazomena, and Samothrace, were taken when Sylla himself resided in these parts: and it is generally reported, that they took out of the Temple at Samothrace, as many ornaments, as were in estimation worth 1000 talents. But Sylla, either because he thought them unworthy to be protected by him, or because they carried themselves so basely towards him: or because he halted to Rome to quell the commotions there, wasted over into Greece, [Id. ibid.]

When as Sylla professed to carry home again with him P. Rutilius Rufus, who lived an exile at Mitylene: he continued in banishment, lest he might do anything which was not consonant to law; and from thence he removed to Smyrna, [Valer. Maxim. lib. 6. cap. 4. Seneca, epistle 24. Quintilian lib. 11. cap. 1. Dio in Excerpt. Val. pag. 638.] He was made a free Denizen of that City, [Cicero, pro Bith. lib. 1. cap. 17.] Nor could ever be brought to return home to his Country, [Dio in sup.] Of whom Seneca in lib. de providentia, cap. 2. Is Rutilius to be looked upon as unfortunate, because those that condemned him will plead his cause in all ages? because he more contentedly suffered himself to be plucked from his Country, than to part with his banishment? because he only of all the first, dared to deny Sylla the Dictator something, and when he was called home, did not only give back, but flew farther off? And Ovid in Pont. lib. 1. Eleg. 4.

Et grave magnanimi robur mirare Rutili,  
Non cui reditus conditione dati:  
Smyrna virum tenuit ———

Rutilius his fortitude admire,  
Who being call'd home, had rather still retire;  
In banishment at Smyrna than return;  
For Sylla's prefer he alone did scorn.

But Alexander, son of Ptolemei Alexander, late King of Egypt, who fleeing from Mithridates (to whom he was delivered up by the Choons) to Sylla, was entertained by him, and admitted amongst those of his more familiar acquaintance; and went along with him out of Asia into Greece, and from thence to Rome; [Apian, lib. 1. Bell. civ. pag. 444. Porphy, in Græc. Enchir. Scaliger, pag. 225. in.]

Alexander joined his army against Eisa or Gerafa, where Theodorus, son of Zeno, had secured whatever he thought most precious, and he esteemed of greatest value. After he had begirted the place with a triple wall, at length he became Master of it, [Joseph. lib. 13. Antiqu. cap. 23. compared with cap. 21. and lib. 1. Bell. cap. 3. & 4.]

L. Munra with the two Fimbrian (or Valesian) Legions, was left behind by Sylla to settle and order matters in Asia, [Apian, pag. 213.] To which is to be referred that passage of Julius Exuperantius concerning Sylla. He left Munra his Lieutenant over the Province, and appointed him over the Valesian Soldiers, whose fidelity as to civil wars he somewhat suspected: and with the other moiety of the army in a passion he marched away to suppress the Marian faction, which was up. Although that Author writes this passage as happening before Sylla commenced the war with Mithridates, at which time there was no Valesian or Fimbrian Legions, and not after the war was ended.

L. Lucullus was left Quæstor in Asia with Munra the Prætor; who carried himself so discreetly whilst he had the command of the Province, that he got abundance of credit by it, [Cicero in Lucullo.] So that by reason of his employments in Asia, he was not engaged in the commotions of Sylla and Marius in Italy, [Plutarch, in civi. Vita.]

Sylla, putting off with his Fleet from Ephesus, arrived the third day at Pyraeum; and having disarmed the Rites of Religion, he took to himself the Library of Apellion the Teian, wherein were many books of Aristotle and Theophrastus which yet were very rare to come by, [Plutarch in Sylla.] For Apellion having a good price

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and well lined, had purchased Aristotle's Library, & many other good Libraries beside. He got also into his clutches by stealth out of Meroun (the Temple of the Phrygian Goddeſs) the Originals of the Decrees which were published by their ancestors, and out of other Cities he scraped together whatsoever was either ancient or secret, and kept close as a rareeſy, [Atheniens. lib. 5. cap. 1. ex Pofidon. Apianens.] For all this, he was a person which was more taken with the sight of the books, than the study of them: for, having purchased of the heirs of Nileus Scæpius, with a great sum of money Aristotle and Theophrastus their books, many whereof were spoiled with wet and worm-eaten, out of a desire he had to repair those places which were gnawn out, he transcribed the books afresh, but was mightily out in filling up the void places: so that the books he set forth abounded with Errata's. Upon the decease of Apellion Sylla took his Library to himself, [Strabo, lib. 13. pag. 609.] and enriched his own Library at Rome therewith, [Lucian in lib. adv. Cris. inductum.]

Mithridates, being returned unto Pontus, reduced in a very short time many of those Nations which, when he was in his low ebb, revolted from him, [Memnon, cap. 37.] beginning first with the Colchi. But they, when they saw him marching towards them, deſisted of him that his son Mithridates might be appointed King over them: which was no sooner granted, but they returned to their obedience. The King being jealous that his sons ambition was the cause of that motion, called him to him, and bound him with fetters of gold for a while, and not long after put him to death: notwithstanding the singular good service he had done him in Asia against Fimbria, [Apian, in Mithridatic. pag. 213, 214.]

When Sylla lay at Athens, a bountifull diftemper fell into his feet, which made him fall to Adipiu, and there he used the hot baths, keeping holiday all the while, [spending his time at stage-plays, [Plutarch in Sylla.]]

Sylla arrived with his army at Baudesium, in the CLXXIV. Olympiad, [Apian, Bell. Civ. lib. 1. pag. 401.] L. Scipio and C. Cæcilius being Consuls, [Liv. lib. 83. Julius Obsequens de prodigiis, Eutropius, lib. 5.] returning into Italy, on the fourth year after his putting out thence, and not after the fifth year, as Julius Obsequens hath delivered it.

The Thebans having revolted from Ptolemei Lathurus, he waged war against them, [Pausan. in Attic. pag. 8.]

L. Lucullus was very desirous to bring the Mitylenians, who had openly revolted from Sylla's side, to acknowledge their fault, and to submit to some easie punishment for following Marius. But when he saw they grew more furious upon it, he let upon them with his Fleet, vanquished them, and forced them to retire within their Walls. Whilst he beleagured the Town in the day time he sailed openly towards Elea; but came back again privately in the night, and cast anchor, having placed an ambuscado near the City. The Mitylenia is came unawares out of the Town in great disorders and very furiously, with an intention of seizing of the Camp, supposing it had been deserted by the enemy: but Lucullus came upon them ere they were aware, and took a great number of them prisoners: of those that resisted he slew five hundred; let away six thousand slaves, and took with him a huge booty, [Plutarch in Lucullo.]

Mithridates provided a Fleet and a great army to go against the Bosphoranes, who had shaken off their allegiance to him. The preparation he made was so considerable, that most thought (as Cicero intimeth in an Oratio pro lege Manilia) he never intended to make use of it against the Bosphorans, but against the Romans: for neither had he as yet, resigned to Ariobarzanes the whole and entire possession of Cappadocia, but reserved some places thereof to himself; and did also suspect Archelaus, as if (when he was in Greece) he had granted more to Sylla than was meet, in the Articles of peace, [Apian, in Mithridatic. pag. 214.]

Archelaus posted away in a night to L. Munra: and by his instigation prevailed with him to be beforehand with Mithridates, and to war upon him first: as Appian hath it in his Mithridatic. And that Archelaus revolted to Sylla (whose Deputy Munra was in Asia) Dio writes in his 39 book: and that he and his wife and children went to the same Sylla, Orosius delivers, [in lib. 6. cap. 2.] So that small credit in this particular is to be given to Memnon, who hath delivered, that Archelaus, did not only abide all the while with Mithridates; but that he did also stand stoutly to him in the last Mithridatic war, [Vid. sup. ann. Mæc. 3919.]

L. Munra, out of an itching desire he had to ride in Triumph, renews the war with Mithridates, [Liv. lib. 86. Apian, in Mithridatic. pag. 213.] For passing thorough Cappadocia he made an invasion upon Comana the greatest City under Mithridates his command, and sumptuous for the Religion and costly Temple that was therein: and besides this, he killed some of the Kings Cavaliers, [Apian, ibid. pag. 214.]

Mithridates dispatched some Ambassadors to Murena; who, being Grecians by birth, and Philosophers by profession, did rather condemn, than commend the King. Upon their pleading the articles of peace concluded with Sylla; Murena denied that he ever did see any such covenants: for Sylla never wrote any, but contenting himself with the execution of what was agreed betwixt them, left the Country. Thus said, Murena falls presently to plundering, not sparing the monies which was consecrated for holy uses; and so taking up his winter quarters in Cappadocia, he made the kingdom thereof furer to Ariobarzanes, than ever it was, and built the City Eginna upon the frontiers of Mithridates his kingdom. [Mennon, cap. 38. Appian, pag. 214.]

Seeing now by reason of the mutual enmity of the Seleucidae amongst themselves, both the Kings and kingdom of Syria were quite exhausted by a deadly war; the people thereof ran to strangers for succour, and began to look towards foreign Kings; some judging it most convenient to call Mithridates King of Pontus, others to invite Ptolemei out of Egypt, but confiding again with themselves, how that Mithridates was engaged already in a war with the Romans, and that Ptolemei had ever been a professed enemy to Syria, they generally concluded upon Tigranes King of Armenia, who besides his own strength at home, was fortified with the Parthian association to boot, and an affiance with Mithridates. Upon this he was called into the kingdom of Syria, and kept it 18 years. [Justin, lib. 40, cap. 1, & 2.] until such time that Pompei deprived him of it, and laid it to the Roman Empire.

Fourteen of these 18 years, Magadates was over Syria, with an army, as Tigranes his Vice-Roy, until such time as he was forced to march away with that army to the relief of his King: But upon the defeating of Tigranes, the kingdom of Syria was by Lucullus given to Antiochus Asiaticus. [Appian, in Syria, pag. 118, 119, & 123.] In the interim, Antiochus Pius (father to this Asiaticus) who was by Tygranes dispossessed of Syria, as far as from Euphrates to the sea shore, and by him dispossessed also of part of Cilicia, kept cloister while in another corner of Cilicia, which as yet neither Tigranes nor the Romans had meddled with. [Appian, in Mithridatic, pag. 243, Justin, lib. 40, cap. 2.] But his wife Selene, with her two sons, reigned in Phenicia, and some other parts of the lower Syria; as we gather out of the 13 book of Josephus, cap. ult. and in the fourth of Cicero in Verrem.

Mithridates sent both to the Senate and to Sylla, to complain of Murena. [Appian, pag. 214.] And both he and Murena sending Ambassadors one against the other; till cited the Heraclians for supplies. But in regard the power of the Romans seemed dreadful to them on the one side, and that they feared the necessity of Mithridates on the other side, they answered the Ambassadors; That in such a storm of war as this, they had much ado to secure their own houses, much less could they attend the relief of others. [Mennon, cap. 38.]

Alexander Jannæus war Gaulana and Seleucia. [Josephus, lib. 13, cap. 23.]

Murena, having waited over Halys, a great river of it self, and at that time swelled with violent rains, took 400 of Mithridates his Villages; the King making no opposition at all, expecting the returne of his Ambassadors from Rome. Murena, when he thought he had got booty enough, returned back again into Phrygia and Galatia; where Callidius, who was sent to him from Rome upon Mithridates his complaints, presented him indeed with no decree of the Senate, but denounced in the open audience of all, that he should forbear any farther to molest the King, who was a confederate with the Romans. This said, he took him aside, in the presence of others, and talked with him privately; yet for all this did not Murena abate any whit of his former violence, but at that instant made incursions upon the frontiers of Mithridates. [Appian, pag. 214 & 215.]

Some, and thole not a few, advised Murena to invade Sinope, and attempt the getting of the Kings palace it self; for that being once taken, other places would be subdued without any difficulty. But Mithridates, having well fortified that place with garrilons, begins now to fall to the business himself. [Mennon, cap. 38.] And having commanded Gordius to fall upon the neighbouring Villages, he himself got together many cattle, and carriages, Countrymen as well as Souldiers, and pitched on the other side of the bank, opposite to Murena his Camp. Neither parties engaged, until Mithridates was come with a greater army, and then there followed a bloody fight betwixt them. There the King got over the river in sight of Murena's teeth: having also got the better of Murena otherways, the King plyed him so hard, that he was forced to retreat to a hill naturally fortified, and make what halt he could through the mountains, to get to Phrygia, having lost many of his men, either in the fight, or in the flight. [Appian, pag. 215.]

This

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This famous, quick, and (as it were by the By got) victory, and bruited abroad by the nimble wing of fame, brought many to side with Mithridates; who having becomen even out of Cappadocia, all Murena's Garrilons, made a great bonfire on the top of a high Hill, after his country manner offered sacrifices to *Zeus*, or to *Jupiter* powerful in war, [Id. *ibid.*]

L. Cornelius Sylla, created Dictator, that he might seem to continue still the ancient model of the Common-wealth, permitted M. Tullius and Cornelius Dolabella to be made Cossi by the people: although he being evidently sole Monarch over all, was above them too, [Appian, lib. 1, *Bell. civil.* pag. 412.] In the beginning of whose Consulship he triumphed gloriously over King Mithridates (as Euripus hath it in his fifth book) on the third of the Calends of February (as appears by the pieces of the Marble on which the Triumph was engraven) which day falls upon the Julian November. And although that Triumph was very great in regard of the stateliness of it, and rarity of the spoiles they had taken from the King: yet did the new receive a greater lustre and splendor from the exuls. For the most eminent men and chief of the City, bearing Crowns on their heads, attended Sylla's Chariot, calling him their Deliverer, and their Father, in regard they were by his means brought back into their native Country, and had their wives and children restored unto them, [Plutarch in Sylla.]

This one thing of Sylla deserved commendation; that when upon the laying down the command he had in Asia, he rood in Triumph, he did not beare before him the name of any one Town belonging to the Citizens of Rome; as he did of many Cities in Greece and Asia. [Valer. Maximus, lib. 2, cap. 8.] Sylla transferred 30000 pound weight of Gold, and 7000 of Silver, under that account; which his son C. Marius had brought from the conflagration of the Capitol and other devoted places to Praefect. He also the day before transferred of all the other Spoiles of the Victory 50000 pound weight of Gold, and 150000 of Silver, [Plin. lib. 33, cap. 1.] From whence it is plain the Triumph held for two dayes space.

Alexander Jannæus, having reduced under his power the valley (called Antiochus his valley) and the Fort Gamala, put Demetrius Lord of those places beside his command there, having received many accusations against him; and at the just end of the third year of that his Expedition, led his army home again: the Jews giving him a hearty welcome home for his good success he had had. At this time the Jews kept many of the Cities of the Syrians, Idumans, and Planicians, near the sea coast. The Town of Straton, Apollonia, Joppe, Jamnia, Azotus, Gaza, Anthonon, Raphia, Rhinocorura. In the Mediterranean parts, in the Country of Idumæa, Adora, and Manisa, and Samaria: the mountains also of Carmel and Iabry; besides these; Scythopolis, Gadara, Gaulanitis, Seleucia, and Gabala; some Moabitish Cities also: Bilebon, Medaba, Lemba, Oronas, Telithon, Zara, Aulon of Cilicia, and Pella: the last of which they demolished, because the inhabitants refused to admit of the Jewish ceremonies. They possessed also some other Cities of Syria, and thole no obscure ones, all which they lately annexed to their kingdom, [Joseph. lib. 13, cap. 25.]

L. Cornelius Sylla Dictator, adjudging it a great shame that Mithridates a confederate should be infected with a war, sent Aulus Gabinus, to charge Murena in good earnest, to desist from his hostility with Mithridates: and that he should endeavour to reconcile Mithridates and Ariobarzanes one to the other. At that meeting, having given his son about 4 years old, as hostage to Ariobarzanes: and that under that pretence, keeping still to himself that part of Cappadocia which he had garriloned, and something else over and above: made a general entertainment for the company: At which he designed a certain weight of Gold to those that should get the better at dicing, or eating, jecting, singing, and other solemn sports: Every body had a share herein, but only Gabinus. [Appian, in Mithridatic, pag. 215, 216.]

Thus was the second Mithridatic war ended, in the third year thereof, [Id. *ibid.*] In which Murena after he had with a great deal of violence and vigilancy afflicted Mithridates, drew off from him, leaving him rather abated in something, than quite crushed in pieces. As Cicero speaks in his Oration for Murena his son, whom the Orator addes to have been a help to his father in his difficulties, a comfort in his labours, and a rejoicer in his victories. Who also in his 1. lib. against Verres, teacheth how that the people of Miletus upon Murena's order, built 30 ships out of the revenues of the people of Rome, as the several Cities in Asia did proportionably; which Fleet was by covenant to serve the Romans in all extremities at sea whatsoever: as Alconius Pedianus hath noted upon the same book, or the Oration against Verres.

L. Lucullus spent the time of his Quæstorship in the peace of Asia, whilst Murena was waging war in Pontus, [Cicero in Lucullus.]

Sylla Dictator, called Murena out of Asia, [Cicero pro lege Manilia.] M. Thermus succeeded him in the Prætorship of Asia, [Sueton in Julio, cap. 2.] It is probable also that

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Sylla Dictator, sent Alexander son of that Ptolemy Alexander, who killed his mother (whom he had admitted to his own familiar acquaintance, and brought along with him out of Asia) to the Alexandrians, to be their King : their issue male failing, and the women being forced to have some of their own blood for their husband : Sylla's drift was, the hopes he had of getting together a good hoord of gold out of that wealthy kingdom. [*Appian, Bel. (Ivul. lib. 1. pag. 414.*]

C. Julius

392. Charidemus, Captain of a ship at Chius, being commanded by Dolabella to attend Verres departing Asia, came with him as far as Samos: where Verres, affailed the most ancient Temple of Juno of Samos, and carryed from thence the Pictures and the Images. The Samians went to the Chians and charged Charidemus with the sacrilege: but he made it evidently appear, that what was done, was none of his doings; but Verres his. Upon this, Embassadors came from Samos to C. Nero into Asia, to complain of him: who received this answer; That such complaints as theſe, which concern the people of Rom's Legate, ought not to be carryed to the Prætor, but to Rome, [*Cicero ibid.*]

The



The Milesians had a fleet, which upon covenant the people of Rome were to make use of upon any occasion at sea. Verres demanded of them one of those ships to attend him as a convoy to Myndus; they immediately furnished him with a gallant ship, the choicest of ten, and well trimmed. Verres, as soon as he arrived at Mindus, commanded the Souldiers and the Sailors to return to Mileum on foot by land, and sold the ship to L. Magius, and L. Fannius, who left Marius his army, and came to live at Mindus, but afterwards they sided with Sertorius and Mithridates. He that had the command of the ship, declares what Verres had done: the Milesians caused the Declaration to be entered into the publick registryre. But Cn. Dolabella, upon Verres his request, did his best to have him, that made the Declaration, punished, and besides that, gave strict charge to have the Declaration taken out of the rolls again. [*Id. ibid. compared with Asconius Pedianus upon him.*]

C. Malleolus, Cn. Dolabella's Questor, being slain in the war, Verres forthwith obtained the office of Questor-ship from Dolabella, who, having gotten the guardianship of a Ward, began to finger his goods. [*Id.*]

When the Provinces were allotted to the Consuls, Cilicia fell to Servilius, Macedonia to Appius, Claudius Servilius having gone to Tarentum to visit his Collegue, who lay sick there, took his journey to the City Corycum. [*Salust. Historia, lib. 1. apud Priscian, lib. 15.*] being ordered to go to quell the Pirate, who, under the conduct of Hifodorus, roved about in the next sea, (betwixt Crete and Cyrene, Achaea, and the creek of Malea) which from the spoiles was called the Golden Sea. [*Flor. lib. 3. cap. 6.*] Julius Caesar served under Servilius, but it was for a very short time. [*Sueton, in Julio, cap. 3.*] and L. Flaccus was Tribune of the Souldiers. [*Cicero pro Flacco.*]

Cn. Dolabella, being called home from his province of Cilicia, and accused of extortion at Rome, by a young fellow, M. Emilius Scaurus, was condemned, and sent away unto banishment. The Action was estimated at thirty hundred thousand sesterces, merely upon those particulars. This his Questor C. Verres had exacted above measure from the Cities of Lycia, Pamphilia, Phidia, and Phrigia, corn, hides, hair-cloths, facks and such wares: and that he did not receive them in kind, but exacted money for them. Verres himself, who was the main actor in the business, and a complice, gave strong evidence against him. For Verres was unwilling to give account of his Lieutenants-ship, and his questor-ship, till such time that Dolabella (who only knew where to find fault with them) was condemned and ejected. [*Cicero, ad. 2. in Verre lib. 1. Vid. Pighius Annal. Rom. tom. 3. pag. 280, 281. & 286, 287.*]

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Alexander Janneus, tyred out with his quartan ague, and on that consideration, engaging himself in an unreasonable warfare, at length being quite spent, dyed in the confines of the Gerasens, having reigned 27 years. At that instant he was besieging Ragaba Castle, which is situated beyond Jordan. Upon his death-bed, he advised his wife Alexandra, to conceal his death for a while from the knowledge of the Souldiers: and that after she were returned in conquest to Jerusalem in great state, she should give the Pharisees a little more freedom than ordinary; in regard that those kind of people had a great influence upon the Jews, when they had a mind, either to do a third turn to an enemy, or to pleasure a friend. For the common people did place a great deal of confidence in them, though prone through envy to appeach any man whatsoever: and that he himself got the ill will of that nation for no other cause; but that he had given some offence to that sect. He persuaded her therefore, that she would give way, that they might have the disposal of his corps, and that she would not act any thing in state-administrations, but upon their determinations, and good liking; and so it would fall out, that both he should be the more honourably interred, and she and her son should reign without molestation. [*Joseph lib. 1. Bell. Judaic. cap. 4. & lib. 13. Antiquit. cap. 23. compared with lib. 20. cap. 8.*]

Queen Alexandra (called also Selena, by Ecclesiastical Writers) having taken the Castle Ragaba, according to her husbands intimations, left all things concerning either his Corps, or the kingdom to the discretion of the Pharisee, and thereby reconciled them to her, that they became her friends, who before were her most implacable enemies. Hecrupaid did the Pharisees assemble the common people, and made a speech to them, crying up the famous exploits of Alexander, and bemoaning what a good King they had lost. They wrought upon the people, that they sadden all their hearts, and caused them to put finger in eye: neither was there any King before him, for whom they made so lately a funeral. [*Id. lib. 13. Antiquit. cap. 24.*]

It seemed, that Alexander drawing on towards his end, had in his last will and testament both left the administration of the kingdom to his wife Alexandra, and also the election of the High Priest to her discretion. She declared Hyrcanus her eldest

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eldest son High Priest, not so much for the prerogative of his years, as for that the law he was a meer flug, one that had no metal in him, and so little fear of his attempting any thing against that power he had gotten into her hands. As for her younger son Aristobolus, he was very well contented that he should live a private life, in regard he was of a more fiery and brightly disposition than his brother. She governed the kingdom nine years, her son Hircanus holding the High-priesthood all that while. She was very gracious with the people, both because of the favour she was in with the Pharisees, as also because she seemed to be much troubled at her husbands exorbitance. To speak truth, she was only honoured with the bare title of Queen: the Pharisees had the managing of all State-affairs, to whom also, the people were expressly charged to give obedience: So that, if it appeared that Hircanus her father in law had arrogated any of the ordinances, which the Pharisees had brought in according to the traditions of their Elders, whatsoever it was, he caused it forthwith to be restored, and put in force again: the Pharisees also gave order for the calling back of exiles, and for the release of prisoners. Yet some things there were which the woman her self ordered and disposed: and besides she maintained a great number of hired souldiers, and did to mightily improve her strength, that she was formidable to the neighbouring Princes, and took hostages of them. [*Id. ibid. compared with lib. 26. Antiquit. cap. 8. & lib. 1. Bell. cap. 4.*]

Mithridates, upon an expresse from Sylla, restored all Cappadocia to Ariobarzanes; and thereupon dispatched away Embassies to Rome to get the Articles of the Peace to be enrolled. [*Appian, pag. 116.*]

M. Lepidus, and Q. Catulus Cossi: Sylla died. [*Liv. lib. 90. Appian, lib. 1. Bell. Civil. pag. 416.*] He made an end of the 22 book of his Commentaries, two dayes before his death: he said, That the Chaldeans had foretold him, how, that after he had lived very splendidly for a while, he should dye in the flower of his felicity. [*Plutarch in Sylla.*] He bequeathed in his Will those his Commentaries to Lucullus, (whom moreover, he nominated upon his death-bed, as Guardian to his son; passing by Pompey: which one thing, was thought to be the very source from whence sprang all that gudge and emulation which ensued betwixt those two, both of them being youths, and their bloods boiling with a desire of glory. [*Id. in Lucullus.*])

M. Cicero, after he had been six months at Athens with Antiochus *Ascalonita*, a most Renowned and most Sage Philosopher of the ancient Academies, and with Demetrius *Syrus* a well experienced, and no mean Orator, hearing of Sylla his death, sailed into Asia: and travelling cleane thorough that Country, exercised his facility with the choicest Oratours in those parts. The chief of them were, Menippus a Stratonicenian (surnamed Catocae, of Caria) Dionysius Magnes, Elchylus a Cnidian, and Xenocles an Adramytecian. [*Cicero in Brutus, & Plutarch in Cicero: compared with Strabo lib. 13. pag. 614. & lib. 14. pag. 660. and with Diogenes Laertius in Menippus.*]

At the same time also, a certain woman of Mileum was sentenced to death, for that she had caused an abortion to her self by poisons; being hired thereunto for a piece of money by those which were the second heirs; neither had she more than the deserved: who had by that one fact of hers destroyed, the hope of a parents memory of a name, the support of a kindred, the heir of a family, and in all likelihood, a Citizen of the Common-wealth. [*Cicero pro Anio Cluentio.*]

P. Servilius Proconsul, subdued Cilicia: He fo disorderd the Pirates light and flying Barks with his heavy men of War, that he got a bloody victory over them. [*Liv. lib. 90. Flor. lib. 3. cap. 6. Europ. lib. 6.*] He let upon Cilicia and Pamphilia with that violence, that he almost utterly ruined them, being desirous only to bring them under. [*Oros. lib. 5. cap. 23.*]

Julius Caesar, upon the bruit of Syll's death, left Cilicia, and returned in all haste to Rome. [*Sueton in Julio, cap. 3.*]

In regard that Mithridates (Sylla being now dead) could hear nothing from the Magistrats at Rome, concerning his Embassy to the Senate: the King suborned Tigranes his son in law, to make an invasion upon Cappadocia, yet was not the plot carried to covertly, but the Romans had an inkling of it. [*Appian in Mithridate, pag. 216.*] Amongst whom, Salust (in lib. 1. histor.) brings in L. Philippus, (in an Oration of his at that time before the Senate against Lepidus) speaking in this manner. *Mithridates in latere vestigium nostrorum quibus, &c. id est: Mithridates lies upon the borders of our revenues, which we yet enjoy, watching an opportunity to make war upon us.*

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Tigranes, having encompassed Cappadocia round asit were with a net, that no one could escape him, brought away with him from thence about 300000 men, and carryed them into Armenia, assigning them places with others to inhabit: where he first put the Crown of the kingdom of Armenia upon his head, and called the place



Tigranocerta, that is, the City of Tigranes. [*Id. ibid.*] He built the City betwix Iberia and Zogma, which lies near Euphrates, and peopled it, with those men he brought out of the twelve Cities of Greece, which he had wasted, [*Strabo, lib. 11, pag. 532.*] In that City there were abundance of Greeks, driven out of Cilicia, many Barbarians running the same fortune with them Greeks, Adiabeniens, Assyrians, Gordyens, Cappadocians, all whom he brought thither, having ruined their several Countries, and forced them to replant there. [*Plutarch in Lucullo.*] At this very time also, at which he wasted Cappadocia thus with his incursions, he drove the Mazaceanians out from their habitations, and carried them into Melopoxamia, and stocked the greater part of Tigranocerta with those inhabitants. [*Strabo, lib. 12, cap. 539.*]

Geminus, an excellent Mathematician, wrote his book of Astronomy, out of which Proclus his Sphere is taken 120 years after that the Egyptians Isia fell on Eudoxus his winter Solstice, or the 28 of December; as he himself shews in [*cap. 6, Vid. ann. Mundi 3807.*].

M. Cicero being come to Rhodes, applied himself to the same Molon, whom he had formerly heard at Rome; he was both an excellent pleader in true causes, and a good writer, and also very discreet in taxing and noting of faults, and wise in instructing, and in teaching, he did the best he could to keep Cicero within the Channel, and to repress him in regard that he did, by a kind of youthful licentiousness, commonly over doe, and as it were, overflow. [*Cicero in Bruto.*]

At the same time Apollonius, a great master of Oratory, grew in great esteem; whom Strabo surnames *Melancthon*, or the Soft, and others Molo: which is the reason that some (amongst whom Quintilian is one, lib. 12, cap. 6.) confound him with the other Molon. They were both of them Alabandians of Caria, Schollers of Menelaus the Alabandian, and both coming out of this School, professed the same art at Rhodes; although Molon came thither later than the other: which was the ground of Apollonius his applying that of Homer to him, *Ὁ φίλος μάλα*. [*Strabo, lib. 14, pag. 653, 660, 661.*] Cicero always calls one of them Molon; the other in lib. 1. de oratore, he calls Apollonius the Alabandian: where M. Antonius is brought in thus speaking of him, *For this one thing I always liked that famous teacher, Apollonius the Alabandian; who although he taught for money, yet did he not suffer any whom he thought incapable of being made an Orator, to lose their labour with him, but sent them home again; and that his custom was to exhort and persuade every one to buckle himself to that art, he in his judgements thought him most fit and inclinable unto.*

It is reported of this Apollonius, that in regard he was not through paced in the Roman tongue, he desired Cicero to declaim in Greek: Cicero was well enough contented with the motion, supposing that Apollonius could the better correct him in case he should do any thing amiss, whilst others stood in a maze admiring him, and others strived to outvie one another in applauding him, Apollonius was observed neither to look cheerfully any time of that while he was speaking, and after he had done, to sit a good time, as it were musing, and pensive. But at last, perceiving Cicero took some regret at this his carriage, he said thus: *Truly Cicero I commend and admire thee; yet I cannot but pity Greece her condition: when I see the two only ornaments which were left us, Learning and Eloquence: that they also should be by thee carried away to the Romans.* [*Plutarch in Ciceroe.*]

Cicero heard Posidonius the Philosopher at Rhodes, as Plutarch affirms, and Cicero himself reckons him in the list of those which instructed him; [*in lib. 1. de natura Deorum, & lib. de fato.*] As for this Posidonius, Philosopher of the Stoick Sect, he was indeed born at Apamea in Syria; but being in process of time made a Citizen of Rhodes: he was called a Rhodian, as appears by Strabo, [*lib. 14, pag. 654.*] and out of Arheneaus, [*lib. 6, cap. 6.*] where this also is to be noted by the By: that, whereas Josephus writes, how that Posidonius and Apollonius of Malon, or Molon (as it is writ elsewhere) afforded to Apion the Grammarian, matter for those his fables, concerning the Jews and their Temple, [*lib. 2, contra Apion, pag. 1065.*] by the name of the first he means this Posidonius the Apameian, Cicero's Master in the Stoick Philosophy: out of the books of whole Histories, we have quoted so many passages above: but by the name of the later, that Apollonius we last spoke of, or rather that Molon his equal, who (as above said) is reckoned by Cicero [*in his Bruto*] amongst the Writers, and by some deemed to be one and the same person with that Apollonius.

P. Servilius, Proconsul in Cilicia, subdued the Iaur's, and wan some Cities of the Pyrates, [*Liv. lib. 93.*] He demolished the City Iaura it self, and dismantled many forts which the Pyrates held along the sea coast. [*Strabo.*] who saith, that he had seen Servilius, [*lib. 12, pag. 568, 569, & lib. 14, pag. 665.*] He took Lycia also, and the

Cities

Cities of note therein, having besieged them, & forced them to resign. Besides he roved all over the mountain Olympus, and levelled to the ground three great Cities: Olympus, Phaelis, and Corycum. He was the first of any Romans that led an army through Taurus, he made it the bound of his march, and having taken a strict view of the side of the mountains which incline towards Cilicia, he brought the Iauri, quite worn out with the wars, under the power of the Romans. [*Oros. lib. 5, cap. 23, compared with Florus, lib. 3, cap. 6, with Salust. lib. 1. Histor. and Priscianum lib. 15, with Aconius Pedianus, in 3, Verrinam, and with Eutropius, lib. 6.*] Cicero in his first and second Agraria, confirms, how that the Countreys of the Attalians, Phalians, Olympians, and the Countrey of the Agareules, Oindians, and Gedulians were brought in to the people of Rome, by Servilius his victory. Cicero also (*in 40 contra Verrem lib.*) adds this passage particularly concerning Phaelis. That Phaelis which P. Servilius took, was not at first a City of Cilicians and Thieves: Lycians, who were Grecians, inhabited it: But in regard it was situated in such a place, and lay so high and strong, that the free booters which came out of Cilicia, necessarily had recourse thither: the Pyrates associated with that Town, first by commerce, and after by alliance.

L. Magius, and L. Fannius, both runnagados out of Fimbria's army, joyned themselves with Mithridates, and persuaded them to enter into an association of wars with Sertorius, who at that time was up in arms in Spain against the Romans. Mithridates sent these two as his Ambassadors with letters to Sertorius, promising him a supply of money and ships for the war, and requiring of him in lieu thereof his confirmation of all Asia unto him, which he had resigned up to the people of Rome, upon the articles of peace betwixt him and Sylla.

The Ambassadors being come into Italy in that bark which the Mithridians bought of Verres: and from thence halting away to get to Sertorius: The Senate noted them enemies to the State, and ordered to attach them: yet, for all that they could doe, they got safe to Sertorius: who, having called together an assembly of his own friends about him; which he called his Senate; he would by no means allow of those conditions, although all the rest were generally for them: For he denied that he would ever give way that the Province of Asia, which he had unjustly taken from the people of Rome, and which, after Fimbria had wrested it from him again by force of arms, he had returned back upon articles with Sylla, should ever relapse into Mithridates his power again. But as for Bithynia and Cappadocia, which had ever been under his command, and did not at all belong to the people of Rome, he did not envy him these; yet, upon these terms, the league was concluded betwixt them, and confirmed by mutual oaths; That Mithridates should supply Sertorius with 3000 talents, and forty ships; and that Sertorius on the other side should make him a grant of Cappadocia and Bithynia (to which two Appian adds, not only Paphlagonia, and Galatia, but Asia it self also) and that he should send him a General and Souldiers accordingly. Mithridates dispatched into Asia the General which was sent him; M. Marius, (Appian calls him, Varius) one of the Senators which were banished; and joyned with him the two Lucii, Magius and Fannius, to be as his Counsellors, who, looting from Dianium, a sea town of Spain, arrived at Sinope of Pontus, where Mithridates then was; upon their telling the King how that Sertorius had denied him Asia: the King said to his friends, *What will Sertorius sitting in his Palace injure hereafter, who, though as far distant from us as the Atlantic Ocean, takes upon him already to prescribe bounds to our kingdom; and to denounce war against us, in case we should attempt any thing upon Asia?* For all this, Marcus Marius concluded a league with him to Sylla's content. The King kept Marius with himself, and in a very short time preferred him a General into Archelaus his place, who had deserted him, and turned to Sylla. [*Cicero, pro lege Manilia, & pro Marcna, item, auct. in Verrem, lib. 1, compared with Aconius Pedianus in eundem, Livie lib. 93. Plutarch in Sertorio. Appian in Mithridaticis, pag. 216, 217. Oros. lib. 6, cap. 2.*]

After the Capitol was rebuilt (together with which (some eleven years before) the books of Sybilla were burnt) C. Curio the Consul motions the Senate, That some Ambassadors should be sent to Erythra, who were to take care to get the Sybils verses again, and bring them to Rome. P. Gabinus, M. Oracilius, and L. Valerius were sent upon that errand, who got those verses transcribed by private hands, and brought them to Rome: and Curio and Octavius, the Consuls, laid them up in the Capitol, which then was repaired again by Q. Catulus. [*Festella, quoted by Lactantius, lib. 1, institut. cap. 6, & lib. de ira Dei cap. 22.*] Upon which grounds Varro says that Erythra was believed

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ved to have writ those books of the Sybils, which the Romans have recourse unto; because those Veres were found in the Island Erythraea, after the firing of Apollo's Temple, in which those books were laid up: for we may credit Servius, [in *Aeneid*, 6.] For the Temple which was burnt was not Apollo's, but Jupiter Capitolinus his; and although after the Temple was repaired, Embassadors were sent by order of the Senate to Erythra in Asia, to get those Veres transcribed: yet those books which were afterward extant and brought to Rome, were not got out of Erythra only, but procured from other Cities besides, both Italian and Grecian; and out of private mens Libraries also, under what name lover of the Sybills those books were: in which also many things are found to be suppositions, as appears by the difference of those which they call Acrostiches. As we find out of Varroes own books of divine things: to be relayed by Dionysius Halicarnassus, [lib. 4. *antiquit. Roman.*] and by Lactantius Firmianus, [lib. 1. in *Instit. cap. 6.*] and Tacitus also in [lib. 6. *Annal.*] hath declared how, *That the Veres of Sybilla, whether one or more, were sought for in Samos, Troy, Erythra; and thorough all Africa also, and Sicily, and the Italian Colonies: and that the Priests had in charge, with all the care that mortall men could take, to discover the true from the false.*

Pliny in the 2 book of his natural History, cap. 35. reports, how that in the time of Cn. Octavius, and Cn. Scribonius Curio Coffi: Licinius Syllanus Proconsul, and his company saw a spark fall from a Star, which increased in bulk as it came nearer the earth; and being grown to the bignesse of the Moon, gave as much light as if it had been some cloudy day: and when it withdrew up towards heaven again, it grew into the fashion of a lamp. But seeing that Syllanus is no where found amongst the Roman furnames, Pighius is of opinion, that instead of Licinius Syllanus in Pliny; it should be L. Junius Syllanus: So that Junius (who about this time was sent with the Proconsuls authority into Asia in the room of Cn. Nero) might seem with his company to have been an eye-witnesse of this Prodige.

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Nicomedes King of Bithynia dying without issue, made the people of Rome his heir by testament: whereupon his kingdom was reduced unto the form of a Province, [Liv. lib. 93. *Vell. Paternul. lib. 2. cap. 4. & 39. Appian. lib. 1. Bell. civ. pag. 420. & Mithridat. pag. 175. & 218.*] To this relates Mithridates his complaint of the Romans in an Epistle of his to Ariaces, [lib. 4. *Salust. bistor.*] After Nicomedes was dead, they styled all Bithynia: notwithstanding his son Mufia, whom he nominated King, was without all question then born.

In the same year also (with which ended the CLXXVI Olympiade) the people of Rome had their bounds widened by the access of the Province of Cyrene unto them: Ptolemei Apion the King thereof, of the Family of Lagidas, having bequeathed it as a Legacy to them; as Appian writes [in his 1. lib. Bell. civil. pag. 420.] adding moreover in the end of the Mithridaticks; that this King was a vassall of the Family of the Lags: which character of Appian, shews that he was the same person with him whom Justin related in lib. 39. cap. 5. to be the sonne of a Curezau, and who passed over the jurisdiction of the Crown of Cyrene to the Romans: where notwithstanding he adds, That that part of Libya was made a Province: whereas we have heard before out of Livie (at the years of the World 3908.) how that after Ptolemei Apions decease, the Senate of Rome enfranchized all the Cities of the kingdom of the Cyrenians: So that, at that time they might seem to have received their grant of freedom, but now to be reduced into the form of a Province. And that then Ptolemei King of Cyrene upon his death-bed, did make the Romans his heirs in his last testament, in the first year of the CLXXI Olympiad: and that afterwards Libya was left to the Romans as a Legacy by King Apion in the fourth year of the CLXXVIII Olympiad Hierom hath noted [in Chronico Eusebiano:] placing this later almost eleven years later than Apions accounts here require, Eutropius hath related this very thing nine years later, viz. To that Caecilius Metellus's Cretan triumph. At which time (as sayeth he in the sixth of his Breviary) Libya also was annexed to the Roman Empire by the last will of Apion, who was King thereof: in which Breviary, Ptolemei, and Cyrene, were the Cities of greatest note. Jornandes, [in lib. de regn. & tempor. success.] hath thus written concerning this matter. *Libya, that is to say, all Pentapolis, was granted under his liberty to the Romans by that first Ptolemei: and afterwards rebelling, Apions decree subdint it to the people of Rome. And before him Sixtus Rufus in his Breviary. We were beholden to Ptolemei the elder his bounty for Cyrene, and the other Cities of Libya Pentapolis: Libya came to be ours by King Apions last will and testament: And Ammianus Marcellinus followed him. The dryer Libya we gave into our hands by King Apions last Will: Syrene and the other Cities of Libya Pentapolis, by Ptolemei's liberality.* See the learned Valerius his notes upon the place, who lo explains this History, that he denies that there were two Ptolemei Apions, besides, Cicero [in 2 Agrarias] mentions the Cyrenian lands which were Apions: as Cornelius Tacitus [in 14 annal. lib.] does the land which were once King Apions and by him bequeathed to the people of Rome, together with his kingdom.

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The remainder of this Summer, and the whole Winter following, Mithridates spent in preparation of wars against the Romans: in felling of Timber, building ships, and making arms. [Appian in *Mithridaticis*, pag. 217.] He contracted his forces to a right and meet scantling: for he diminished the labile multitudes, the hideous Barbarians, took away the provision of such arms as were gull, and set with precious stones: instead of these, he made (words after the Roman fashion, compoed good substantial Shields, and made a muster rather of well managed and experienced horses, than of those which were neat and handsome. Moreover, he provided ships that were not adorned with Cabbins guir over, or batis for Curezans, or delicate Chambers to keep his women in, but such as were fitted with arms, darts, and money. [Plutarch in *Lucull.*] he carryed to sea 200 Myriads of Medimna's of corn. He had supplies ready at hand, besides his old forces, Chalcidians, Armenians, Scythians, Taurians, Acheians, Hemiocchians, Leucotyrians, and those that inhabit about the river Thermodon, commonly called the land of the Amazons. There came in to him in Asia his old forces. He had supplies also beyond sea out of Europe, Samatians, Bactians, Jazygians, Corallians, Thracians, and all the nations which inhabit about the river Ilter, and the mountains Rhodope; and Aemus, and the Bithenians also, who were the gallantest men and stoutest of them all. [Appian in *supra*.]

Julius Caesar, a very youth (about 25 years of age) resolved to withdraw to Rhodes; with an intention, at his leisure to apply himself to Apollonius Molon, the most eminent teacher of Oratory at that time: as he was sailing higher in the winter quarter, the Pyrates (who now were so well furnished with ships, that they pestifered the sea) took him prisoner about the Island Pharmacula, (which lies near the Asiatick coast above Mileum.) When the Pyrates demanded of him 20 talents for his ransom Caesar laughed at them as being ignorant who it was that was their prisoner, and promised that he would give them 50 talents; and sent forthwith his companions and servants to the Cities of Asia, to procure the money for his release; keeping only with him one Phisitrian, and two others to attend him in his Chamber. Being left with these three for 38 days together amongst a company of Cilicians, the most savage people in the World; he behaved himself after that manner, that he struck both a terror and a reverence into them: neither would he all that time suffer his throes to be plucked off, or ungirt himself; that, in case there should happen some extraordinary alteration, he might not be suspected by them, who had clapped no other guard upon him, but that of their eyes: whereover he went to repole himself, and take his rest, he sent one to them to be hully, and keep no din: and he would familiarly play and exercise with them, as if they had been of his retinue, and not be their prisoner. He wrote verses also and orations, which he pronounced in the midst of them. In any of them did not admire and applaud them; he would threaten them openly dull fellows, Barbarians; and often in a merriment would threaten to hang them. They were very well pleased with his humour, ascribing that freedom of his tongue to his simplicity and years. [Vell. Paternul. lib. 2. cap. 41. Sueton in *Julio*, cap. 4. Plutarch in *Caio*, *Cesare*.] It is reported, that whilst he was in hold, he cried out, O Crastus, how wilt thou be tickled at the heart, when thou shalt receive tidings of my captivity. [Plutarch in *Marcio Crasso*.]

The monies of all the Cities was brought from Mileum to Caesar, but Caesar would by no means pay down the 50 talents, until he had forced the Pyrate, to deliver up hostages to the Cities: After this, being set on shore, the night following he gets a fleet, such as he could scramble together of the suddain, and with it, looking out of the port of the Mikesians, he made towards the Island, before which the Pyrates as yet lay at anchor: part of their fleet he forced to boylt and away, others of them he sank, and the residue of the ships he boarded, and became master both of them and the men that were in them. Overjoyed with the triumph of the night expedition, he returned to his company: the Pyrates money he seized upon, as his own booty, and the Pyrates themselves he committed to prison at Pergamus. When he had done that, he went to Junius the Proconsul of Asia, into Bithynia (for he at that time had the command both of Asia and Bithynia, lately reduced into a Province) demanding justice might be done upon the Captives, and crucified them; as in meriment he had often in the Island foretold them he would do. [Paternul. lib. 2. cap. 42. Sueton. & Plut. in *supra*.] But because, before their yielding themselves up, he swore he would crucifie them: the first commanded their throats to be cut, and then to be fastened to the Crossie. [Sueton. cap. 74.]

The Spring coming onwards, the third Mithridatick war was commenced; which after it had continued for eleven years and an half, was at last ended, by the death of Mithridates himself. Mithridates, having now called in all his fleets together, sacrificed (as his custom was) *Stregio*  $\Delta\iota\alpha$ , or to Jupiter, powerful in battle, and drowned his Chariot and Horses in the Sea, as a sacrifice to Neptune; and thus done, made what

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what hath he could in Paphlagonia: with Taxiles and Hermocrates, Generals of his army. [Appian, in *Mithridatic*, pag. 217, 218.] He had in his army 120, (or 140, as Appian hath it) thousand Foot, trained up after the Roman model, 100 thousand Horse, besides a hundred Chariots with Sithes: There followed also the Camp, another great company of such as were to guard the wayes, carry burdens, and of such as did trafficke also, [Id. *ibid*, in *Lucullo*.]

Mithridates, as soon as he was arrived at Paphlagonia, made a high vaunting speech to the soldiery; and when he saw he had sufficiently stirred them to a detestation of the Roman, he made an invasion upon Bithynia, which had lately been bequeathed to them by Nicomedes his testament. [Appian, pag. 218.] Livie sayes, that Mithridates got it all into his hands, [Lib. 93.] and Plutarch in Lucullo, that he was very willingly entertained by all the Cities of Bithynia.

Alia also, by reason it was most intolerably oppressed by the hard usages of creditors and publicans, lapped to Mithridates, [Plutarch *ibid*.] He with M. Marius, or Varius, (whom Sertorius had sent to him out of Spain to be his General) took some Cities thereof: and when they entered the Cities, the King put Marius forth with the rods and axes, as if he were the supreme Magistrate, and then the King followed, as one of his Officers. Some of the Cities he entrenched upon his own score; To others of them, what immunities he granted, he said they came not from him, but were Sertorius his acts of grace. Thus Alia, which before was plagued with the Publicans, and oppressed by the covetousness and abuses of the garrisoned soldiery, begins to prick up again, and did heartily wish, that alteration of Government which was expected, might take effect. [Id. in *Sertorio*.]

Julius Cæsar, observing what havoc Mithridates made in the adjacent countries, being ashamed to sit still with his hands in his pockets, when the Allies were in that distresse: left Rhodes, whither he was gone, and passed over into Asia: whereto getting together what supplies he could, he drave the Kings Lieutenant clean out of the Province, and by that means kept the Cities, which before were wavering and ready to revolt, constant in their loyalty, [Sueton, in *Julio*, cap. 4.] although he (Junius) whom the people of Rome had appointed their chief Magistrate in Asia, did out of cowardliness put some remora to his undertakings. [Pellei *Patercul*, lib. 2, cap. 42.]

Eutropius and Orosius (out of Livie, as their manner is) relate, how that P. Servilius ended the war in Cilicia and Pamphylia within three years, and thereupon was called *Isauricus*. In Cicero lib. 3. in *Verrem* (which Orator is called *Oratio Frumentaria*) he is said to have commanded the army seven years. Whereupon we have referred his first going into the Province to the year before this fifth year, in which also he was Consul. Cicero in lib. 5. contra *Verrem*, affirms, that this one man took more of the robbers Commanders alive, than all they had done, which had been before him: and how amongst the rest, he recovered one Nico, a famous Pirate, who had broken his chains and escaped, with the same gallantry that he first took him prisoner. Ammianus Marcellinus (in lib. 14. *Histories*) writes, how that Cilicia and Isauria mutually engaged in a war of pyrracy, and having some troops of land robbers, were by Servilius the Proconsul made to passe sub jugum, and after that made tributary. Jornandes in lib. *de regnorum ac temporum successione*, writes, how that he overcame Pamphylia, Lycia, (or rather Cilicia, and Pifidia) and reduced them all into Provinces: And that Octavius this yeares Consul, was sent into the Province Cilicia, we gather from Plutarch in Lucullo.

Which way soever Servilius marched, it was a very pretty sight to see the several prisoners and captives he carried along with him: People came flocking into him from all parts, not only out of those Towns thorough which they marched, but from all the places adjacent, purposely to see: which made the people of Rome take more delight, and to be more pleased with this triumph, than with any that ever had been before, [Cicero, in *Verrem*, lib. 5.] In this triumph also the several images, and ornaments, which he brought away from the City Olympus after he had taken it, were carried on Chargers in State before him that rode in Triumph: all which he afterwards caused to be entered into the common tables, and brought into the Treasury: wherein the number of those images were not only specified and described, but the bulk, figure, and condition, of each one in particular, [Id. in *encomium*, lib. 1. & *Afcon*, *Pedrianus*, *ibid*.] Valerius Maximus mentions this Triumph of Servilius, [lib. 8, cap. 5.] Eutropius, Sextus Rufus, and Claudian the Poet, (in lib. 1. in Eutropium,) thus speaks of him:

*Indomitos currus Servilium egit Isavros,*

*Servilius Charioted th' untam'd Isavres.*

M. Antonius,

M. Antonius (father to M. Antonius the Triumvir,) having by the favour of Cotta the Consul, and Cæthegus his faction, obtained of the Senate, an unlimited commission for guarding of all the sea coasts, whersoever the people of Rome had any command: and being a most vile person himself, had his companions forced accordingly, wasted Sicily, and all the Provinces. [Cicero, *att*, 2, in *Verrem*, lib. 2. *Lactant*, *Institut*, lib. 1. cap. 11. *Afcon*, *Pedrianus* in *Divinationem*, and and upon the foretold place of Cicero, contra *Verrem*.]

The Province of Gallia Cisalpina, fell to L. Lucullus the Consul, but Octavius, dying, who held Cilicia, Lucullus having by the means of Plæcia, a common strumpet, made Cæthegus his friend, who at that time bore all the sway at Rome, got the Province Cilicia assigned to him; and in regard that Cappadocia lay near to Cilicia, they generally voted that Lucullus should undertake the Mithridatic war. Yet M. Cotta his Colleague in the Consulship, after much importunity, prevailed with the Senate, that he might be sent with a fleet to guard the Propontis and defend Bithynia. [Plutarch in *Lucullo*.] And so both the Consuls were sent to this war: the one was to make good Bithynia, the other to follow Mithridates in Asia. [Cicero pro *Murena*, *Mennan* cap. 39. *Eutrop*, lib. 6.] For that Lucullus the Consul had not only Cilicia, but Alia also, (properly so called) allotted unto him, and that he had the command of it for the space of seven years, is evident out of Velleius Paterculus, [lib. 2, cap. 33.]

Lucullus, having lifted a Legion in Italy, passed over with it into Asia; where he takes to him the Fimbrian Legions, and two others besides; which, to a map of them, were long since corrupted through luxury and covetousness. The Fimbrians, in regard they had lived a long while, as it were, masterless, and uncontrolled, were the more intractable, and malapert; yet very warlike, and both skilful and patient in military labours and undertakings. But Lucullus reformed the one, and calmed the fierceness of the other. [Plutarch *ut supra*, compared with Appian in *Mithridatic*, pag. 219.] He did the best he could also by inflicting punishments upon the Ulers, and the Roman Publicans, by whose exactions the Asian were brought to revolt, to make them more moderate in their dealings: and he quelled all inturrections of several people, when as there was scarce a nation but was up in arms. [Plutarch *ibid*.]

Mithridates, having both another numerous army upon the march, and also 400 ships of 30 oars, besides a great company of lesser ships, which they commonly called *Pentecosters* and *Cercure*, sent away Diophantus Martharus, with a considerable force into Cappadocia, to thrust in Garrisons into the Cities; and if Lucullus intended to enter Pontus, to intercept and stop his passage. As for Mithridates himself, he kept with him 150 thousand Foot under colours, and 13 thousand Horse, and 120 Chariots with Sithes, which followed the Horse: and good store of all sorts of warlike Engines. Thus provided, he making a flying march through Timonitis, Cappadocia and Galatia: within nine dayes he reached Bithynia. Lucullus in the mean while commanded Cotta to stay with all his fleet in a Port of the Chalcedonians. [Mennan, cap. 39.]

Mithridates his fleet staying by Heraclea in Pontus, were denied admittance, yet the Citizens gratified them so far in their requests, as to afford them the freedom of their market: where after some truckings, and chaffering betwix them, as are usual in those places, two of the most eminent persons of Heraclea, Silenus and Satyrus were carried away prisoners by them: they could not get off again, but upon this condition, That they should assist Mithridates in this war against the Romans, with five Frigoes. This made the Romans fall out with the Heracleans: For whereas the Romans had appointed in the other Cities publick sale to be made of the Citizens goods. They exposed Heraclea also to sale. Upon the coming in of these which were commissioned for that business, and their exacting monies, contrary to the customs of the Common-wealth; the Citizens grew much perplexed, who looked upon this action as a banishment of that slavery which would shortly ensue. Whereupon (when as their condition was such, that it required rather an Embassy to be dispatched to the Roman Senate, to beg their favour, and to put a stop to the sale of their goods) they, by the persuasion of a bold desperate fellow in the City, murdered the Publicans, and that with such secrecy, that there was not any one body which had the least intimation of their death. [Id. cap. 40.]

M. Cotta, upon the bruit of Lucullus his coming, and that he was already encamped in Phrygia, making account that he was now cocksure of the victory, made what haste he could to fight Mithridates, before Lucullus was come in to him; that Lucullus might not share with him in the glory of the victory. [Plutarch,] Marius (or Varius) and Eumachus, Mithridates his Generals against Lucullus, having in a short time drawn together a great army, engaged with P. Rutilius (M. Cotta his Lieutenant)

at

at Chalcedon, in which battle Rutilius was slain, and the best part of his army. [Oros. lib. 6. cap. 2.] the Balthians having routed the Italian foot, and done great execution upon them. [Memnon, cap. 41.]

Mithridates marching up to Chalcedon, whither the Romans flocked from all parts to Cotta : Cotta being but a raw Soldier, came not out against him : But Nudus, the Admiral of his fleet, with a brigade of the army, took the field, on that part which was best fortified ; but being beaten off thence, made back to the gate of Chalcedon, over hedge and ditch. When they came to the gate, there was such a crowding of them to get in, that those that had them in pursuit, could not throw a dart, which was not true to hit. But as soon as they let down the Port-cullis for fear of the enemy, they drew Nudus and some other Commanders into them with ropes ; all the rest were slain in the midst of their friends and enemies, they all the while holding up their hands to both, but to no purpose. [Appian.]

Mithridates, thinking that it was best for him to make use of his late good fortune on the same day moves with his Fleet toward the haven : where having broke down, the iron chain which was in the entrance of the haven, fired four of the enemies ships ; and carried away the other 60, tying them to one another's sterns : Neither Nudus, nor Cotta, making any resistance, but keeping close all the while within the walls. The Romans in the engagement, lost about three thousand men, amongst whom Lucius Manlius a Senator was one. Mithridates lost 20 of the Balthians, who were the first that attempted the haven. [Idem.] Plutarch tells us, that Cotta lost upon land 4000 foot besides those 60 ships which were taken. Memnon says, that in one day the land and sea were most shamefully filled with the carcases of the Romans : eight thousand of them being slain outright in the sea-fight, and 4500 taken prisoners : and of the army of Foot which consisted of Italians 3300, were cut off ; whereas Mithridates on his side, lost only about 30 Balthians, and 700 others, out of his whole company.

And this was that battle near Chalcedon, in which M. Aurelius Cotta the Consul was defeated. [Liv. lib. 93.] of which Mithridates in an Epistle to his Ariakes, (lib. 4. Histo. Satult.) thus writes. *I totally routed Marcus Cotta the Roman General near Chalcedon on land, and have deprived him of a most gallant fleet at sea.* The sad calamitous condition Cotta was now in both at sea and land, mightily advanced both the Kings wealth, and his name. [Cicero, pro Muræna.] For by this success of Mithridates, all mens spirits began shamefully to flag. But Lucullus who lay encamped along the river Sangarius, hearing of this greater overthrow, and observing his soldiers courage somewhat damp't threat, quickened them up again with a parcel of good words. [Memnon, cap. 41.]

When as Archelaus (formerly one of Mithridates his Commanders, but now turned to take part with the Romans) would have made Lucullus believe that he might with his bare look obtain the whole Kingdom of Pontus, (Mithridates being now with his army in Bithynia) he replied, That he would not be deemed a greater coward than the common Huntsmen are, that not daring to adventure upon the wild beasts themselves, he should go to their empty dens ; Thus said, he marched against Mithridates, having in his company 20 thousand Foot, and 4500 Horse. When he came first to the view of the enemy, he was astonished to see such a numerous body, and therefore desired to wave an engagement, and to gain time ; but recollecting, how that Marius (whom Sertorius had sent out of Spain to be Mithridates his General) was marched up against him, and did provoke him to fight, he drew up into battle. Just as the army were set to engaging, (upon no evident change, but the Heaven cleaving asunder of the sudden) there seemed to fall betwix both armies, a great flaming body resembling a hogfish in shape, and silver fire hoc : this strange apparition so frighted both parties, that it staved them off from fighting. They lay this prodigy happened in Phrygia, about Otryx. [Plutarch.]

L. Lucullus the Consul, with his Horse had some skirmishes with Mithridates his Horse, and came off with good success : He made also some expeditions, and was fortunate in them ; which so fluffed his Soldiers, and made them so eager upon fighting, that he had much ado to keep them from mutiny. [Livie lib. 94.]

Mithridates, looking upon the City Cyzicum as a gate to let him in into Asia, which if he could but once break open, and pluck up, the whole Province would lay open to him : resolved to remove thither the hot brunt and violence of the war. [Cicero pro Muræna.] For it was the most famous City of all Asia, and a faithful friend to the people of Rome. [Id. pro lege Manilia.] and which in the late overthrow at Chalcedon, had lost 3000 Citizens, and 10 ships. Hereupon the King, meaning to give Lucullus the slip. As soon as he had supped, having the opportunity of a thick and misty night, removed his Camp, and by break of day, gets to the top of the mountain Adraflia (otherwise

(otherwise called Dindymus) which was situated opposite to the City. [Plutarch.] Strabo writes how that Mithridates with 150 thousand Foot, and a great body of Horse, made an invasion upon the Cyziceniens, and took the mountain Adraflia, and the Suburbs. [lib. 12. pag. 575.] Appian relates how that Lucullus, having in all but 30000 Foot, and 16000 Horse, encamped over against Mithridates about Cyzicum ; and that he learned from the runnagadoes, that Mithridates had about 300000 men ; Nay it is reported that he left in the siege of Cyzicum, above 300000 men, by famine and sickness ; as we read in Orosius. [Oros. lib. 6. cap. 2.] Moreover it is given out (as we find in Plutarch) That of the whole rabble of Scullions, and Soldiers Lucullus slew no less than 300000 men. Whereas Eutropius in the sixth book of his Breviary hath writ far more modestly. The following Winter and Summer, Lucullus slew of the Kings party very near an hundred thousand men.

Mithridates, having begirted the Cyziceniens with ten brigades, assaulted them also by sea with a fleet of 400 ships. [Strabo pag. 575, 576. compared with Plutarch.] And seeing the Cyziceniens, knew not what was become of Lucullus : The Mithridatians gave out that those tents which were pitched before their eyes, were supplies of Armenians and Medes, which Tigranes had sent to Mithridates. Demetrius, sent from Archelaus into the City, was the first that informed them of Lucullus his being nigh at hand : but they gave no credit to him at all, supposing what he said was a meer forgery, whereby to alleviate their present sufferings : until a boy, who had been taken prisoner by the enemy, and made an escape, pointed out to them with his finger the place where the Romans lay encamped. [Plutarch.] Lucullus sent a messenger to them, one of his soldiers, who had the command of his tongue, to bid them be of a good courage ; this Soldier bearing himself up above water with two bottles.

Lucullus, falling upon Mithridates his reare, defeated the Ponticks, and got a glorious victory, in which he slew something more than 10 thousand of them in the fights, and took 13000 prisoners. [Memnon, cap. 42.]

Lucullus espied a mountain very convenient to pitch his Tents in ; which if he could but once get into his hand : he was sure to get provision enough for his army, but to starve the enemy : There was but one passage to come to it, and that a very narrow one ; which also Mithridates had clapped a guard upon to secure it being therunto advised by Taxiles and some other of his Commanders. L. Manius or Magius, the Umpire of the league betwix Mithridates and Sertorius, sent privately a messenger to Lucullus and then persuaded Mithridates to permit the Romans to pass by, and to encamp where they thought best themselves ; buzzing him in the ear, that the Fimbrian Legions, which formerly had served Sertorius in the wars, would leave their colours and turn away to him ; and this they would do within a day or two : and that that might spare the expence of sweat and blood, when they were sure of a victory without striking a blow. Mithridates, suspecting nothing was so unwise as to listen to his counsel, and thereupon suffered the Romans quietly to enter the passage, and to fortify the mountain against him ; by which reason the Romans might have a plentiful supply of provision from all those parts which lay behind them, when as Mithridates on the contrary being shut out by a lake, mountain and river, was debarred from all importation by land, and therefore could expect but slender incomes to his Camp. Seeing that there was no way for him to get out, neither could he by force of arms make Lucullus retreat, merely because he neglected the passage. The winter quarter also drawing onwards, was likely to hinder all importations to him by sea. [Appian.]

Plutarch writes, that Lucullus encamped about Thracia, which they called, Comes, as deeming it the most fit place to obstruct all ways and quarters from whence Mithridates could hope for a supply of provisions. As for that party which Mithridates sent to bring in the Fimbrian Legions to him, who made them as if they intended to turn to his side, Memnon tells us, that they were all put to the sword by the same Legion.

Nicomedeas the Thessalian, had framed notable Engines to batter the City, [Plutarch.] amongst which the Helepolis, as they called it, about a hundred cubits high, was the most remarkable one. Upon this another Tower was erected, plated with Engines, to sling out stones, and several sorts of weapons : But before they planted the Engines, Mithridates gave order that three thousand of the Cyziceniens, whom he had taken prisoners, should be brought in the ships to the walls of the City : if happily the City, out of pity to them, and relenting at their cries, would give up. But seeing that they was to no purpose, (there being by the command of Lysistratus their General, a Cryer appointed, who from the walls exhorted them, That seeing that it was their hard fortune to fall under the power of a stranger, to bear it out as well as they could) Mithridates used all the strength he could both by sea and land, to reduce the City : the Townsmen all the while within being as injurious to defend it ; yet,

do what they could, they could not perfect their walls entire, but that part of them being fired, fell down about evening: but the heat of the fire was so torching, that the enemy was not able to enter. The Cyziceniens themselves by night repaired the breach. [Appian.]

At last Lucullus found a way in the night to send into the City some Auxiliaries. [Strabo.] For finding that in the lake Dalcyllie, there were pretty big boats: he took away one of the biggest of them, and carried it in a Wagon to the sea side, and put as many Soldiers in it, as it could well hold; who privily by night got into the City, the enemy knowing nothing thereof. [Plutarch.]

Now was the time of Proterpina's festival, in which the Cyziceniens were wont to offer a black Heiter. They being unprovided with such an one at this time, made one of dough, and brought it to the Altar. The Heiter which was designed for Proterpina's festival, was feeding with the rest of the Cyziceniens Herds on the other side the sea. Upon the day of the Festival, the left the other Herds, and swimm'd over alone to Cyzicum, passing all the way through the enemies fleet, and by diving under water, got through the bars which are at the mouth of the harbour, and so passing through the midst of the City, came to the Temple of Proterpina, and presented her self before the Altar. The Cyziceniens sacrificed her, and upon this grew mightily enlivened in their hopes. [Jul. Obsequens de prodigiis, Plutarch, & Appian.]

It is reported that Proterpina appeared by night in a vision to Aristagoras (who was the chief Magistrate, as saith Julius Obsequens) for Plutarch gives him no other title, but that of his being the peoples tutor; and told him, that the had provided a pipe against the pipers: or, as Plutarch renders it, rather: forthwith sent a Libyan piper against the Pontick trumpeter. The Cyziceniens wondering with themselves what this voice should be, about break of day it began to be foule weather at sea, as if it had been a tempestuous wind. The Kings engines which were now drawn up to the walls, by their creaking and crashing first discovered what was ready to issue: Presently after there arose an extreme violent South wind, which in the moment of an hour did so shatter the rest of the Kings engines, that they were made utterly unserviceable; and did so shake the wooden tower which was erected upon the Engins, that it overruined it on the ground. [Id.]

It is Chronicled also, that at Troy Minerva appeared to many in their sleep, dropping with fwer, and shewing how that part of her waile was cut off: telling them, that she came from the relief of the Cyziceniens. The Trojans were wont to shew the pillars whereon the decrees and letters concerning this accident were engraven. [Plutarch.]

Mithridates was advised by his friends to loose with his Fleet from before the City: but he not one whit dismayed at what had happened, got up to the mountain Dindymus, and from thence call'd up a bank all along to the walls of the City; upon which he erected Towers. He caus'd also Mines to be made under the very walls. [Appian.] The Cyziceniens notwithstanding all this, held out so stoutly, that they had very near taken Mithridates alive in one of the Mines, which he himself had digged, by countermining him: but he got away safe, having eysed the danger he was in. [Strabo, pag. 576.]

The Winter being come, Mithridates was cut short also of victual by sea; if so be he had any at all. The army therefore being in great distresse for necessary provision, many of them died by famine, some were glad to feed on mans flesh, others using herbs for their constant food, fell into diseases, and the dead carcases lying all the while unburied, ulthered in the plague to boot. [Memnon, cap. 42. Strabo, pag. 576. Flor. lib. 3, cap. 5. Plutarch, Appian, Orofius, lib. 6, cap. 2.]

Whilst Lucullus was gone to gain some cattle or other, Mithridates strives to make some use of this opportunity: Hereupon, commanding part of his Forces to march home with their armes; but with this item, That they should be sure not to come in fight of the enemy, he sent almost all his Horse, those also which were for burden, and of his Foot; such as were little serviceable, unto Bithynia: for the horses were now grown weak for want of provender, and starke lame by reason their hooves were beaten and worn away for want of shoes. Lucullus hearing of this, hastned to the Camp, again by night as fast as he could; and by break of day, made after them with 10 companies of Foot, and all his Horse. Although at that instant there fell such a violent storme, that many of the souldiers, what with the Snow, and other inconveniences, for very cold were forced to lie down, not being able to follow: with the rest he overtook the enemy at the passage of the River Rhyndacus, where he did such execution on them, that the women of Apollonia came out and plundered the carriages, and stripped the slain. There were taken at this fight 6000 Horse, and an infinite number of beasts for burdens, 15 thou'nd men: all which Lucullus carryed away with him, besides the pillage of the enemies Camp. Lucullus as this time killed more than 15000 men

men; if we may credit Orofius. Salust is of opinion, that this was the first time the Romans ever saw any Camels: as it thot, who under Scipio their General defeated Antiochus, and those who fought with Archelaus at Orchomenon and Cheronea, had not known well enough what kind of beasts Camels were. [Plutarch, Appian, Orof.]

Fannius, who clapt in with Mithridates, and Metrophanes the Kings Pretor, having received a blow from Mamerus, claped with two thousand Horse into Media: and removing from thence unto Macedonia, fell upon the dry and parched hills and champion of Inarime: where being welded for a long while, at last they got out, and arrived at the Kings Camp, without any notice taken of them. [Orof, lib. 6, cap. 2.]

Eumachus the general, and other of Mithridates his Colonels, up in armes in Phrygia, killed many Romans, with their wives & children. They subdued the Pisdians also, the Lausi, and Cilicia, until Dejotarus, one of the Tetrarchs of Gallagracia, lighting upon them as they were roving about, killed them and many of their souldiers, and so gave a stop to proceedings. [Liv, lib. 54. Appian, pag. 222. Orof, ut sup.]

### Jublie the XXVIII.

The Cyziceniens having undermined those mounts which the King had cast up all along from Diodymus to the City, and fired his Engins, and knowing well enough that the enemy was much weakened by famine, did so pester them with often sallies, that Mithridates was relolved to draw off and be gone. [Appian.] Of which he himself in a letter of his to Arfaces, [Salust, lib. 4, histor.] thus: At my laying siege to Cyzicum with a great army, I wanted provision, and in regard I could get none from all the parts about, and that the winter also had blocked up the sea that none could be expected that way; I was forced (not by any compulsion of the enemies) to march back into mine own kingdom. For Plutarch tells us out of Salust, how that Lucullus, first at Cyzicum, and afterwards at Amisus, lay encamped with his souldiers two whole Winters. Concerning the raising of the siege of Cyzicum, see Cicero [in orat. pro lege Manilia, pro Murana, & pro Archia poeta.]

Mithridates relolving suddenly to be gone, that he might keep off Lucullus from following too fast upon his reare: sent Aristoniscus a Grecian Admiral of his Fleet to sea: but Lucullus by some foule play, took him prisoner just as he was putting off from shoar; and withal seized upon 10000 crowns which he carryed along with him to inveigle part of the Roman army. [Plutarch.]

The King left his land Forces with the General to march with them away to Lampacus: Hermenus and Marius (the Generals which Sertorius sent) conducted thither 30000 men. But Lucullus following hard upon the reare, at last overtook them unawares as they were passing the River Elepus, whose waters at that time were higher than ordinarily they were wont to be. He took very many of them prisoners, and killed 20000 of them outright (above 11000 of which were reported to have been Marius his souldiers) so that the two Rivers, Granicus and Elepus, were all ove coloured with blood. But one of Mithridates his Nobles, knowing how mightily the Romans were addicted to covetousness, commanded the souldiers to leaver their snappacks and money about, purposely to retard the pursuers in their march. [Memnon, cap. 42. Polybius stratagem, lib. 7. Flor. lib. 3, cap. 5. Plutarch, Appian, Orof, lib. 6, cap. 2.]

As for Mithridates himself, he, purposing to return by sea, failed by night to Parium, [Appian.] whilst his souldiers intending to put off with him crowded on every side to thick into the ships, whereof some were already filled, others were to be filled presently after, that it happened, that, by reason of the multitude striving to get a ship-board, some of the ships were sunk, and others overturned. The Cyziceniens observing this, assailed the enemies Camp, where they cut the throats of the sick that were left behind, and carryed away whatsoever they found there. [Memnon, cap. 42.]

Lucullus entering Cyzicum, was received with a great jollity, and magnificence, [Plutarch.] In honour of whom they afterwards instituted some games which they called, Lucullia, [Appian.] The Romans conferred a great deal of honour upon the City, and granted them their freedom. [Strabo lib. 12, pag. 576. Tacit. annal. lib. 4, cap. 36.]

Mithridates, after his men were driven to Lampacus, and besieged there by Lucullus, sent his Fleet thither, and transported them and the Lampaceniens together: And having left fifty ships with 10000 men aboard them unto Marius or Varius, the Sertorian General, Alexander a Paphlagonian, and Dionysius the Eunuch, himself with the greater part of them made for Nicomedia: But it happened that many of these and the others, were cast away in a storm, [Ibid.]

Mithridates, having scrambled up together as well as he could some forces in Pontus, far down about Perinthus, and made some attempts against it: but (seeing he could not matter it, he sent his forces away into Bithynia. [*Memnon, cap. 42.*])

Antiochus (the Asiatic) and his Brother, the young sonnes of King Antiochus, (Plus) who kept in their hands part of the kingdom of Syria (which was not seized on by Tigranes) came to Rome, to request the kingdom of Egypt which they thought did of right belong to them and their mother Seleuc; and there they tarried almost two whole years, keeping all the while a Princely guard and retinue. [*Cicero lib. 4. in Verrem.*]

Antipas, or Antipater, the Idumean, the prime of his Nation, both for birth and wealth (son of the other Antipas or Antipater, who they say was by Alexander King of the Jews, and his wife Alexandra appointed Governour of all Idumea) had by his wife Cypru, (who was born at an eminent place, amongst the Arabians) his son Herod: afterwards King of Judea, for he was 25 years old when his father left him over Galilee, of which more is to be said at the year of the World, 3957. [*Id. supra, ann. Mundi, 3875.*] although Nicolaus Damascenus to curry favour with Herod (whose life he writ whilst he was yet alive) hath derived Antipaters pedigree from the Princes of the Jews, who came from Babylon into Judea; [*Ioseph. lib. 24. cap. 2.*] as also in the 35 Chapter of the Arabic History of the Jews, (set out at the end of the Parisian Bibles, with many tongues) we read, how that Antipater was a Jew, descended from the loins of some of them which came up out of Babylon with Ezra the Priest; and that he being appointed by Alexander Jannæus, Governour of the Country of the Idumeans, took a wife from thence. But Julius Africanus in a letter of his to Aristides, (*in Ensch. l. 1. Histor. Ecclesiast. c. 6. §. 7.*) and Ambrosius, who followed him, [*lib. 3. comment. in Luc. cap. 3.*] reports upon a tradition of those who were called the kinsmen of our Saviour, according to the flesh, how that Antipater was the son of one Herod, an Idumean, who had the charge of Apollo's Temple there; and that being by some Idumean robbers carried away captive from Idumea, he was instructed in the manners and disciplines of the Idumeans. And this is the most received opinion of all the Christian Fathers.

Boreas, coming with a strong band of Italians and Triarius, one of Lucullus his Commanders, laid siege to Apamea. The Citizens, for a good while, stood it out as well as they were able against the enemies, but in conclusion opened the gates, and let them in; as Memnon hath it: Although Appian writes, how that Triarius, being arrived there, took the City by storm, and put to the sword abundance of the Apameians in their Temples, whither they flew for sanctuary. Soon after the Roman army took Prusa, a very well fortified City, under the mountain Olympus: and after they had won it, pillaged it. From hence Triarius removes with his army to Prusias, which lay upon the sea. Prusias King of Bithynia took it from the Hecataeans, and called it after his own name, being formerly called Cierus (or Chius) from the river which glided by it. As soon as he drew the City, the Prusians thrust out the Ponticks, and received them in. Thence they came to Nicæa, which was a Garrison of Mithridates: But the Ponticks, understanding full well, how that the Citizens hearts inclined to the Romans, stole away by night to Mithridates at Nicomedia; so that the Romans got that City under their command without any trouble at all, [*Memnon, cap. 43. §. 49. Appian, pag. 223. compared with Oros. lib. 6. cap. 2.*]

Lucullus being come to Hellepont, got his fleet ready, and arriving at Troas, stepped aside into the Temple of Venus. The lame night in his sleep he fancied to himself that he saw the goddess standing by him, and saying,

Τὴν αἰώνιον μακάριον λαόν, τεκνίδέ τίς ἔργει;

Quid dormis animose leo, quom proximus adsis

Hinnulus ecce frequens.

Sleep'st thou now Lion stout?

Whole Herds of fawnes rove here about.

Whilst he was telling this his dream to his friends, day not yet broke, some came from Troy and told him how that there appeared 13 of the Kings ships, with five oars a bank, at a port of the Achæians, and that they were bound for Lemnus. Lucullus presently puts off from Troas, took all the 13 ships, and killed Idodorus their Admiral, [*Plutarch, compared with Appian.*]

Lucullus, in pursuit of his victory, made after Marius, or Varius (who was sent by Sertorius to be General) Alexander and Dionysius, and overtaking them about Lemnus, in the deserte Island (where Philoctetes his Alar, with the braze a Serpent is to be seen) bare up to them, using all the while, but came language to them before the engagement, he gave order to his Soldiers, that they should by no means kill any one that had but one eye meaning Marius who had lost an eye, whom Lucullus had designed first to vex with obloquies & reproaches, and then to kill. Lucullus observing how that they stood still in a place, and had drawn all their ships to the shoare, held fill his oars, and sent two ships out of his company, to try if he could make them lanch forth. But they made not towards them; but defending themselves from their hatches, did mightily gaul the Romans. The place was such, that they could by no means vheel about, nor was it possible for the ships which were tossed by the waves, and floating to make any considerable impression upon the enemies fleet which lent to the land, and had as it were good luck tuting: wherefore Lucullus sent a Squadron of Ships another way, by which there was a passage into the Island, and landed all his chief Foot there. Who coming upon the backs of the enemy, killed some of them, and made the others retreat to ship-board: they were so fearful of Lucullus, that they dared not adventure to lanch into the deep, but sailed along the coast; so that now they were played upon, both from sea and land, to their great laughter and confusion, striving to get away. [*Plutarch.*] Lucullus either lunk, or took two and thirty of the Kings ships, besides a number of ships for burdens. Among those that were slain, there were very many of them who had been prescribed by Sylla. [*Oros. lib. 6. cap. 2.*]

The day following, the three Generals were drawn out of the cave, where they had hid themselves. Marius (or Varius) was by Lucullus his order put to death. [*Id. ibid. compared with Appian.*] Alexander was relieved for that solemnity; but Dionysius soon after dyed of a draught of poison, he carryed about with him. [*Appian.*]

These were the two sea victories which Lucullus got, one before Tenedus, the other in the Egean sea, both indeed distinctly mentioned by Memnon, [in 44 chap.] but celebrated by Cicero in diverse places, as but one. For in Orat. pro lege Manlia he says, *That the great and well trimmed fleet which Sertorius his Commanders were in all fury hauling into Italy, was overcome and vanquished by Lucullus, and pro L. Murena. Do you think that that sea fight at Tenedus, when the enemies fleet heightened in their hopes and spirits, made a direct course for Italy, under most spiritly Generals, was ended after small bickering, or a light skirmish?* and in Orat. pro Archia poeta. Where he cries up Lucullus his defeating the enemies fleet, and that incredible sea fight at Tenedus.

Lucullus dispatched his letters laureat to the Senate, with a recital of his achievements as was the manner of conquerours. [*Appian.*] And when as the Senate decreed to lend him three thousand talents to procure him a fleet, he wrote them word back again, That he had no need of the money; vauing withal, That he was also to drive Mithridates out of the sea, with the ships of their Allies. [*Plutarch.*]

After this, he posted with all speed to to chase Mithridates, being in hopes to find him about Bithynia, secured there by Vocionus, whom he had sent with a Squadron of ships to Nicomedia, to attend upon Mithridates in his flight. But Vocionus, being engaged at Samothrace in the religious ceremonies, and solemnizing the festival dayes there, came too late. Mithridates hoist sail, and made what halt he could to get to Pontus, ere Lucullus should come up to him, but was taken with a tempest, so that his fleet was partly shattered, partly lunk, that all the coasts about, for many dayes together, were spread with the wracks cast up thither by the waves. They say, that this tempest was raised by Diana Priapiana, against the Ponticks, in revenge of their killing her Temple, and taking down her image out of its place.

Dio writes, how that Mithridates was twice wracked, as he was failing to Pontus, and that he lost by this unhappy accident about 1000 men, and 60 ship: The remainder of them being dispersed severally as the wind took them. Mithridates himself in a letter of his to Ariftes in Salust, says, That he lost his best Soldiers and his fleet by two wracks, at Para and Heraclea. Orosius saith, That Mithridates, having manned his fleet, and sailing against Byzantium (whither Eutropius saith he was chased by Lucullus) was caught by a tempest, and lost 80 ships with brassen banks. To conclude, Florus reports, That a tempest beating upon this fleet of above 100 ships, and a very great preparation for war in the Pontick sea, did so tear and shatter it, as if it had been done by a formal sea fight.

Whereas the hulk in which Mithridates was, by reason of its great bulk, was judged by the Pilot not possible to be brought to shoar in so boisterous a storm, in regard it already



already leaked, and was almost filled with water: Mithridates, though persuaded by his friends to the contrary, leaped into the ship of one Seleucus a Pirate, the Pirate himself helping him: trusting himself with Pirates, who brought him safe to Heraclea in Pontus, (as saith Plutarch;) he fift to Sinope, and afterwards to Amidasus Appian and Orosius.

Cotta, willing to save up his former losses, removed his forces from Chalcedon, where he then lay, to Nicomedia: and encamping 150 furlongs off the City, was something wary how he engaged the enemy. There Triarius of his own accord in all haste, and as it were with running marches, comes in to Cotta, and then, both the Roman armies prepared to go against the City. But the King, knowing that Lucullus had obtained already two notable Victories over the Ponticks at sea, and seeing himself at present over-matched by the Roman Forces, removed back his Fleet into the River: where he lost some ships with 3 oars a bank, in a tempest: yet he himself got away with most of his ships to the River Hypius, [Memnon, cap. 44.]

Mithridates, (laying here because of the tempest, heard lay, that Lamachus of Heraclea (a trusty old friend of his) sat at the helme of the Common-wealth: whereupon he trucked with him by many fair promises, to receive him into the City, and to do the best he could for him: he sent him also some monies upon this account. Lamachus, having prepared a great Feast for the Citizens without the City (during which he had engaged upon his word to Mithridates that the gates should not be shut) made the people drunk, that so Mithridates (which was plotted) might upon that very day come upon them unawares, and catch them napping: So that the City became his own, nobody, so much as, dreaming of his coming. Next day the King summoned the City together, spake very friendly to them, and after he had exhorted them to remain loyal to him, committed the City to be kept by Connacoriges, placing a Garrison therein of 4000 men. His pretence was, merely to defend and protect the Citizens, in case the Romans should attempt any thing against it. From hence he failed directly towards Sinope: having before his leaving the City, distributed some monies amongst the Citizens, but especially the Magistrates, [Id. ibid.]

Lucullus, having recovered Paphlagonia and Bithynia, passing thorough Bithynia and Galatia, made an invasion upon Mithridates his Kingdom: and joyned his Forces at Nicomedia with Cotta and Triarius his Brigades: that so they might break in upon Pontus, [Europ. lib. 6. Plutarch, & Memnon, cap. 45.] But news being brought of the taking of Heraclea, when as yet they knew nothing of the plot, but supposed it to be resigned upon a voluntary desertion of the whole City: Lucullus thought it the best way, that he, with the whole power of his army, should march thorough the Mediterranean and Cappadocia, against the King and his whole Kingdom: that Cotta should endeavour to regain Heraclea, and that Triarius should take the Fleet and intercept Mithridates his ships which were sent into Crete and Spain, in their return, about the Hellespont and Propontis, [Memnon, in sup.]

Mithridates, having received intelligence hereof, applied himself for new preparation of war, and thereupon sent for supplies in all haste to his son in law Tigranes the Armenians, and to his son Macharus then reigning in B.aphorus, and to the Parthians. He ordered also Diocles to go to the bordering Scythians, to sollicite them with many gifts, and a great weight of gold: but he run away with the gifts and the gold to Lucullus: The other also refusing to meddle. Tigranes, though he hung back a great while (a letter of Mithridates his to Artaces inserted in the 4. book of Salusts Histories, confirms that this war was begun upon his denial to be an assistant therein) yet at last he promised to send supplies being wearied thereunto by the importunity of Mithridates his daughter, [Id. ibid. compared with Appian.]

The Embassadour which Mithridates sent to Tigranes, was Metrodorus Scepius, who left his Philosophy and turned Politician: Mithridates had promoted him to that degree of friendship, that he was called the Kings father: and being made a Judge, it was not lawful for any man to appeal from his sentence to the King. Tigranes, asking the Embassadour what he thought of this business of sending supplies against the Romans: the Embassadour replied; *As I am an Embassadour I advise you to send, as I am a Counsellor I am against it.* Tigranes sent Metrodorus back to Mithridates, whether he would or no; but he died by the way, either by the Kings contrivement, or falling into some disease; for there is talk of both. For Tigranes had informed the King, of what he had said, supposing that Mithridates would think never a whit the worse of Metrodorus. Tigranes, to expresse his sorrow for what he had done, interred his corps very nobly, (sparing for no cost for him) now dead: whom he had betrayed when he was alive, [Strabo, lib. 13. pag. 609, 610. Plutarch, in Lucullo.]

Mithridates sent several Generals against Lucullus; there happened many bickerings betwixt them, with interchangeable successes, but in most of them the Romans got

got the better, [Memnon, cap. 45.] At the first Lucullus was in such a distresse for victual, that there were 30 thousand Galatians which followed the Camp, whose work it was to bring each of them a measure of corn upon their shoulders. But after he had marched a little farther, he subdued and spoiled all the way: and presently altered, as being in a fortunate County, and such as for many years had not felt the dint of war, a slave was sold for 4 Drachmas, an ox for one Drachma: goats, sheep, cloath, and other things, at the same cheap rate. And because they were not able to carry away all the booty, there being such abundance of all things: some of them left it behind them; others spoiled it, [Plutarch & Appian.]

After this, Lucullus attempted to reduce Amisus, and Eupatoria, which Mithridates built near to it, and called by his own surname, and made it his Palace Royal: but a Brigade of his army he sent to take Themiscyras, situated upon the River Thermodon. They used towers against the Themiscyrans, and cast up works, and digged such large mines, that the parties often fought under ground: The Townsmen opened their mines on the top, and thorough the holes let down Beares and other wild Beasts, and swarms of Bees amongst the pioneers. They met with other hard services at Amisus: The Amisians fighting stoutly in their own defence, sometimes by sallies, sometimes by provoking them to single duels, [Appian.]

Lucullus, spinning out the time before Amisus by a lingering siege; his army began to cry out of that his loytering: and grumbled extremely, that all the Cities they had taken were taken by a free surrender, and not one of them by storm, and that he as yet had not given the plunder of any one City to the Soldiery. Lucullus replied, That as for his seeking out and prolonging the siege, it was done upon good grounds: for he hoped thereby to wear out Mithridates his Forces, by little and little: neither would he willingly compel him, departing of his own strength, to repair to Tigranes for succour, and so make him his enemy also. Concerning whom Plutarchus brings in Lucullus, speaking thus. *It is but a few dayes march out of Cibra into Armenia where Tigranes resides, that laste king of kings; who is so powerful, that he vests Asia from the Parthians, carries the Grecian Cities into Media; holds Syria and Palestine, detribes the kings; Seleucus his successours, and plucking their daughters and wives from their mansions, carries them along with him prisoners. This Tigranes is a neighbour to Mithridates, and his own son in law.*

Cotta, removing his Camp, marched with his Roman Fleet, out of Nicomedia, called Cierus: and from thence went down to the Pontic Sea, and passing by the sea coast, pitched before the walls of Heraclea, which stood upon the top of an hill. But the Heracleans did trust much to the strength of the situation, and joyning with the soldiery which Mithridates had garrisoned amongst them, resisted Cotta, who made valiant attempts against them. And to speak truly, more fell of the Roman side, than of the other; yet the Heracleans received many a wound from the Romans Darts. Wherefore Cotta gave over the storm, and founded a terrace to his soldiers: and pitching somewhat farther off, let himself wholly to obstruct the coming out of the besieged for to fetch victual in to them. Whereupon the Heracleans being in a distresse for victual, sent their Embassadors to the Colonies about, desiring that they would let them have victual for their money: and the Embasie was gladly entertained, [Memnon, cap. 49.]

A little before this, Triarius, furnished with the Roman Fleet, out of Nicomedia, had made an assault upon the Pontic ships which Mithridates had sent towards Crete and Spain: But when he had notice given him, that the rest of the ships were gone back unto Pontus (for many of them were lost by storm, and sea fights in several places) he made after them, and overtaking them at Tenzius, fell upon them: Lucullus had with him 70 ships, the Ponticks somewhat fewer than 60. After they had ran violently upon one another with their forebeaks; the Royallist for a while endured the enemies brunt pretty well: but soon after, they were made to run, and the Romans obtained a compleate and famous victory: And this made an end of that great Fleet which Mithridates brought with him into Asia, [Id. cap. 50.]

Mithridates sent provisions, armes, and soldiery, very plentifully to the besieged Amisians from Cabrie: where having taken up his winter quarters, he levied another army, [Appian.] There came to him thither, 40 thousand Foot, and 4 thousand Horse, as Plutarch and Appian gives up the number: or 40 thousand Foot, and 8000 Horse, as Memnon computes them.

Othacus, (whom Appian calls Olcabas, a Scythian) Prince of the Dardani, who inlabie about the Lake Meotis, a person highly commended for warlike exploits, counsel, and civil deportment, bring in some of Mithridates his Garrisons, and counselling with some of the Princes, his countrymen for superiority, promised to do a great exploit in the behalfe of Mithridates: viz. That he would kill Lucullus. The King exploire in the behalfe of Mithridates; but made as if he had been angry with him for it, and very formally

formerly reproached him, whereupon he takes his Horse, and rides away to Lucullus, and was very friendly treated by him. [Plutarch.]

The first year of the CLXXVII. Olympiade now at hand, in the spring time, Lucullus, leaving Murena with two Legions to continue the league at Amisus, with three other Legions, marched through the mountains against Mithridates. [Ptolemy Trallianus. *Chry. lib. in Bibliotheca Photii. Cod. 97. Plutarch. Appian.*] This Murena was Lieutenant to Lucullus the General, and son to that Murena, whom Sylla had left Praetor in Asia. During the time of his *Limenarchis*, (as Cicero declaims in an Oration on his behalf) he led an army, fought battles, defeated the enemies forces, took many Cities, some by storm, others by siege: he behaved himself so in Asia, which at that time was well provided with all delicacy, that he left not the least impress of his covetousness or luxury. He demeaned himself so gallantly in that great war, that he did many noble acts, without the Generals assistance, the General nothing without him.

Mithridates had so ordered his guards, that they might both keep off Lucullus, and give notice also by fires, in case any thing should happen extraordinary. Phœnix, one of the Blood-Royal, had the charge of them; who indeed, according to agreement, gave a sign of Lucullus his approach, but he himself and all his forces run away to Lucullus; and the mountains being hereby now made securely passable, Lucullus marched down to Cabira. [Appian.]

Mithridates, having passed the river Lycus, and come into the wide Champain, provoked the Romans to fight. [Plutarch.] Having sent Diophantus and Taxiles against them. At the first their armies, by their daily skirmishes, did but try one another's strength. [Memnon, cap. 45.] But afterwards, their bodies of horse engaged, in a fight, wherein the Romans turned their backs, and Lucullus was forced to retreat back to the mountains. In this fight Pompeius or Pomponius, General of his Horse, was taken prisoner, and brought to Mithridates grievously wounded. When Mithridates asked him, Whether it he should grant him his life, he would become his friend for the future: Truly, saith he, I shall, if so you will conclude a peace with the people of Rome, but if not, he should still persist to be his enemy. Upon this reply, the Barbarians would have killed him, but the King would not suffer them; Saying, That he would not expell any cruelty upon valour, merely because unfortunate. [Plutarch & Appian.]

After this, Mithridates drew up his forces into Battalia, and stood in that posture for many days together; but seeing Lucullus would not come down to fight, he looked every way about, which way he might march up to him. [Appian.]

In the mean time Olcabas, or Othacus the Scythian, being in regard he had been a means in preserving many Romans in the last engagement of the Horse, admitted to the society of the Table, counsails, and secrets, came to Lucullus, as he was at noon sleeping in his Tent; having, as usually, a short dagger by his side, as if he had had some matter of moment to impart unto him. But being put back by Menedemus, Lucullus his Chamberlain, fearing lest he might be questioned, stole out of the Camp, and getting a horse-back, rode away to Mithridates. [Plutarch & Appian.] He discovered to the King also another Scythian, named Sobadacus, who intended to run away to Lucullus, who was presently seized upon. [Appian.]

Lucullus, being afraid to come down into the plain in regard the enemy was too hard for him in horse, and yet much troubled how to pass through that mountainous region, which was both long, full of woods, and combersome: he light by chance upon some Grecians, who had hid themselves in a certain Cave thereabouts: The ancientest of them, Apollodorus (who, as Appian says, was a Hunter, and well versed in the tracts of the mountains) undertook to be his convoy, and to bring him down to a place where he might safely encamp; which also had a Castle hanging over Cabira. Lucullus, making use of this guide, kindled fires in the Camp, and marched away; and having got through the woods, without any inconvenience, through a path never yet trode by any, arrived at last at that Castle. At day break, he was elysed pitching his Tents over the enemies heads, in such places, where, if he had a mind to fight, he might fight; but if minded to sit still, he could not be forced to fight: yet for all this, he avoided the fields, for fear of the enemies horse, and encamped behind a towers full of vipers. [Idem.]

Whereas neither of the armies thought of fighting at present. It is reported, That as the Kings party were in pursuit of a deer, the Romans crossed the way, and stopp their chase. Here begun the quarrel, more flocking in on both sides. At length the Romans were made to fly: but Lucullus coming down into the plaine himself alone, and running up to the foremost of those which were running away, commanded them to stay and march back again with him against the enemies. These submitting to the General, the others stopped also, and so rallying together, they easily made the enemy to fly, and pursued them to their very Camp. Lucullus, being returned from pursuing the

the enemy, put them to the wonted disgrace, *viz.* took away their arms, commanded them to dig a Trench of twelve foot, all the other souldiers standing by and looking on. [Plutarch.]

Virtual beginning to fail, Lucullus sent a party into Cappadocia to forage: H often skirmished with the enemy, until at one time the Royalists beginning to ply their heels, Mithridates ran from the Camp, and, railing at them for flying, forced them back again; and did put such a dread upon the Romans, that they ran back without any stop to the mountains: yea, though the Royalists gave over the pursuit, yet every one flew from his fellows, supposing the enemy had been still at their heels, such a strong fear had possessed them all. Mithridates sent messengers to all parts, to signify this his victory. [Appian.]

Sornatus, being sent by Lucullus with ten companions of foot to fetch in provision, (seeing Menander, one of Mithridates his Commanders following after him) stopped till they came up to him, fought them, and killed many of them, and put the rest to flight. [Plutarch.]

After this, Adrianus was again sent by Lucullus with some forces into Cappadocia, that to the army might be provided plentifully with victual. Taxiles and Diophantus, Mithridates his Generals, sent Menemachus, and Mitron against him, with 4000 foot, and 3000 horse, hoping, by placing an ambuscado in the way, they might intercept their carryages on their return homewards. [Memnon, cap. 45. Ptolemy, lib. 1. Olymp. 177. & Plutarch.] For, seeing that Cappadocia was the only place from whence Lucullus might expect supplies of provision for his Camp, Mithridates was in good hopes to reduce him to the same distresse, he himself was put to at the league of Cizicum. [Appian.]

But the Kings party, falling by chance upon a party of the foragers, in some narrow passages, and not trying till they came into more open places, could not make use of their horse in those tracts. Whereupon the Romans, drawing themselves up as fast as they could into rank and file, the cragginess of the places where they were befriending them, set upon the Kings party, slew some of them, forced others of them down the precipices of the rocks, and the rest they made run away by whole troops. [Idem.] The Romans, having received some supplies from Lucullus, pursued them to the very Camp of Diophantus and Taxiles: where followed a stout encounter, and the Ponticks stood to it for a while: but as soon as their prime Commanders began to give ground, the whole army flunk back, and the Commanders themselves were the first that carried the tidings of this defeat to Mithridates. [Memnon, cap. 45.] Plutarch says, That all the Horse and Foot which came with Menemachus and Myron, were cut off excepting two onely. Eutropius writes, That 30000 of the Kings choicest Souldiers were routed by 5000 of the Roman. [lib. 6.] Livy hath given out, That Lucullus fought in Pontus against Mithridates with very good success, having slain more than 60 thousand of the enemy: [lib. 97.] taking into the account those also, who a little after were slain, when Mithridates was made to fly.

The news of this defeat came not so soon to Lucullus his ears, as it did to Mithridates. [Appian.] And Adrianus had marched by Lucullus his Camp in great pomp, carrying along with him a great number of Waggon laden with provision and spoil: at the sight whereof Lucullus began to dispond, and his Souldiers to fear and tremble. [Plutarch.] But the King, being confident Lucullus would suddenly be upon the bones of him, now he was distressed of Horse, began to be afraid, and think of flying: which resolution of his he strait discovered to his friends in his pavilion. But they, yet waiting so long till the Trumpet sounded to trusse up bag and baggage, removed all their goods out of the Camp before break of day: there were such a company of them, that the Trumpet-beasts crowded one another: which was no sooner elysed by the army, who knew the drivers of the Trumpet-beasts, but they, then feare improving their insinuations, taking it very unkindly, that they had not notice given them, as well as the rest, rushed violently out of their Trenches. [Appian.] And running in a great chase to the gates, tilted the packs, and fell foul upon those that were carrying them away, putting them all to the sword. Amongst whom Dorylaus the General was one: who having about him but a purple garment, which he had upon his back, was killed for that very garment. Hermæus also a fouthlayer, was trod to death in the gates. [Plutarch.]

The Souldiers run away over the fields, observing no order, but every one making the best think for himself: not staying till they received order from their Generals and Commanders. As soon as the King perceived in what disorder they ran, and what half they made, he came running out of his pavilion, thinking to have laid something to them, when no body would lend him an ear, but pressed to hard upon him, that he fell down in the crowd. [Appian.] Memnon writes, That he lay close for some time at

Cabira, and afterwards made his escape. [cap. 46.] but Appian reports, That he presently took horse, and a way to the mountains, having but a small retinue with him: Plutarch tells the story thus. Mithridates, having not so much as a Sergeant or a Groom staying with him, went out of the Camp with the other throng, neither was there any of the Kings party which had a Horse ready at hand. But at length, though late, Ptolemei the Eunuch, who was provided of a Horse, espying him toiled to and fro in the fight, leaped off, and proffered his Horse to the King.

Lucullus being certified concerning the victory of his victuallers; and seeing the flight of their enemy, he sent a good brigade of Horse to pursue them in their flight: And as for those which remained in the Camp, and had put themselves in a posture of defence, those he environed with his Legions; giving them charge to forbear pillaging the enemies Camp, till such time that they had killed as many of them as might be thought requisite. But the Souldiers, casting their eyes upon the gold and silver vessels, and the rich garments, regarded not the Generals prohibition. [Appian.] The King himself had been taken by a company of Galatians, which had him in chafe, though they knew not so much, had not one of his Mules, which carried the Kings treasure, cast himself betwixt the King and his pursuers; either of its own accord, or by the Kings policy to stop them: For whilst they were busy in gathering up the gold, and quarrelling amongst themselves about dividing the spoils, the King made a shift to escape their clutches. [Memnon, cap. 46. Plutarch & Appian.] And when as they had taken Callistratus the Kings Secretary, and Lucullus had given command to bring him into the Camp; those that conducted him, finding that he had a girdle about him, in which he had saved 500 crowns, killed him by the way. [Plutarch.] Cicero writes this escape of Mithridates out of Pontus, thus, *Mithridates, flying away, left behind him in Pontus, a very great bank of gold and silver, and other precious things; part whereof he had received from his ancestors, and part raked up together in his first war in Asia, and piled it up together in his own kingdom. Whilst our men were over-busy in strussing up all they found, the King himself slipped out of their hands.*

Lucullus came as farre as Talaura in the pursuit of Mithridates: from whence, because, this being now the fourth day, Mithridates had gotten the start of him, and escaped into Armenia, to Tigranes, (not into Iberia, as it is read amisse in Iosephus, lib. 13. cap. 24.) he marched back again, and gave the Souldiers the plunder of the Kings Camp. [Plutarch.] He sent M. Pompeius Commander in chief against Mithridates, whilst he himself with all his forces removed to Cabira. [Memnon, cap. 47.] But Mithridates, in a letter to Artaces, [in lib. 4. histor. Salust.] puts this varnish upon the whole business: *Having recruited my army at Cabira, and there having passed many battles betwixt me and Lucullus, both of us fell into distress of victuals. He was supplied from Artabazanes his Kingdom, (Cappadocia) which had not felt the smart of war. And I, in regard that all parts about were wasted and destroyed, withdrew into Armenia.*

Mithridates, having got safe to Comana, from thence hyed him away to Tigranes with 200 Horse. [Appian.] But he could by no means get his sonne in law to treat with him; for he would not vouchsafe him, who had lost to great a kingdom, to much as to come into his sight, or acknowledge him his kinsman: yet he procured from him a grant for the protection of his person, and assigned him a princely table in some of his Castles, nor was wanting in such duties of hospitality. [Memnon, cap. 48. Appian.] Although Plutarch writes that he put him off with a great deale of contempt and scorn, and that he was in some remote corner, cooped up in morr and unhealthy places.

When Mithridates was upon his flight, he sent Bacchus, or Bacchides, one of his Eunuchs, to kill (it mattered not what way) his Sisters, Wives, and Concubines, which were kept at Pharnacia. [Memnon, cap. 49. Plutarch & Appian.]

Amongst the many that were of them, two of the Kings sisters, were Roxane and Statira; who had lived Virgins almost forty years: and two of his wives Ionians borne, Berenice a Chian, and Monima a Milesian. When Bacchides came to them, and told them that they must dye, but they should have the liberty to chuse what kind of death they thought most easie, and freest from pain. Monima plucked the diademe from off her head, and made it fit for her neck, and hanged her self by it: but that presently breaking, *O how cruel band,* (said she) *wilt thou not serve for this use?* Then she kicked it about, and, upon it, and presented her bare throat to Bacchides, Berenice took a cup of poison, part

part whereof she gave to her mother, who was present there, and asked for it: so they drank both together. The poison did work upon the weaker body, but it did not dispatch Berenice, in regard she had not taken her full dose. Wherefore Bacchides seeing her in pangs, and a long while dying, stepped to her, and strangled her. It is repeated also, That of those two Virgins-sisters, one of them, after many a curse and reproach against her brother, drank off her poison: but Statira spake nothing bitter or unworthy of him, but praised him highly in that, when he himself was in jeopardy of his life, should notwithstanding have some consideration of them, as to provide, that they should dye free women, and unconfronted. [Plutarch.]

Lucullus, having besieged Cabira; the Barbarians resigne upon articles, whereupon he takes them into league, and takes possession of their holds. [Memnon, cap. 37.] Upon the surrender of Cabira, and many other Forts, he found rich treasures, and Prisons, wherein many Grecians, and many also of the Kings acquaintance were bestowed: who, having long since given themselves over as to many dead men; might not so well be laid to be presented alive by Lucullus his favour, as to be brought to life again, and as it were receive their second births. Amongst the rest, Nyta, Mithridates his sister, was taken, to her great perversion. [Plutarch.]

The Governours of Mithridates his Garrisons, came all unanimously into Lucullus, excepting a very few. [Appian.] Amongst these, was Strabo the Geographer Grandfather, by the mothers side (brother to Moaphernes, the Governour of Colchis, under Mithridates, as he shews in lib. 12. pag. 499.) the reason of his falling off, was, because Mithridates had lately killed Tibius his Cousen German, and his sonne Theophilus. He was the cause of the revoking of fifteen other Garrisons from Mithridates to Lucullus. [Strabo, lib. 12. pag. 557.] And thus was Pontus laid open to the Roman Legions, which before was on all sides blocked up, that the people of Rome could not enter it. [Cicero, pro. lege Manilia, & pro Archia.]

The Romans, having done their work with Mithridates, fell aboard the Cretians, merely out of an ambition to reduce that noble Island; yet they pretended, as a cause of their so doing, That the Cretians favoured Mithridates, and had let him have Souldiers for his money in his army against the Romans; and that for his sake he had entered into an association with the Pirates, which M. Antonius had at that time in chafe, and offered Antonius himself the Legate, an affront; and had given him two arrogant answers. Hereupon Antonius presently invades the Island, in such great hope and confidence of a victory, that he carried in his ships, more chains than arms. But the enemies intercepted many of his ships, and binding those that they took prisoners with sailes and ropes, hung them up; and in that manner the Cretians hoisting saile, returned back triumphantly to their harbours. As for Antonius himself, he fell into a discale, and so by his death ended the war which he had undertaken with little successe: yet for all this he obtained the surname of (Creticus.) [Livie lib. 97. Flor. lib. 3. cap. 7. Asconius in Oratio, de pratura Porrii Siciliensi, Appian, Legat. 30.]

Antiochus (Asiaticus) sonne of Antiochus (Pius) having tarried almost two whole years at Rome with his brother, and yet not permitted from the Senate a grant of those things he demanded concerning the kingdom of Egypt. Upon his returne home, took his journey through Sicily, and came to Syracuse; and there lodged in the house of Q. Minucius Rufus. He brought along with him to Rome a Candlestick, very artificially made of bright gemmes, which he intended to have bestowed in the Capitol: but in regard the Temple there was not yet completed, he resolved to carry it back again with him into Syria; and to send it back to the Capitol, by the hands of his Ambassadors, with some other presents at the time of the dedication of Jupiters Image, which was done the year following by Q. Catulus. But this Candlestick, and many other cups of gold beset with gemmes, and another Cup for wine, cut out of one great gemme, which Verres, the Prator of Sicily, cheated him off; and when he demanded them back of him again, Verres charged him to depart the Province before night, telling him, That he had received advertisement, that the Pirates were coming out of his kingdom into Sicily. [Cicero in Verina 6. five lib. 4. in Verrem.]

Upon frequent massacres in Judea, of the old friends of Alexander (Jannæus) which were effected by the subtilty of the Pharisees, Queen Alexandra dissembling the business; the chief of them with Alexandræ younger sonne

Aristobulus, made their addresses to the Court and beseeched the Queen, that they might either be all slain there, or else that they might be dispersed severally into Castles, where they might pass the remainder of their lives in some security from their enemies treacheries. Whereupon the (for want of better counsel at that time) entrusted them with the command of all the Castles: Excepting Hircania, Alexandrium, and Macharus, in which places the had treated upon whatsoever things were of highest estimation with her, [*Joseph. lib. 12. Antiq. cap. 24.*]

Cotta, lying still at the League before Heraclea, had not as yet made an assault against it with his whole army; but had only brought up against the Town some few of his Romans, placing the Bythinians in the front. When he saw many of them were wounded and slain, he betook himself to his Engins: none of them terrified the besieged so much, as that which they called their Testudo (which was an Engin fenced with boards and raw hides, under the shelter whereof they might safely scale the walls) hereupon Cotta draws up his whole Body out of the Camp, and led them up against a Tower, which they had great hopes to make a breach upon. But seeing that the Tower had not only endured one or two batteries without any hurt at all, contrary to all their judgements, but the Ram also was broken off from the Engin: the Heraeans began to cheer up, Cotta contrariwise to despair of ever taking the Town. The day following they played their Engin again, but to as little purpose as before: So that Cotta burnt the Engin, and cut off the Carpenters head which made it. And then leaving a sufficient guard at the walls of the City, with the residue of his army, he encamped in the Lycæan Champain; in regard it afforded plenty of provision: where by he reduced the City to a great exigence, all the country about Heraclea being utterly destroyed. Whereupon they forthwith dispatched an Embassy to the Scythians the inhabitants of Chersonesus; and to the Theodosians, and to the Princes about Bosphorus, about an association: which took effect accordingly, [*Memnon, cap. 51.*]

Whilst the enemies played the City from without, they were almost as badly plagued by broils amongst themselves within the Town: For Mithridates his Garrison-souldiers, were not only not content to feed upon what the Townsmen themselves lived on; but scourged the Citizens, and enjoyed them to provide them such things, which at that time could not be easily procured. The Governour Connaxorix himself was more urgent than his souldiers; for he did not refrain their insolence, but freely permitted them to do what they did, [*Id. ibid.*]

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Lucullus subdued the Chaldeans, and the Tiberianen; [*Plutarch.*] He gained also Armenia the left, which before Mithridates was Master of [*Id. & Europ. lib. 6.*] And after he had gone over all Pontus, and settled the Province, he came up with his Fleet to the Cities thereof, which he upon the sea coast, [*Appian.*]

Amisus was still besieged: Callimachus the Governour having quite tired out the Romans, with his Engin-devices and his plots, [*Plutarch.*] Lucullus came to the League himself, and exhorted them fairly to resign; but seeing he could not prevail, he removed the siege to Eupatoria; seeming as if he had been very careless in the assaulting it. Those that kept the Garrison, encouraged by the like example of carelessness, continued still in their security. Whereupon Lucullus commanded his souldiers in all haste to apply the scaling-ladders to the walls: And Eupatoria was taken, and immediately pulled down to the ground, [*Memnon, cap. 47.*]

Nor long after Amisus was taken, which (as Plutarch confirms out of Salust.) had held out another winters siege. For at the same hour of the day on which Callimachus was wont to draw off his souldiers, to refresh themselves: on the same did Lucullus with his ladders scale the walls, [*Id. ibid. & Plutarch.*] A little part of the walls being taken by the enemy, Callimachus, either out of his envy that the Romans should have so great a booty, or else contriving thereby a way to escape, (for no body did hinder any that would have sold and away) left the City and set it on fire. As soon as the flame caught hold of the perishing City, would have kept the fire from without the walls, and exhorted his souldiers also to help to quench it: But none of them regarded him, but shouted and clattered their arms. So that Lucullus was forced to give the plunder to the souldier, that he might save the City from being burnt to the ground. But they did clean contrary; for when, as all places already began to be chapped and gape with the fire, and the flame preep out of every corner, the souldiers themselves set fire on some houses. Whilst the City was taking, the fire was quenched by a storm which fell miraculously. Lucullus repaired many places before he departed thence, [*Plutarch.*] and slaving off the souldiers from any farther slaughter of the Citizens, he gave both the City and the Country to those that survived, [*Memnon, cap. 47.*]

At the same time was Tyrannio the Grammarian taken prisoner, whom because Lucullus would not willingly have made a slave, Murena received in gift and manumitted

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mitted him, using the gift nothing ingenuously. He was an Amislen by birth, as Strabo who was one of his auditors shews in his 12 book, [*pag. 548.*]

Scene the Queen, (otherwise called Cleopatra, who alter the death of her husband Antiochus Pius, reigned jointly with her sons in that part of Syria which Tigranes King of Armenia had not seized upon) solicited the Syrians to drive out Tigranes. And some Cities of Phoenicia did draw off from their allegiance to him. Tigranes hereupon entered Syria with a vast army to quell the rebellion, [*Joseph. lib. 13. cap. 24. compared with Plutarch in Lucullus.*] In which Expedition, it is probable, that Tigranes recovered those 70 Valleys of Armenia fortified about with hills and mountains, which when he was an hostage he gave to the Parthians as a gratuity: and walked the Countries of the Parthians which lies about Ninus and Arbela, [*Strabo, lib. 11. pag. 532.*] For this undoubtedly is that late war of Tigranes against the Parthians, mention whereof is made in Mithridates his letter to Ariaces the year following (in lib. 4. histor. Salust.) in which also Dio affirms (in his 5. book of histories) That a certain country, about which there was a dispute, was taken from the Parthians.

In the ninth year of Alexandria, Queen of the Jews, to Matthias Curtus the Priestson, Josephus was born: he was Grandfather to Josephus the Historian; as he himself tells in the beginning of the book of his Life.

Alexander sent his son Aristobulus with an army to Damascus against Ptolemai Mennaeus, who had been a very troublesome neighbour to that City: But he marched back again without any remarkable action, [*Joseph. lib. 13. cap. 24.*]

About this same time it was notified about that Tigranes was cutted Syria with an army of 500000 men, and that he would suddenly come into Judæa: the brute thereof, and that not without cause, put the Queen, and the whole Nation into a fright: whereupon they dispatched Embassadors unto him with rich Presents lying at the League of Ptolemais, which City he took soon after. The Embassadors, having found him there, intreated that he would be content he should receive no other than fair and square dealing from their Queen, and the whole Nation of the Jews. He on the other side, commended them for their coming so long a journey to do their homage to him, and bid them hope all well from him, [*Id. ibid.*] For although Appian writes how that Tigranes over-ran all the Nations of the Syrians on this side Euphrates as far as Egypt, [*In Syriac. pag. 118.*] and Lucullus saith expressly, in Plutarch that he got Palestine, yet, That he marched not towards Egypt beyond Phoenicia is evident out of the sixth book of Eutropius, who saies that Tigranes was master but of part of Phoenicia only.

Lucullus sent Appius Claudius (his wifes brother) Ambassador to Tigranes, to demand the delivery of Mithridates unto him, [*Memnon, cap. 48. & Plutarch.*] The Kings Captain brought him through the upper Countries, a way which they needed not to have gone, winding and turning, and far about; until such time as one of his own free men, a Syrian born, shewed him the right way. Having him for their guide, in five days they reached Euphrates, and came to Antioch, which was called Epiphane. Having received orders to carry thence for Tigranes, (who was gone from thence to subdue some other Cities of Phoenicia, which were not only at his service power) he made many of the Princes in those parts who did not obey the Armenian heartily, to side with the Romans. Amongst whom Zartebius King of the Gordians was one, [*Plutarch.*]

Appius, besides, promised Lucullus his assistance to many other Cities (brought under Tigranes power) which had covertly sent Ambassadors to him; but charged them for the present to sit still, and not make any commotion. For the Armenians did so Lord it over the Grecians, as was grievous and intolerable. The King himself above the rest, grew so arrogant, and high flown upon his good successes, that whatever mortal men with to themselves and admire, he thought was not only at his disposal, but purposely created for himself: many Kings waited upon him as his Servitors. But first he had in his retinue, as his attendants and guard, who in their liveries ran on foot by his horses side. And when he sat upon his throne, and gave answer to the nations that applied themselves to him, they stood with their hands clasped together, and their fingers locked one within another; which posture above all others, was accounted an acknowledgment of their vassalage, [*Id.*]

L. Metellus, appointed to succeed Verres in the Prætorship of Sicilia, [*Africanus in Divinas.*] going against the Pirates in Sicilia, (not Ciliis, as false in Livies Epitome) came off with honour, [*Liv. lib. 98. Oros. lib. 6. cap. 3.*] Upon the Sicilians impeaching Verres of extortion, Cicero, (who was designed the Edil) on their behalf fell into a contest with Hortensius, who was designed Consul, [*Cicero in Bruto.*] In which Q. Cecilius Niger endeavoured what he could, but all in vain, that himself, and not Cicero, might have the managing of the impeachment of Verres. This Q. Cecilius Neger was Verres his Quæstor in that Isle. He was a Sicilian indeed by descent,

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(as Pedianus hath observed, in *Divinatione adversus Caelium*) but a free man by condition, and a Jew by Religion. Plutarch writes in the life of Cicero, where also he relates the jest which Cicero put upon Caelius for being a Jew, *Quid Judo cum verre?*

That passage of Cicero in his fifth book against Verres, contributes somewhat towards the discovery of the state, in which things were at present. *Notwithstanding all this, let him come if he please, let him engage with the Creteans in a battle; let him find the Byzantians, let him call Ptolemy King; let him speak and think whatsoever Hortensius would have him.* To which agrees another passage in an Epistle which Mithridates wrote the year following to Ariaces, Salust. lib. 4. hitor. *The Creteans were at that instant the only people which retained their freedom, and King Ptolemy: And a little after, Ptolemy puts off the day of battle being hired threunto.* *The Creteans have been now once assaulted, and are resolved not to make an end, but in their inter extinguishment.* By comparing of which two places together, any man may gather, how that the Romans did turn that right which Antiochus (Asianicus) made use of amongst them for the recovery of the kingdom of Egypt, to their own advantage: that they deemed it convenient that Ptolemy Alexander should be called King, so long as he would purchase the quiet possession of that kingdom by paying a constant salary: and that they fully resolved to commence against the first Cretick war, which happened to be interrupted by the fall of M. Antonius; which was performed accordingly, as we shall see in the History of the year following.

Lucullus being marched into Asia, which as yet was in arrears a fourth part of the fruits upon the account of a fine, in which Sylla had amerced it, imposed a tribute proportioned to their houses and number of servants, [Appian.] For the Collectors and Ullers had made such havock of the Cities of Asia, and had treated them so slavishly, that they were not only compelled privately to sell their sons and their daughters, but to put to publick sale their ornaments, pictures, images, and the upshot of all was, that they became slaves to their creditors.

Lucullus took such a course with those pestilent fellows, that within four years time, all obligations were satisfied, and possessions restored free again to their owners to inherit. This publick debt was twenty thousand talents, which Sylla had laid upon Asia: The creditous were allowed only double the sum, which by their uryalties had amounted to 120 thousand talents. The creditous thought this something too hard measure, whereupon they traduced Lucullus at Rome, and wrought some of the Grandees there to be against him. But Lucullus was not onely beloved of those Nations to which he had done those good services, but also was mightily endeared to all the other Provinces, who esteemed those people very happy, whose fortune it should be to have such a Governour as he was, appointed over them, [Plutarch.]

Lucullus, after he had fully settled Asia with many excellent laws, and an universal peace, did not omit Pleasures and Festivities. For residing at Athens, he delighted the Cities with Shewes, Triumphal Feasts, Wrestling, and Fencing. The Cities kept these *Lucullia* by course in honour of him, with which notwithstanding he was not so much taken, as he was with the innumeration of the cordial affection they bore unto him, [Idem.]

Tigranes killed Cleopatra, surnamed Selena, having a while kept her close prisoner in the Castle at Seleucia, [Strabo, lib. 16. pag. 749.] whereby it happened that Antiochus Asianicus, who had some hopes of recovering the kingdom of Egypt in right of his mother, was disappointed also of that part of Syria which he held.

No sooner was Tigranes returned to Antioch, but Appius the Legate declared openly, that he was come to fetch away Mithridates, as belonging to Lucullus his Triumphs, and upon his refusal to surrender him, to proclaim war against Tigranes. Tigranes was somewhat troubled at the Legates peremptoriness; but held his countenance to see what he had more to say. In almost 25 years time he had not heard a free voice until now: for so many years he had reigned, or rather played the part of a forager. To Appius he replied: That he knew well enough that Mithridates was a very naughty man, yet he must have a respect to the alliance which was betwixt them: And that all the World might well cry out on him, if he should resign up his wives father into the hands of his enemies. He was therefore resolved not to desert Mithridates, and if the Romans would bring in a war, he could return them as good as they brought. He was much offended at Lucullus, because in his letter he had saluted him *King onely*, and not *King of Kings*: and therefore to be quit, writing back to him, he would not vouchsafe him the title of General. Appius returned with all speed to the General, having amongst many other Presents, accepted onely of one cup of Gold, lest happily the King might have taken dislike, if obstinately refused them all, [Id. compared with Memnon, cap. 48.]

Zarbiemus, King of the Gordyans, together with his wife and children, was put to death by Tigranes, upon discovery that he had covertly strook hands with Lucullus, [Plutarch, in Lucullus.]

As soon as Appius was returned, and the war intended with Tigranes appeared on foot: Lucullus paid his holy vows to his gods at Ephesus, as if the work had been done already. And then marched back again into Pontus; and encamped before Sinope, or rather besieged the Kings party of Cilicians which were garrisoned therein, [Id. compared with Appian, pag. 228.] For as the City was assaulted from without the walls by the Romans, so was it within the walls by the Commander which King Mithridates had appointed to keep the Town: viz. Cleochares, as Orofius, or Bacchis, as Strabo calls him: For he, leaving some piece of treachery ere long, and thereupon committing several massacres amongst the Citizens, brought things to that pass, that the Citizens had neither heart courageously to resist the enemy, nor yet were they in a capacity to treat upon articles of surrender, [Strabo, lib. 12. pag. 546.] Which Tragedy we have delivered more at large by Memnon, thus:

Leontippus, to whom with Cleochares, the care and defence of the City was entrusted by the King, perceiving things in some thing a storme condition, lent to Lucullus about delivering up the City. But Cleochares and Seleucus the Arch-pirate (for even he was Mithridates his Legat, and accused Leontippus: but the Citizens would not enter the plot, called a Council, and accused Leontippus: but the Citizens would by no means listen an eare to the accusation, being highly opinionated of the mans integrity; whereupon Cleochares his faction, being afraid of his interest amongst the Commons, slew him treacherously by night. The Commons indeed laid the accident deeply to heart: but Cleochares and his party bore all the way, and did what they list themselves: supposing that by their carrying things with such an high hand, they might happily escape calling to an account for the massacre of Leontippus, [Memnon, cap. 55.]

Mean while Centorinus, Admiral of the Roman Fleet, sailing with 15 Gallies, carrying three oares a bank, which were fraught with provision, from Bosphorus for the Roman Camp, arrives near Sinope. Cleochares and Seleucus the Arch-pirate: the Italians under the command of Seleucus, put to sea, and fought with Centorinus: the Italians were worsted, and their ships with their provision brought away as prize. Cleochares and his Colleague, elevated with this success, deport themselves more tyrannically than before; for they hale the Townsmen to execution without any legal process, and cruelly abuse them sundry other ways. But it chanced that Cleochares and Seleucus fell at odds, whilst Cleochares deemed it best to continue the war, but Seleucus would have all the Sinopians put to the sword, and the City to be delivered up to the Romans as a gallant gratuity: But seeing they could not agree about the business, they put all they had into ships, and sent them away to Machares, Mithridates his son, who at that instant was resident at Colchis, [Id. ibid.]

About the same time, Lucullus drew up closer to the City, and made a most furious storm: But Machares Mithridates his son, dispatched an Embassage unto Lucullus, whereby he petitioned that there might be a League of friendship and association betwixt them. The petition he courteously received, and told him, that there should be a firm League betwixt them, provided that henceforth he should not fend any supplies of provision to any of the Sinopians. Who not onely observed what was enjoined him, but whatsoever was designed for the relief of Mithridates his Party, he took order to have it conveyed to Lucullus, [Id. cap. 56.] Upon this Machares King of Bosphorus, having presented Lucullus with a Coronet of a thousand crowns in estimation, was admitted an ally and confederate of the people of Rome, [Liv. lib. 98. compared with Plutarch, & Appian.]

Cleochares and Seleucus, observing how things went, thought themselves but in a desperate condition: Whereupon they fell foule upon the Citizens, and massacred many of them, carried abundance of wealth on ship-board, gave the Town first to the soldiers to plunder, and afterwards set it on fire. Thus done, they burnt their greater ships, and in the lighter they sailed away by night to the inner parts of Pontus, inhabited by the Sarmatians and the Lazians. Lucullus perceiving by the blaze of the flame what was done, commanded his soldiers to scale the walls: And as soon as he was entered the Town, he put to the sword 8000 of the Kings Party who remained behind: but took pity on the rest, and made what speed he could to quench the fire, and restored unto the Citizens their goods. Thus was this miserable City by the counter-changes of friends and foes, ruined by them that came to defend it, and preserved by them that came to ruin it, [Memnon, cap. 56. Plutarch Appian. Orofius lib. 6. cap. 58.]

Thereupon why Lucullus took such a care of preserving Sinope, and afterwards of his enfranchising it, is bruited to be some admonition which he received in a dream.



For in his sleep one appeared at his bed side, speaking these words; *Go a little forwards Lucullus, for Antiochus is coming to meet thee.* When he was awake he could not possibly imagine, what this should mean: yet that same day he took the City, and in his pursuit of the Cilicians, (who made what haste they could to ship themselves and away) he espied a Statue lying upon the shore side: The Cilicians purposed to have made it their companion in their escape, and to that end wrapped it up in cloaths, and bound it up with cords; but they had not time enough to bring it to a ship-board. When they had untolded it, Lucullus saw, that it was like him who had appeared unto him in the night, and learned afterwards that it was the Statue of Antiochus who was the founder of the City of Sinope: Upon the hearing this, there instantly came into his mind Sylla's injunctions, who in his Commentaries gives this hint; how that nothing is to be accounted to lure and certain, as that which is exhibited in dreams, [Plutarch, & Appian.] This Statue of Antiochus, which was Sthenides his handy-work, and Billarus his Sphere he took along with him; but left all other ornaments of the City behind him, [Strabo, lib. 12.]

After he had done at Sinope, he restored Amisus also to its inhabitants, who in like manner had all conveyed themselves away by shipping: and to the City he granted the exercise of their own laws and their freedom, [Appian.] He peopled Cities for other Grecians also, even for as many as would but desire that favour of him: adding thither to each City 120 furlongs of land. Moreover, of the Athenians, who in the time of Sylla had escaped thither to dwell because of Antiochus's tyranny, as many as he found surviving, he clad decently, gave to each of them 200 drachmes, and lent them back into their Country, [Plutarch.]

Amalea (Strabo the Geographer's country) as yet stood it out in arms, but it was not long ere it also did fealty to the Romans, [Memnon, cap. 56.]

Cotta, having destroyed all about Heraclea, once more attempted the walls, but perceiving his soldiers somewhat slack and cool in the charge, gave it over; and sent for Triarius, ordering him with all speed to block up the way, and intercept the Townsmen receiving supplies by sea, [Id. cap. 51.]

Triarius accordingly took along with him all the ships he had of his own, and 20 Rhodian, which altogether made 43, and with this Fleet sailed away into Pontus: upon timely notice given to Cotta of his coming, Cotta drew up his army to the walls of the City, and Triarius discovered himself at sea. Hereupon the Heracleans, somewhat troubled at Triarius's sudden approach with his Fleet, put to sea with 30 ships, indeed, but they were not so well manned as was requisite: all the other were employed in making good the City against the enemies' assaults. The Rhodians gave the first onset on the Heracleian ships, in an instant there were sunk three of the Rhodian ships, and five of the Heracleans. Hereupon the Romans came into the fight, who although they were soundly shattered in the scuffles yet they did more hurt to, than they received from, the enemy; and in the close, routed the Heracleans, and forced them to retreat back to the City, with the loss of 14 of their ships. The conquering fleet rode into the great Port, and Cotta also drew off his foot from storming the Town, [Id. cap. 52.]

Triarius his men every day made their sallies out of the port, to hinder the bringing in of provision to the besieged; whereupon there ensued such a scarcity of victuals in the Town, that a pottle of corn was risen to 80 Atticks: and amongst other perplexities, the pestilence brake in amongst them, occasioned either by some distemper of the air, or an unusual course of dyet. It ended them not all alike, but some after this manner, some on that, as if their maladies had been different. Amongst whom, Lamachus himself was one, whose pangs of death were more violent and tedious, than any of the others. This contagion raged most amongst the Soldiers of the Garrison, in so much, That of three thousand, there dyed one thousand, [Id. ibid.]

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Conacorex, now even ready to faint under this heavy pressure of so many afflictions, resolved to betray the City to the Romans, and to purchase his own security, though he made the Heracleans pay for it. Damophes, an Heracleian, was assisted to bring about the plot, one who stood in great emulation with Lamachus in all consultations, who also, after Lamachus's decease, was appointed over the Garrison. Conacorex, providing for himself, not daring to trust Cotta overmuch, who was but a slippery fellow, and nor much to be relied upon, imparted the matter to Triarius: neither did Damophes shew himself a slug in bringing the business to a head: so that having struck up so fair a bargain for the surrender, as that they thought themselves in a good condition, they applied themselves close to their works. But it happened that the conspirators' transactions came to be blazoned against the common people: whereupon they flocked altogether, and called for the Government of the City, and then Brithagoras, a person of eminent authority amongst his Country men, earnestly

netly requested Conacorex, that he would give way to a treaty with Triarius, concerning the general safety of them all; but he was very obstinate, against any such pacification; yet did he very charitably draw the Heracleans with his fair words into a wile, [Id. cap. 53.]

Hereupon Conacorex, in the dead of the night, shipped all his men, and quitted the Town, for that was the tenor of the covenant made with Triarius, That they should march away quietly, with all their bag and baggage: as for Damophes, he opened the gates, and let in the Roman army, and Triarius (some of them came rolling in at the gate, others clambered up the walls. And now the Heracleans saw they were betrayed, some of them yielded up themselves, and the rest were slain: their household stuff, and whatsoever things they had laid aside, in hopes to secure, were plundered; indeed, the enemy proceeded with a great deal of cruelty against the Citizens, for the Romans remembered, what great losses they had received in the late sea fight, and what great troubles they were put to, in assaulting the Town: In revenge whereof they did not so much as forbear those who had escaped for sanctuary to the consecrated places, but slew them near the Altars and the Temples, though earnestly crying for quarter. Their condition seemed to desperate, that many escaped over the walls, and dispersed themselves about the Country, whilst others were forced to fly to Cotta, [Id. ibid.]

Cotta, being certainly informed by these that came in to him, how that the City was taken, many men slain, and the Town plundered, was all a fire at the news, and in great indignation marched as fast as he could to the City. His army also was very deeply discontented, not only that hereby they had lost the glory of their valiant achievements, but were also in a manner cheated of all their prizes and booties: whereupon, they fell most bitterly upon their Country men, and had undone one another, by killing each other, had not Triarius, hearing of the combustions, interposed, and put an end to the civil war, by pacifying Cotta, with a parcel of good words, and promising faithfully an equal distribution of all they had taken in the Town. [Id.]

Cotta, having received intelligence, how that Conacorex was seized of Teium and Amastus, immediately dispatched away Triarius to recover their Cities again out of his hands, whilst he himself abode at Heraclea, where, taking into his custody, those that submitted themselves, and the prisoners, he proceeded to other matters; in all his administrations, expressing the height of cruelty. For searching up and down in every corner for the wealth of the City, he kept not his fingers off from consecrated things. He took down the statues and images, very fair ones, and good store of them; yea, he carried Hercules out of the market place, and plucked off his ornament from the pyramide, and sundry other things out of the Temple and Cities every whit as rare and beautiful as they, and put them a shipboard. And for his farewell, he commanded his Soldiers to bring fire, and burnt the City in many places. Thus was Heraclea taken and subdued, having stood out two years' siege. [Id. cap. 54.]

Triarius, arriving at the Cities assigned him by Cotta, recovered them upon articles, having engaged Conacorex (who thought to palliate his delivering up Heraclea, by seizing on other Cities) for his sailing away without let or molestation. [Id. ibid.]

Cotta (having dispatched thence after that manner as hath been said) delivered up all his forces, both Foot and Horse, to Lucullus, and dismissed the Auxiliaries which he had of the Allies respectively into their Countries, and to sailed away himself with his fleet. But it happened that part of the Fleet which carried the spoils of Heraclea, being over heavily freighted, sunk under water, not far from shore, and the other moiety, was by a contrary North wind dashed against the sands, which caused the ships to discharge much of their loadings. [Id.]

Lucullus, leaving Sornatius behind him, with 6000 soldiers, to order the Province, took along with him 12 thousand Foot, and less than 3000 Horse (two Legion, and five hundred Horse, saith Appian) and entered Cappadocia; where, having Ariobarzanes his friend, he marched very long marches to the River Euphrates, where Cappadocia is severed from Armenia. [Salust. Histor. lib. 4. apud Nonium, in voc. Navis odicaria, Memnon, cap. 58. Plut. Appian.]

Euphrates at that instant, was by reason of the winter swelled high, and rough: but about evening, the water began to abate, and by break of day, the river was reduced within the bounds of its own banks. Whereupon the inhabitants fell down in adoration of Lucullus, in regard the waters did not allwage, as we lay hab nab before, but as it were on purpose in the very nick to afford him a ready passage. No sooner had he waded over his army, but a pleasant prodigy presented it self to him. One of the Oxen consecrated to the Perian Diana (whom the Barbarians beyond Euphrates wor-



ship with high reverence) though those beasts are not usually taken, but with much ado, came of its own accord, and offered it self for a sacrifice to Lucullus. Lucullus also himself sacrificed a bull to Euphrates, for his so fortunate passage over: All that day he encamped there. [Plutarch.]

The next day, and some dayes after, he marched through Sophenes; he offered not the least injury to the inhabitants, they having both resigned themselves up to him; and cheerfully entertained his army, [Idem.] only he demanded some monies from them; for the inhabitants of those Counties have a kind of a natural antipathy against all fighting; inasmuch, that they would not vouchsafe to interpose themselves when Tigranes and Lucullus were to hard at it. [Appian.]

In those parts there was a Castle, wherein a great deal of Treasure was concealed to be repolished; the Soldiers had a great minde to have a bout with it: But Lucullus, pointing at Taurus, which might be seen aloof off, *Let us, said he, rather set upon yonder strong hold; what is here stored up, is only reserved to reward the conquerours,* and lo marching onwards, he passed Tigres, and entered Armenia. [Plutarch.]

Upon this instant of Lucullus his invading Armenia; Alexandra, Queen of the Jews, fell dangerously sick. Whereupon Aristobolus her young sonne, affecting the kingdom, stole out in the night, taking along with him only one servant, and repaired those Castles, which his fathers friends had the command of: his wife was only privy to the designe; whom he left at home with his children. The first place he came to was Agaba, where Galesites was one of those in command; He received Aristobolus very readily. [Josephus, lib. 13. cap. 24. compared with lib. 1. Belli, cap. 4.]

The day following, the Queen took notice of Aristobolus his absence, yet had no thoughts of his being gone about innovation in the State. But when as messenger after messenger came and brought the news of this Castle, then of that Castle being seized on by her sonne: then both the Queen her self, and the whole Nation were in a maze and confusion, fearing that if he should chance to get the kingdom into his hands, he would call them to a strict account for their hard usage of his intimate friends. It was therefore thought fit to secure his wife and children in the Fort which was near the Temple. In the mean time, there was great confluence of men to Aristobolus, hoping to get something by this innovation in the State, so that now there was not wanting either the noise, or the garb of a King. Aristobolus gleaned up an army out of mount Libanus, Trachonitis, and the neighbouring Provinces. [Id. ibid. lib. 13. cap. 24.]

Whereupon Hircanus the High Priests, and the Elders of the Jews, make their address to the Queen, desiring her speedy advice in these state emergencies, she bid them do whatsoever they in their judgements thought most conducive to the publick interest, and to employ the present strength and treasure of the kingdom to that behoof. For her own particular, she was at present in such a weak condition, both in body and mind, that she could not be lessure for those publick administrations. Thus said, she nor long after dyed. [Ibid.]

After her succeeded Hircanus, her eldest son, in the third year of the 177 Olympiade. Q. Hortensius, and Q. Metellus (afterwards surnamed Creticus) being Consuls, [Id. lib. 14. Antiqui, cap. 1.] His mother in his life time had passed over the kingdom to him, but Aristobolus, though younger brother, did exceed both in strength and authority. [Id. lib. 1. cap. 4.]

Upon the Consuls casting lots for their Provinces, the managing of war designed against the Cretians, fell upon Hortensius: but he, taking more delight in the City and the Forum, (in which he had the first place after Cicero) freely granted this expedition to his Colleague Metellus. [Xiphilin, ex Diono.]

Upon the Senates decree of going to war against the Cretians, the most grave and sage ones amongst them, deemed it most convenient to dispatch Ambassadors to Rome, to clear all allegations, and to pacifie the Senate with fair words, and bag their reconciliation. This motion was entertained: whereupon they sent thirty of their most eminent men, upon this Embassy to Rome; hoping that they should not onely obtain a new ratification of their former contracts, but also looked to be thanked for the favour they had shewed to their Quarter and Soldiers, which they had taken prisoners in the late engagement with M. Antonius. The Ambassadors by giving private visits to the Senators, at their several Houses, had lo wrought them to their side, that when they were brought into the Senate, and had given discreet satisfaction to the charges that were against them, and exactly rected the good offices they had done, and their association of War under the Roman General. It was resolved, That the Cretians impeachments should be

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be taken off, and that henceforward they should be reputed amongst the Friends and Allies of the people of Rome: but Lentulus, (surnamed Spinther) got this decree reversed: whereupon this particular business was several times taken to debate by the Senate; and in the upshot, it was concluded, That the Cretians, in regard that they had sided with the Pirates at sea, and had been sharers in the prizes taken, should lend to Rome all their Pirate-ships, even to very boats of four oars, and whatsoever ships they had in their possession, which they had taken from the Romans. Demand also was made, for the resigning up all Prisoners, Runnagadoes, the 300 famous hostages. Lathenes also, who had fought with Antonius and Panares, and besides these, 4000 talents of silver. [Diod. Legat. 35. Appian. Legat. 30. Dio. Legat. 37. al. 38.]

The Romans did not wait for a reply from the Cretians, which were at home, to these particulars; but presently sent one of the Consuls, to receive what was demanded, and if in case they refused to part with them, to wage war with them. And certain it was, they would not part with them: For was it imaginable, that those, who, at the beginning, ere any such things were exacted from them, or before they had obtained a victory, would by no means be brought to acknowledge any misdeameanour committed by them, should now, after they had been flustered with a victory, tamely submit to so many, and such high demands. The Romans knowing full well what would be the result of all, and suspecting the Legates would be tampering with some, by greasing them in the first, to obstruct the wars, made a decree in the Senate, prohibiting any person whatsoever, to lend them any thing. [Dio. ibid.]

The Cretians, debating the commands of the Senate, the most politick of them were of opinion: That every particular was to be observed; but those of Lathenes his faction being somewhat obnoxious, and fearing they should be sent to Rome, and there smart for what they had done, animated the people, exhorting them earnestly to contend for their liberty. [Diod. Legat. 35.]

Cotta being now returned to Rome, was highly honoured by the Senate, and ennobled with the surname of Ponticus, because he had taken Heraclea. [Memnon. cap. 61.]

Mithridates had been resident in the parts of Armenia, a year and eight moneths, and as yet had not been admitted to the sight of Tigranes his son in law. But being at last overcome by his impotency, to prevent himself, he met him with a gallant train, and received his father in law with a Princely magnificence. Nevertheless, three dayes passed without any conference betwixt them, but afterwards, by the lumpcousness of the entertainments, he gave sufficient intimation of his affection towards him. [Memnon, cap. 57.] Then in the conference, which was held very private at Court, they abated the suspicion of Metrodorus Scepius, and other friends on both sides, on whom they fathered the cause of all, and so Mithridates was sent back again into Pontus, being furnished with ten thousand Horse. [Memnon.]

Lucullus drew up a company against the City, wherein he was informed that Tigranes had secured his Curtesians, and most of those things which he held most deare, and were had in greatest estimation by him. [Idem. cap. 58.]

Tigranes having hanged up a fellow, who brought the first news of Lucullus his being upon his march, as a mover of the people; no body ever after brought him any tidings. But at last, finding it to be lo indeed; he sent out Mithrobarzanes against Lucullus, with two (as Appian) or three (as Plutarch hath it) thousand Horse, and a vast number of Foot, with orders to take Lucullus alive, and bring him to him, that thereby others might be deterred from that or the like enterprise. [Plutarch and Appian.]

A moiety of Lucullus his Forces were encamped, the remainder, were upon their march, when the Scouts brought news of the enemies approach. Whereupon Lucullus fearing lest the enemy should fall upon his men, finding them in a distraction and in no posture: he made an halt, and applied himself to fortifie his Camp: But sent Sexilius the Legate with 1600 Horse and almost as many foot, with orders to stop when he was come up to the enemy, and not to stir till word was brought him that the Camp was thoroughly fortified. Yet Mithrobarzanes came so furiously upon him, that he was necessitated to fight: Mithrobarzanes himself was slain in this engagement, all the rest, excepting a very few, took themselves to their heels, and were slain in the pursuit. [Plutarch.]

Tigranes removed from Tigranocerta, and committing the custody of the City to Mancaus his trust, went about the country to levie an army, and retreating to Taurus, made that place the general Rendezvous. [*Id. compared with Appian.*] But Lucullus spied him to close, that he could not draw into a Body: For he sent Mitrana to supple and take all companies he found marching to Tigranes: Sextilius also wasted another way, to meet with a great band of Arabians, and to hinder their joining with the Kings. [*Plutarch.*]

Sextilius, coming upon the Arabians ere they were aware, as they were encamping, took the greatest part of them: Mitrana marching after Tigranes, overtook him with a very great company in an uneven and narrow dale, who having gotten some advantage of the place, he engaged him: but Tigranes, leaving behind him all his carriages, made away as fast as he could. Many of the Armenians died in the fight, but far many more were taken prisoners. [*Id.*]

Sextilius having forced Mancaus to retreat into Tigranocerta, fell to plunder the Kings Palace which was situate without the walls: and to draw a trench about the City and the Castle, to place the batteries, and undermine the walls. [*Appian.*] At last Lucullus himself came in to them, and layed close siege to the City: supposing that Tigranes would not suffer him to sit till before the Town, but in a rage would come down and fight him. [*Plutarch.*] But the Barbarians did him a great deal of mischief, not solely by their darts, but with their *Naphtha*, or fire-pitch which they shot out of their Engines. This *Naphtha*, is a kind of a pitchy substance, fo scalding, that it burns up all it cleaves to, neither will any moisture quench it, but with a great deal of difficulty. [*Xiphilin, ex. Dione.*]

Mithridates by Embassadors and by letters, (as Plutarch, not in person, and then first meeting with Tigranes, as Appian hath it) was very instant with him, by no means to fight the Romans, but by declining all engagement, to rove about the country with his Cavalry, and to waste all about, if possible: thereby to bring the enemy to a distresse of victuals. Just as Lucullus had not long since before Cyzicum, made him mouldre away an army without fighting a stroke.

The Armenians and the Gordians joyed with Tigranes: To these, every man of the Medes and Adiabans were brought by their Kings. The Arabians also came flocking in from the Babylonian sea, many Albans from the Caspian sea, and the Iberians their neighbours, and not a few of those free people which inhabit near Araxes. [*Plutarch.*] Of these, some came out of meer affection to the King, others being solicited thereto by gifts as Plutarch, and others out of very fear, as Cicero hath observed, in *Oratione Manilianiana*. For a strong and vehement opinion had wholly possessed the minds of those barbarous people, that the Roman army was drawn into those quarters, upon no other design, but to ransack their Regions and wealthy Temple. And upon this very account, many Nations, and those very considerable ones, rose up in arms against Lucullus.

Upon the general Rendezvous of all these Forces, Tigranes his eating-tables, and council-tables sounding nothing but Victory, Victoria, and how roughly they would handle the enemy, if they once got them under their clutches. Taxiles himself, who was Mithridates his Legate, and of his assistance, was in danger of losing his head: because in a Council of War, he was altogether against fighting with the Romans: saying, that the Roman armies were things utterly unvanquishable: and in regard Mithridates himself seemed out of envy to put Tigranes by the glory of that Victory, he would not wait until he came, lest he might have with him in the glory of the day. [*Plutarch.*] whereas but just before he had dispatched some in all haste to call him back to him. [*Memnor, cap. 58.*]

Tigranes ordered about fixe thousand soldiers to go and defend the City in which his Courtizans were kept: who there charging thorough the Roman Brigades, got into the Town, and finding their return intercepted by a valley of archers, sent away the Kings Concubines, and the Treasures safe by night unto Tigranes: But upon break of day, the Romans and the Thracians fighting with those Armenians, slew a very great many of them; neither was the number of the prisoners taken inferior to those they slew in the battles. [*Memnor, cap. 58. and Appian. whose account is rectified out of Memnor.*]

Tigranes marched against Lucullus with the residue of his army: very much troubled (as they say) that he was now to conflict only with one of the Roman Generals; viz. Lucullus, and not with the whole herd of them. For he had in his army, of Archers and Singers 20000. of Horse 5000. of Foot armed Cap a pe, divided partly into Regiments, partly into Squadrons, 15000. of those who were designed for barracadoing passages, and such like services 3000. [*Plutarch.*]

As soon as Tigranes appeared with all his host upon Taurus, and from the top of the hill, took a view of the Roman army, beleaguering Tigranocerta: the Barba-

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rous rabble in the City, welcomed the Kings arriving with howlings and acclamations, and recreating the Romans from the top of the walls, pointed them to the Armenians on the hill. [*Plutarch.*]

Lucullus, leaving Mitrana with six thousand Foot, to continue the siege of Tigranocerta, marched himself against Tigranes, having in his band 24 Regiments of Foot, (amongst whom there were not above 10000) all his Horse, Singers and Archers, being about 1000, and encamped near a river, in a great spacious field. [*Id.*] No sooner had Tigranes a sight of the Romans Camp, but he presently disdaind the thinness of them, and reproached them, saying: *If these men be come as Ambassadors, there are abundance of them indeed; but if as enemies, there is but a lorry company of them.* [*Memnor, cap. 59. Plutarch, Appian, & Xiphilin, ex. Dione.*]

As Lucullus was waiting his army over the river, some of his Commanders advised him to have a care of what he did that day, in regard it stood in the Kalender amongst the unlucky (they call them the black) dayes: For on that very day, the Cimorians defeated the army under the conduct of Cepion: Lucullus replied, *It behoves us therefore to fight the more stoutly now, if haply we may render this so dismal and black day, a day of jollity and gratulation to the Romans: That day was the day before the Nones of October.* [*Plutarch in Lucullus, & Camille, & Appian.*]: as the year indeed then went with the Romans: but falling is according to the Julian computation, with the fifth month, or July, upon the beginning of the fourth year of the 177 Olympiade, to which this fight is truly referred by Plutarch.

Lucullus, perceiving his Soldiers somewhat scared of those which were armed cap a pe, bid them be of good courage, there being greater trouble in stripping elan in overcoming them: and he first charging them upon the hill, and perceiving the Barbarians to give ground, cried out, *We have overcome them, fellow Soldiers.* [*Plutarch in Apophthegm.*] No sooner was Tigranes his right wing forced to fly, but the left also began to shrink, and in conclusion, they all turned their backs, and so the Armenians fled confusedly, and in a hurry, and the laughter was answerable to the number of men. [*Memnor, cap. 59.*] The Romans continuing the execution for 120 furlongs, trampled all the way upon bracelets and chains, all night came upon them. Being forced thereupon to give over the chase, they fell to stripping the dead bodies, which Lucullus by proclamation had prohibited, until such time they had done sufficient execution on the enemy. [*Appian.*]

Plutarch gives up the tally of the number slain of Tigranes forces, to be 5000, and more taken prisoners, besides a rabble route: Orosius saith, [*lib. 16. cap. 3.*] That 30000 men were reported slain in that battle; of Foot above 100000, saith Plutarch, tell that day, and very few of the Horse escaped. Of the Roman army there were but 100 wounded, and five slain. Anaxioctes the Philosophy, in his Commentary, *De Div.* mentioning this fight, avows the Sun never to have beheld the like. Strabo in his history, relates, How that the Romans themselves were ashamed of what they had done, and jeered themselves, for putting on their army against such cowardly slaves. Livy saith, That the Romans never in all their lives, fought at such a disadvantage for number; the Conquerors, not equalizing the twentieth part of the Conquered; nay, nor so much. [*Plutarch.*]

Suppose, we say with Eutropius, Sextus Rufus, and Jornandes, that Lucullus had 18000 men in his army; that number multiplied by twenty, will make 360000, now ascribe to Tigranes, not 1900 (as Plutarch) but 250 (as Appian) thousand Foot: of Horse not 50, (as Appian) but 95 thousand as Plutarch: so there add with Plutarch 20000 Archers, and 35000 Pages: the residue will be, the aforesaid 360 thousand; which it to be admitted for exact, then neither Plutarch, nor Memnor account, came not near the truth, as too low the one assigning Tigranes to have in his army 40000 Foot, and 30000 Horse: the other allowing him but 80 thousand Foot and Horse together. As their account is under rated, so Eutropius is as much extravagant in over rating. The King (saith he) came with 600 thousand Clibanarii, and 100 Archers and armed men: The Clibanarii were Horse armed cap a pe in defence of proof, as they are described by Salust. Gib. histor. 4. cited by Nonius in voc. *Cusabralis*, now Plutarch intimates, That Lucullus himself wrote to the Senate, that Tigranes had in his army only 17 thousand of those Clibanarii, so that there is no doubt, but Eutropius was extremely mistaken in giving up that monstrous sum of 600 thousand. In Sextus Rufus his Breviary, there are not reckoned above 7500 of those Clibanarii: but of Archers 120 (al. 130.) thousand.

Tigranes, in the very beginning of the engagement, quitted the field, running as fast as he could to one of his Calities, having scarce 150 Horse in his company; where, finding his son in as terrible a condition as himself, he plucked off the Diadem and Turban from his head, and resigned them up to him, bidding him, not without tears in his eyes, to shift for himself, if he could devise any possible means, which had

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not as yet been essayed. The young Prince dared not carry those Ensigns-Royal, up and down with him, but committed them to a most trusty friend, to preserve for him; who soon after had the ill fortune to be taken prisoner, and brought to Lucullus; and the Soldiers at the same time also seized upon the Turbans and the Diadems, and gave them to Lucullus, [Memnon, cap. 59. & Plutarch, compared with Orf. lib. 6. cap. 3. and Xiphilin, in Epitome Dionis.] as for Lucullus, he marched back to Tigranocerta, and played the siege more closely than ever before. [Memnon, ibid.]

Mithridates made no great haste to the fight, supposing that Lucullus would manage this war with the same caution, and delay as formerly he was wont to do; and upon that account, being lent for by Tigranes he played the treacher in his marches. But soon after, lighting by chance upon the way with some few Armenians amazed and ready to drop down for fear, he thought all went not right on Tigranes' side: But soon after meeting with other companies strip and wounded, from whom he received an exact narrative of the defeat; he made what haste he could to find out Tigranes. And finding him both dejected and discomfited, he insulted not over him, as he had served him formerly; but dismounted from his horse, and (after a mutual bemoaning each others sad misfortune) resigned up to him his own princely Retinue which attended him, and bid him courage for the future. [Plut.] Having somewhat cheered him up, he furnished him with royal Robes, as rich as any he was wont to wear. He made also some propals concerning levying new Forces, (being himself already provided with a considerable army) making no question but another field would repair all the former losses. But Tigranes, ascribing more prowess and discretion to Mithridates, and thinking him fitter to deal with the Romans in a war than himself, left all to his managing and arbitrament, [Memnon, cap. 59.]

Mancaus, taking from the walls of Tigranocerta a sad view of his friends defeated, fell to disarming all the Grecian Mercenaries, supposing they would prove false to him: who fearing they should be laid hold on, provided themselves with good cudgels, and drew themselves up into a body, and to kept together day and night. And seeing Mancaus coming and marching against them with his armed Barbarians, wrapping their garments about their arms instead of bucklers, they bravely charged them: and as fast as they slew them, presently divided their arms amongst themselves: And supposing they were now sufficiently provided with arms for the present, after they had leized upon some Forts upon the walls, they called in the Romans that beleaguered them, and received them into the Town. So Appian and Plutarch, who differ in no one particular from him. Dio in his 35 book relates, that the most part of the Inhabitants were Cilicians, and that they upon some difference which happened betwixt them and the Armenians, let the Romans into the Town by night, who plundered all, but what the Cilicians were owners of. But Memnon delivers out, how that Mithridates, or rather Tigranes his Commanders, seeing how desperately things went on their side; having procured articles for themselves, delivered up the Town to Lucullus, [Memnon, cap. 59.]

Lucullus, having won Tigranocerta, and taken the Kings Treasures which were there, he gave up the City to the plunder of his soldiers, in which (besides other riches) (there were found 8000 talents of coined money: Moreover he gave out of the spoils 800 drachmas to every soldier; and finding many players which Tigranes (being about to dedicate the Theater he had built) had gathered together from all parts, he made use of them for his interludes and Triumphs, [Plutarch.] Many wives of the chief Officers which were taken, he preserved from injury, and by that means drew their husbands to his side, [Dios lib. 35.] The Grecians he furnished for their journey and sent back into their Country: The Cappadocians, Cilicians, and other Barbarians that were forced thither, he suffered also to return. And so it happened, that by the ruin of one City (for the Works being but half finished, Lucullus had demolished them, and left only a small village) many, having received back their Citizens, were repaired, by whom, as he deserved, he was afterwards esteemed as their Founder, [Plut. cum Strabone, in fine lib. 11. pag. 532. & lib. 12. pag. 539.]

Then came there Embassadors almost from all the East begging his friendship, [Orf. lib. 6. cap. 3.] and the Nations of the Sophenians, joynd themselves to him: Antiochus King of the Commagene (which is a Country of Syria situate by the river Euphrates and Taurus) Alchaudonius a petty Prince of Arabia and some others having sued for peace by their Embassadors were received, he joynd also a great part of Armenia to himself, [Plutarch & Dio, lib. 35.]

Q. Metellus advancing with three Legions to the Cretian war, and having overcome Lathenes near the City of Cydonia, was called Emperor, and destroyed the whole Island with fire and sword: forcing the Cretians into their Castles and Cities, [Florus lib. 3. cap. 7. Phlegon Olymp. 174. an. 4. apud Photium, Apian legat. 30.] making no reckoning of their friendship when it was offered to him,

Cleopatra

Cleopatra the Daughter of Ptolemy was borne at Auleta, being the last Queen of Egypt of the Macedonian race, she lived 39 years as Plutarch witnesseth in Antonia.

Tigranes, and Mithridates, going about the several Countries, raised another army the Command of which Mithridates was intrusted with, [Plutarch & Appian.]

Magadates, who in the behalf of Tigranes had with his army commanded all Syria by the space of fourteen years, brought it away to the assistance of his King: by which means Antiochus, the sonne of Antiochus (the holy) & Sthena, who had obtained the name of Asiaticus, because he had had his Education therein, wrought himself into the Kingdome by the connivance of the Syrians. Nor did Lucullus that had newly beat out Tigranes from the lands he had gotten, inveig him his ancient possession [Appian in Syriae, pag. 118. 119. 133.] but Strabo about the end of his eleventh book writes that Lucullus beat out Tigranes, out of Syria and Phoenice, and that by the same Lucullus after he had overcome Tigranes, Antiochus the sonne of Cyzenus, (or rather his Grandchild by his sonne) was called King of Syria until that Pompey took that away which Lucullus had conferred, but we read in lib. 40. cap. 2. of Justin that there were four years space betwixt the time he received it and the time it was taken away.

Tigranes and Mithridates sent Embassadors to beg aid, both of their Neighbours, and of Arfaces the Parthian King, traducing the Romans to him, and suggesting that as soon as by their being detriture, and forsaken by others, they had conquered them, they would turne their armes upon him, [Dio, lib. 35.]

This Arfaces was called to being the common appellation of the Kings of Parthia, his proper name was Pacorus from Xiphilinus, but he was called Piradates from Memnon: and it is delivered by Phlegon Trallian (in Phisn Bibliotheca ed. 97.) that in the year before which was in the third year of 177 Olympiad that Phraates succeeded Sinatruus, the deceased King of the Parthians, but Dio more lately reports Phraates to have succeeded Artacus, yet Appian saies he succeeded Sinatruus, which we shall see in its proper place, and that this Arfaces had enjoyment of the Empire six years before the third war of Mithridates was begun, these words mentioned in an epistle he writ to the same man (of which more hereafter) do sufficiently shew. Thus being removed a far off and all others being obnoxious I again renewed the war; from whence we conclude his proper name was either Sinatruus or Sinatruus.

This Arfaces was offended with Tigranes for stirring up a new war, about a certaine Country that was in controversy betwixt them, which Country Tigranes had newly yielded up to him againe. Moreover the Parthian lookt to have the great Valleys Mesopotamia and Adiabene should have bin delivered into his possession, as the reward of his Confederacy, but Lucullus being certified of the Embassages, Tigranes and Mithridates had sent to Arfaces, he allowed some of his with threats if he assisted them, and promises if he would take part with the Romans, And being urged by Lucullus's Embassadors that he would either assist him, or at least stand Neuter he promising friendship privately to both, performed it to neither, [Memnon cap. 60. Plutarch & Appian & Dio, 35.]

Amongst the reliques of the fourth book of Salusts History there remains the intire letter of Mithridates, to Arfaces about this very affaire in which he seemed to turn the indignation he had conceived against Tigranes for wagging the late war into his advantage, for he (saies he) being guilty that receive what alliance you please, and extenuates the great victory the Romans had obtained against him by saying, that by constraining the Multitude into so narrow places that they could not fight he lost the field, and they attributed the victory to their own virtues, which indeed was but his impudence; and afterwards stirrs him up against the Romans in this manner. But you (saies he) to whom Seleucia the greatest City, the Kingdome of Persia, and very great riches do belong, what care you look for but deceit for the present, and war for the time to come? the Romans have war every where, but it is most violent where the victory of their adversaries affords the richest spoils, they invade, they Conquer, but of one war they pick occasion for another, and by those means (being made great) they either suppress the designs, or destroy the Authors, which is not difficult, if you in Mesopotamia, and in Armenia inviron your armies whilst they are without vittuals, and relief, &c. and thus shall you have the reputation to have assisted great Kings, and to have suppress great Robbers, Which I do desire and exhort you to do, unless you had rather by our ruine enlarge one Empire then by our friendship become a Conquerour your self.

As soon as the unwelcome tidings of the affaires M. Cotta had managed at Heraclea, arrived at Rome, he was in publick disgrace, and his great riches augmented their envy to avoid which he brought back most of the spoils into the treasury, which yet could not make the Romans the more moderate in as much as they suspected he restored a few things out of that great abundance he had got, having learned allo that the prisoners at Heraclea were suddainly to be dismissed by a publick decree, [Memnon cap. 61.]

Moreover

Moreover Thralymedes an Heraclenian, before on Assembly, did publicly accuse Cotta, and commemorated the benevolence of his City to the Romans, and shewed, that if they had any way transgressed, it was not done by the consent of the City; but by the fraud of their Magistrates, and the power of their adversaries: with great lamentation he laid before them the burning of the City, and forgot not with tears to remember how Cotta had converted all to his private profit. There came also a multitude of captives men and women with their little ones clothed in mourning weeds, and kneeling, with great lamentation held up their hands. The Roman Nobility inclining to commiserate their case, Cotta came forth, and after he had pleaded a little in his own tongue, he returned; when Carbo arising replies: *We O Cotta gave you Commission to take, not to destroy the City.* And after him some others arose, and with like crimination express their indignation against him. To many therefore he seemed worthy of banishment, but with more moderation, they only took away his Dignity. And restored their lands, sea, and harbours, to the Heraclenians: with this proviso, that none of them should be made slaves, [*Id. ibid.*]

Thralymedes, these things being past, sent back the people into their Country, but stayed himself with Brithagora, and Propylus the son of Brithagora for some years at Rome, performing those things which the custom of the Country required, [*Id. cap. 62.*]

Lucullus was condemned not of strangers only, but his own Citizens, that he would not pursue Tigranes, but give him leisure to escape, whom he might easily have subdued, had he not aimed at the continuance of his own command; and therefore the Government of Asia (properly so called) which was committed to him before, was assigned to the Prætors, [*Dio. lib. 35.*]

Lucullus went then to the Gordyens, and celebrated the Obsequies of their King Zarienus: whom Tigranes had killed, forasmuch as he had secretly entered into League with him, and put fire himself to the pile of wood that was garnished with Royal Robes, and Gold, and the spoils had been taken from Tigranes, pouring on the sacrifice with his friends and kindred, and pronouncing him his friend, and a Confederate of the people of Rome. To these he commanded a sumptuous Monument to be made out of the Kings Treasury, and dedicated to him: by which means the Gordyens were so devoted to Lucullus, they would have left their habitations and have followed him with their wives and children, [*Plutarch.*]

In the Courts of Zarienus, there was found much Silver and Gold, and in his Granaries there was laid up ten times three hundred thousand medimni, which is about 5 bushels. So the soldiery was supplied, and it was a great honour to Lucullus that he had taken nothing out of the Treasury, but kept up the war with the spoils of the war, [*Id.*]

Here met him Embassadors from Arsaces King of the Parthians, desiring his friendship and alliance; which being not unwelcome to Lucullus, he on the other side sent Scyllius, or rather Sexilius to him; but Arsaces suspecting from his Eminence in matters of war, that he had sent rather in relation to the discovery of his Country and strength, than to the treaty they were about, yielded no supply to the Romans; yet he carried himself so, as that he attempted nothing against them, but kept himself as a neutral betwixt both parties, [*Id. cum Dione, lib. 35.*]

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When Lucullus had learnt that he was wavering in his counsels, and that he desired privately of Tigranes Mesopotamia, as the reward of his friendship; he resolved to pass by Tigranes and Mithridates as enemies already conquered, and by hastening his march against the Parthians to try their valour and strength. He sent therefore into Pontus to Sernarius his Embassador there, and to several others, that they would bring the forces they had there to him, as if he had been to advance from the Country of the Gordyens against the Parthians; but the soldiery were refractory and would be won neither with fair means nor foul, declaring, that if they were left there without relief, they would depart to Pontus. The report of these things being brought to Lucullus, corrupted even those soldiery he had with him, by reason of their riches and luxury, hankering after ease, and hating the severity of war: But as soon as they understood the fury of the Ponticks, they cried them up as persons fit to be imitated and esteemed; professing they had already by their many achievements merited their rest and discharge. And so Lucullus was forced to lay aside his Expedition into Parthia, [*Plutarch.*]

Furthermore the Island of Delus is seated in the Ægean Sea, to which placethey flocked with their Merchandize from all parts. It is full of riches, small and without a wall, yet secure and feared nothing (as Cicero speaks in his Oration, pro lege Manilia) The Pirate Athenodorus took it, and freed the inhabitants captives, destroying the images of their gods: but Caius Triarius repaired the ruins and built a wall about it; as Trallianus Phlegon hath observed in his fifth book of his Chronicles, in the

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the fourth year of the 177 Olympiads, [*In Bibliotheca, Phocii, cod. 97.*]

Mithridates made armies in every Town, and calling a muster, took account of almost all the Armenians; out of which selecting 70000 Foot, and half as many Horse, he dismissed the rest; which, after he had divided into companies and troops, according to the Italian Discipline, he delivered over to the Ponticks to be trained, [*Appian.*]

In that year wherein Q. Marcus the King did alone execute the office of Consul, Lucullus in the midst of Summer (for by reason of the cold he was not able to invade them sooner) he advanced with his army against Tigranes. After he had passed the mountain Taurus, and discovered the green fields, he was astonished; that the season was there so backward by reason of the cold. Nevertheless, he came down into the plains, and after two or three battles, in which the Armenians assaulted him, he routed and dispersed them, [*Plut. cum Dione, lib. 35.*] And whilst Mithridates remained upon a hill with the Foot, and part of the Horse, Tigranes, falling with the remainder upon the Roman foragers, was overcome; by which means, they fetch their provisions with more security afterwards, and nearer Mithridates, and removed their Tents nearer also, [*Appian.*] and intercepting the supplies were carrying to Tigranes, they brought (which they greatly feared) a great scarcity upon their enemies, [*Plutarch.*]

Lucullus destroyed one part of the Country, supposing the Barbarians might have been provoked to have fought in its defence; but when he found that would not do, he marched out against them, and his Horse being very much preft by the Cavalry of the enemy, (there being no conflict at all with the Foot) he coming in with his Targets to their relief, put them presently to flight, yet they received no great loss themselves, but casting their arrows back upon those that pursued, they killed many outright, and wounded many, which wounds were very grievous, and hard to be cured for the arrows had a double point, and so placed, that they were presently mortal, whether they were pulled out or left in, [*Dio.*]

In Creet, when Lathenes the Governour of Gydonia, was besieged therein by C. Metellus the Proconsul, and had fled from thence to Gnotus, Panare, another Governour of the City, making his peace, delivered it to Metellus: who afterward laying siege to Gnotus, Lathenes put all his wealth into a house, and set it on fire, and then fled from Gnotus, [*Appian. Legat. 30.*] Gnotus, Lycus, and Eritheza, with many other Cities, were taken by Metellus, [*Livy, lib. 99. Florus, lib. 3. cap. 7. Appian Legat. 30.*] but the Cretians being long besieged by Metellus, and brought to great extremity, were constrained to quench their thirst with their own urine, and their Cattle, [*Plutarch. Max. lib. 7. cap. 6.*]

Lucullus brought his army against Artaxata, Tigranes's Court, where his wife and children were; which he not enduring, raised his Camp, and after four dayes march, came and sat down by the Romans, having the river Arsamia betwixt them, which the Romans must of necessity pass to attack Artaxata, [*Plutarch.*]

Lucullus, having performed his sacrifice to his gods, drew forth his army, as if he had been certain of victory; and placing 12 Cohorts in the front, he disposed the rest into relieves, least they might be encompassed by the enemy, in whole army there were placed a great and select body of Horse; before whose colours there stood the Mardian and Iberian Lancers, that used arrows also on horse-back, in which Tigranes did principally trust, as the most valiant amongst his strangers, yet they performed nothing remarkable, only skirmishing for a while with the Romans, but not able to endure the force of the Legions; they ran away themselves, and drew the Horse after them [*Id.*]

As soon as they were dispersed, and he beheld Tigranes Horse advance, suspecting their splendour and multitude, he remanded his own from the pursuit; in the mean time with those nobles and officers he had about him, marched up against them that came towards him; who, being affrighted, fled before they came to a charge. Of the three Kings, that were then in the field, Mithridates, King of Pontus, ran away most shamefully, not so much as enduring the shout of the Romans. The Romans having them in chase, so long a space as a whole night, were not only weary of killing, but taking prisoners, and were tired with taking and carrying away their very money and prizes. Livy reports, that in the former battle, there were more, but in this, the nobler and more considerable of the enemies, taken and slain, [*Id.*]

The Pirates were at this time grown to that height, that having overpread the whole sea, they did not only intercept provisions intended for the fleet, but would land and destroy both Provinces and Islands; so that the Romans, that had conquered the whole World, were only insecure at sea, [*Plutarch in Pompea. Appian, in M. lib. 1. Dio lib. 36. Euseb. lib. 6. Orat. lib. 6. cap. 4.*] which the next year, Cicero in his Oration

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for the Manilian law recalled thus to their Memories, what country forbids you to have you feared from Robbers? what spend or contribution to your selves? what Conquerors have you defended? or who is it was protected by your ships? how many Islands think you are defended how many Cities either forsaken for fear, or taken by Pirates from your friends? it was anciently the property of the Romans to war far from home, and rather exerted their forces in the defence of their friends fortunes, than of their own: shall I say for these many years you seas have bin shut up to your friends, and though our Army was at Brundisium they durst not send but in the midst of winter? why should I complain they were taken that came to us from abroad, when the very Embassadors of the people of Rome are redeemed, shall I say the sea is not safe for our Merchants: when twelve of our guard (there being two Prætors Scævulus and Bellinus taken as Plutarch reports) fell into the hands of the Pirates, why should I remember you of Colophon and Samos two noble Cities, or of many more that have bin taken, when you know your own harbours, and those very parts you inhabit your selves, have bin taken by these enemies: was there then this Government, when the Roman Embassadors, Prætors, and Quæstors were intercepted, when publick and private Commerce out of all provinces was forbidden us? when the seas were so shut up that we could have no trading either in private or in common? this (as all things else) he exprest most Elegantly.

The common receptacle of these Pirates, was Cilicia the rough and the principal seat of the war: they had in every place Castles, Towers and desert Islands, and secret creeks for their ships, but more especially they came forth out of this part of Cilicia called the rough, which was without harbours and sitting with exceeding high rocks, from whence by all people they were called by the common name of Cilicians; because that evil which began in Cilicia, drew the Syrians, Cyprians, Pamphilians, Ponticks, and all the Eastern Countries into a combination, who by reason of the redoutfulness of Mithridates's war, being more inclinable to do mischief than to endure it, they changed the land for the sea, so that in a short time there became many thousands of them. [Appian pag. 234.]

They had above a thousand Pickeroones, and 400 Cities that they had taken, and the Temples at Clarius, Didæmus, and Samothrace that were inviolate and untouched before, they pillaged and dispoyled that which was dedicated to Tellus at Hermonia, to Minervius at Epidaurus, to Neptune in Isthmus, Tænarus and Calauria, Apollo in Actium and Leucade, Juno in Samos Argis and Lucanum, they performed some rites of Strangers in Olympus; some secret Mysteries of which those which had their denomination from the Sun remained, being at first shewn by them: after a worse manner they insulted over the Romans, for if any of their prisoners called himself a Roman, they presently counterfeiting feare knockt their knees together, and falling down at his feet, humbly implored his pardon, and whilst he imagined them real and sincere, some of them furnished him with shoes, others with garments lest he should be otherwise any longer unknowne, and when at this rate they had long mockt and deluded the man, putting down a ladder into the Sea they bad him go down in safety, if he would not they tumbled him down headlong, and drowned him. [Plutarch in Pompeio.]

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About the Autumnall Equinox great tempests unexpectedly infested Lucullus his Army, it snow'd for the most part, and froze when it was clear, and the ice was troublesome, by which meanes it fell out the rivers overflowed but little water for the Hostes and if they brake the ice, the peices hurt their legs and made it difficult to passe: the Country being woody they were daily dabled with the fall of snow from the trees and constrained to rest incommodiously in the wet: first therefore they petitioned Lucullus by their Tribunes, afterwards growing tumultuous they in the night cryed out to their armes, Lucullus begged earnestly but in vaine, beseeching they would only cheer up to long till they had destroyed the work of the greatest Enemy of the Armenians, since Carthage was taken, for it is reported (as above said in 4926 year of the Julian Period) that Artaxata was built by the advice of Hannibal the Carthaginian, but prevailing nothing he retreated [Id. in Lucullus.] which retreat of the Roman Army, Cicero endeavours to excuse in his Oration for the Law Manilia after this sort. Although our Army had taken a City in Tigranes Kingdom called Tigranacerta, and had fought several Battails with good success, yet were they moved with the tediousness of their march, I will not say any more here, the effort was it was complained, our Soldiers return out of those places was more tedious than their march was long.

Lucullus, returning through Armenia into Melopotamia, pass Taurus in another place, and defended into the Country of Migdonia, a Country very warm and fruitful: in which there was a City large and populous called by the Barbarians Nisibis, by the Grecians Antiochia Migdonica. [Id. ibid. cum Oratio lib. 6. cap. 3.]

That City was built by the Macedonians [Joseph. lib. 20. cap. 2.] but Tigranes had taken that and all Melopotamia from the Parthians and placed his treasure, and many other considerable things therein, it was encompassed with a double brick wall of a great

great thicknesse, and a ditch so deep and broad, that the wall could neither be shaken, nor undermined. [Dio. lib. 35.] Guras, Tigranes brother, commanded in chief, under him Callimachus, (he that had performed noble exploits at Amilius) commanded as a person of great knowledge in fortifications, and of great experience in war. [Plutarch.]

Lucullus, having formed his league, all manner of Engines were provided for a storm, [Id.] But in the beginning of the Winter when the Barbarians thought themselves certain of victory, and the Romans already departing, they began to be careless. And Lucullus having gotten the opportunity of a night in which the Moon being not to be seen, and a great tempest with thunder was risen, so as the Barbarians could neither see nor hear, and for that reason leaving a few there only, they had almost dejected the outward wall, and the ditch between, and by his Workes he cast easily over the wall: and killing without much ado those few Sentinels he found, and with earth that he threw in (for they had before this thrown down their bridges) he filled up a part of the ditch, and when the Enemy could not hurt them with their arrows nor fire, by reason of the rain, he waned the ditch, and possessed himself immediately of the City, their inward walls being not made so strong, because they built more confidence upon that without. [Dio.]

Those that fled into the Castle, he received upon terms. [Id.] Guras the brother of Tigranes surrendering himself, he intreated civilly. Callimachus he would by no means hear, though he promised to discover great sums of money that were hid: but because he had burnt Amilius, robbing him of his glory, and disposing that thing which should have declared his bounty to the Grecians, he reserved him in chains to be punished. [Plutarch.] Much money being afterwards taken, Lucullus wintered at Nisibis. [Dio.]

In the mean time, those which bare the sway in the Assembly, out of envy charged Lucullus, that out of covetousnesse and desire of command, he protracted the war. One said Cincias, Asia, Bithynia, Paphlagonia, Galatia, Pontus, Armenia, and all the provinces as far as Phasis, were already conquered, and that now he was only foraging in Tigranes's Countries, as if he had been sent rather to plunder Princes, than to vanquish them: this (as is reported) Lucius Quintus one of the Prætors did speak, by whom the people of Rome being perverted, gave orders for the sending others to succeed him, and disbanded many of those soldiers that had served faithfully under him. [Plutarch.]

In his Camp, P. Clodius, a man of great insolence and dissolutenesse, brought great disturbance to his Affairs: he was brother to Lucullus his wife, with whom (he being a lascivious woman) he was reported to be sought: he degenerating by reason of his manners, was turned from the command Lucullus had first given him: for which cause he stirred up the Fimbrians, (or Valerians) against him: those I mean which he had brought out of Fimbria, to destroy L. Val. Flaccus the Consul, and should have taken him for their Commander. These men, being seduced by Clodius, would neither follow him against Tigranes nor Mithridates, but under pretence of winter, protracted the time at Gordene, expecting some other Governour to come and succeed Lucullus. [Id.]

Tigranes (when Lucullus was before Nisibis) conceiving it invincible, moved not towards its relief, but sending Mithridate into his own Country, he marched himself into Armenia, where for a while he besieged Lucius Fannius, till Lucullus, hearing his condition, marched to his rescue. [Dio. lib. 35.]

Mithridates, marching into Pontus, the only kingdom that was left him, there followed him four thousand of his own men, and as many that he received from Tigranes. [Appian.] with which, invading one of the Armenian's and other Countries, he assaulted many stragling Romans unawares, and destroyed them, others he fought fairly and vanquished, and recovered many places with great expedition: for because he was of that Country himself, and his father had ruled there before, those men were very inclinable to Mithridates, and took up an indignation against the Romans, for that they were strangers, and some of their Governours Tyrants, and by that means came freely to Mithridates. [Dio.] To which that place in Tullies Oration for the Manilian law is to be referred. Mithridates (says he) had now confirmed his own soldiers, and those which had joyned themselves to him out of his kingdom, and with great supplies both from foreign Countries and Kings, he was re-inforced, which we have heard indeed do frequently happen, that Princes calamities do easily procure compassion from most men, especially if they be either Kings themselves, or do live under government: because the name of a King is very reverend and sacred, and by that means he is esteemed more by being overcome, than if he had been safe he durst ever have hoped for.

Mithridates overcame M. Fabius, whom Lucullus had left Governour of those parts; but it was by the assistance of the Thracians who were then at hostility with Fabius.



Fabius, although they had received pay under him formerly, nor were the slaves in the Roman Camp a little conducive to it, [*Id. cum Appiano.*]

For first of all, Fabius having sent out some of the Thracian Scouts and they returning with uncertain intelligence, he advanced carefully, and fell before he was aware upon Mithridates, which time the Thracians revolting, assailed the Romans, and put them to flight; in which conflict, there were five hundred slain. After that, Fabius fearing all the slaves that followed his Camp, fought him for a while doubtfully, when Mithridates promising liberty also to the slaves, they also fell off to his side, and had doubtfully destroyed all the Fabians, had not Mithridates been hurt with a stone in the knee, by reason of which, and another wound under his eye with a dart, he was suddenly carried off the field. And whilst the Barbarians were solicitous of the health of their King, they gave Fabius opportunity of a safe retreat, with the remainder of his men. The Agari, a people of Scythia, well skilled in confections of the poison of Serpents (and that for certain they were always near his person) had then the care of the King. [*Sic, inter se collati.*]

Fabius, after this being shut up and besieged in Cabisris, was relieved by C. Triarius; for he, marching that way out of Asia to Lucullus, and understanding his success, he got together as great a body as he could, of those that were present, and terrified Mithridates so much, that (imagining them the whole army of the Romans;) before ever he saw them, he removed his Camp. Upon which Triarius taking courage, pursuing them into the Country of the Comagenes, (or rather Comans, in Cappadocia, of which hear Dio hereafter) he fought and overcame them. Mithridates had incamped on the one side of a river, and the Romans came down on the other, and in hopes he might find them weary, and tired with their march, he advanced immediately himself, and commands the rest should (over another bridge) assault them whilst they were engaged. After they had fought a long time, and with various fortune; the bridge (oppress'd with the number of men that were passing) brake, and so hindered Mithridates supplies, and was the occasion of his defeat. It was winter now, and both of them, after this battle, betook themselves to their quarters, and rest. [Dio. C. 35.]

351. *Annulus Gabinus, as tribune, prevailed with the people, that an Emperor might be chosen out of those which had been Confuls, with full and absolute power against the Pirates in General; and that his command might last for three years, and he furnished with very large supplies, and many Legates: it is not certain, whether he was put upon this by Pompey (whom not withstanding he did not name) or carried by a designe only of ingratulating himself; however, he did it not for the advantage of the Republick, being a most wicked man, [Id. lib. 36.] Of whom Cicero in his Oration, after his returne to the Senate : Who, had he not been protected by his being Tribune he could neither have avoided the power of the Prætor, the number of his creditors, nor the preceptors of his goods ; at such time, had he not got that order concerning war with the Pirates, necessity and wickedness would have constrained him to turn Pirate himself ; but with lesse danger and detriment to the Common-wealth, for as much as their adversary had been within their walls.*

This order of the people, which the Senate (though against their wills, as Dio affirms in his 36. book) confirmed. Velleius Paterculus in his second book, and 31. chapter, gives an account of: How that when in the manner of a war, not of thieving, they had frighted the whole World with their ships, and not by any suddain or secret expedition; and had moreover destroyed some Cities in Italy: Cnæus Pompeius was sent to suppress them, and had an equal command in all places, within fifty miles of the sea, with the Proconsuls; by which decree of the Senate, the Government of the whole World, almost was devolved upon one man: yet the same thing was decreed two years before in the Prætorship of M. Antonius, as Velleius reports; yet it seems to me, that it should rather be six years before, than two since, it appears that M. Antonius died three years before in the Cretian war; and that Marcus Antonius dying in the Cretian war, departed this life two years before, and that the great care of all the sea coast, within the Roman Empire, was committed to him in the Consulship of Lucullus, and Cotta, Alconius Pedianus, in his Oration of Verres Prætorship in Sicily, has taught us, as is demonstrated before in the year of the World, 3230, and 3237.

By this Gabinian law, Pompey had for three years the command given him, not only of the Navy, but (as Plutarch saies) over all men, as well within the Provinces within 400 furlongs of the sea, as in all the Mediterranean, in which compasse, he had power to command all Kings, Governors and Cities, to his aide and assistance: for Appian [pag. 235.] calls it, 50 miles; which Vellieus and Plutarch interpret 400 furlongs, attributing to every mile, eight furlongs: Xiphilius, out of the sixth book of Dion, call it 400 *furlongs*, out of the 35 book, three daies journey from the sea,

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comparing every day's journey at one hundred thirty three furlongs, which is sixteen miles.

By the same law also, Pompey had power to chuse fifteen Deputies out of the Senate, to whom he might commit the charge of several Provinces, that he might take advantage of the Treasury and the Officers for receipt of monies, as much thereof as he thought good; and 200 ships, and leavy war forces he pleased. And calling a Convent of the people, he prevailed for many things more of theirs, and doubled his preparation. He manned out 500 ships, though Appian saith he had but 270, the smaller vessels reckoned and all of Foot he wiled 120000, of Horse five, or with Appian, four thousand: Captains, and those which were in command, he chole out of the Senate, four and twenty; or as Appian layes, five and twenty, and made them demit their gates under him. He had two Quizzitors allowed him, and six thousand Atticks for a considerable thing it did appear, to purloine to many Navies in to great a sea, and where there were to many lurching places, by reason of which, they could easily escape when assaulted, and affaile when they were unexpected. [Appian.]

Pompey being very well supplied both with ships of his own, and his confederates, from Rhodes, he possessed both sides of the Ocean, with Deputies and Commanders of his own, and by that means, in every Port, Bay, Creek, Reef, Promontory, Frith, or Island, that up as it were, what ever belonged to the Pirates, in a net. [*Florus*, lib. 3, cap. 6.] To those Officers he had chosen out of the Senate, things being settled as he, he gave Ships, Horle and Foot, and pretorian Standards to every one, so that every one had absolute authority in that place that was committed to his charge; and those of the Pirates that were taken by some party, were delivered to others, leaving any should be drawn to too long a pursuit, or by failing too late, might protract the war.

The Gadiatan straits were given to Tiberius Nero, the Balearic Sea, to Manlius Torquatus, to both of them was committed the care of Spain. Catilius blocked up the Ligustick Sea, M. Pomponius, the French and adjacent Islands, Publ. Atrilius possessed the Adriatic, Sardinia, Corfica, and adjacent Islands, Publ. Atrilius possessed the Libyan Lenculus; the Egyptian Marcellinus. Lu. Gellius had the command of the Tulcan Sea, and the coasts of Italy. C. Lentulus of all betwixt Sicily and Epirus: the Ionian Sea was given to Plothus Varo, and Terentius Varo, (the most learned of the Tozari) of whom Pliny [speaking in his third book, chap. 11. and seventh book of the Tozari] of whom Pliny [fourth chap.] that he was in this war preient with a 300. chap. and 18. b. Pompey, L. Cinna had the oversight of Peloponessus, Atica, Nubæ, Azalea, Macedonia, and Bœotia; L. Cullius of all the Ægean Sea, and the Hellespont, (although Florus gives the Asiatic Capio) Metellus Nepos of Lycia, Paralytic, Cyprus, and Phœnicia. P. Piso of Bithynia, and Thracia, and Porcius Catulo to cleave open the Straights of it with his ships, that he blocked up the Propontis, as it had been a gate. [*Florus, Lib. 3, cap. 6, & Appian, pag. 236.*] Pompey himself, like a King of Kings, overlooked all, requiring every body to keep their Stations, least whilst he perceived the Pirates, before he could accomplish his vision in one place, he should be distrest in another; and ordering that whilst all were ready to relieve one another, they should not suffer the enemy to escape, by roving up and down, *Appian, ibid.*

His forces being dispersed in this manner through the whole sea, Pompey beginning from the lower part, they encompassed the enemies Navy, and dragged away a net into their Harbours; those which escaped, fled into Cilicia to hide themselves like bees to a hive. [Plutarch in Pompeio.] And having thus in four days time: by his own industry, and his Officers, cleared the Tufcan, African Sardoan, Cotican, and Sicilian seas, returning to Rome, he performed what he desired, [Id. ibid. cum Livio: lib. 99. & Appian. pag. 236.]

Pompey, looking from Brundisium, headveads (in the beginning of the Cilician war) with so very good things; the enemy prepares to fight him, yet not out of any hope, but that being opposed, they would lean to venture, but they did no more than give one charge; for he immediately finding themselves incompetent, they threw away their arms and oars, and with a general shout (with the figure of their submission) they begged for mercy. *Florus*, lib. 3, cap. 6, cum Plutarch & Appian. Cicero affirms in his Manilian Oration, that in one and fifty days after, he set sail from Brundisium, and he had brought all Cilicy to subjection to the people of Rome, which glory, of the recovering all Cilicia in to flourish a time, is to be looked upon, as an Oratorical expression in the praeface of Pompey, *Vid. ann. per. Julian*, 461.

After it was told that Mithridates, having beaten Fabius, was marching against Sornarius and Triarius: the Fimbrian (or Valenian) Soldiers being moved with shame, followed Lucullus when he went to their relief. Mithridates in the mean time (Manius Acilius

**Acilius**



Acilius Glabrio, and Cai. Pifo, being Consuls) having encamped over against Triarius near Gazurta, he seeks to drill and provoke him to fight, by training and exercising his men in sight of the Romans, that by engaging him before Lucullus came, and prevailing (as he did hope) he might recover the remainder of the kingdom; but not able to draw him forth, he sends part of his men to Dadafa to besiege a Castle in which the Romans had left their train; to the end, that the Romans coming to its relief, might fall into his hands. Nor did his design deceive him; for Triarius fearing the multitude of Mithridates, and expecting Lucullus (whom he had sent for) would come, kept himself close in his Camp; but hearing Dadafa was besieged, his soldiers were afraid of the goods they had there, and in a tumultuous manner threatened, that unless he would draw them out, they would go to defend them without his leave; by which means he marched out against his will, [Dio, lib. 35.]

When Triarius had drawn out against Mithridates, there happened such a storm as was never known before in any mans memory, throwing down the tents in either Camp, beating the cattle out of the way, and tumbling down some of the soldiers from the Hills; for which cause they both of them retired: but when it was told Triarius that Lucullus was at hand, as if he desired to snatch the victory from him, before day he assaults Mithridates Camp; and after they had fought long with equal fortune and courage, the King trusting to his own wings, at length received the day, and pressing upon the enemy, forced their Foot into a dirty ditch, where having no footing they were cut down without loss; and following his victory, he courageously pursued their Horse thorough the fields, until a Roman Centurion running as a servant by his side as fast as his horse (delparing to kill him by reason of his Breast-plate) gave him a deep wound in his thigh; he was himself cut presently to pieces by those that were about him, and Mithridates carried into the furthest part of the army, [Appian, *ann. Plut. & Dione.*]

Upon this, the Kings friends founded a retreat, and called back the soldiers from a notable Victory, which being unexpected, cast some kind of fear upon them lest some evil might have happened from some other place; until it was known, they got tumultuously about the body of their King, and at length Timotheus the Physician having fought the blood, held him up on high to their sight. The Romans (who but by this accident had been utterly destroyed) in this time got away and escaped. Mithridates coming to himself, reproves them that occasioned the retreat, and that very day raises his Camp, and marches against the Romans, which now, the soldiers being afraid, was utterly deserted. Above 7000 soldiers were said to be killed in this fight, amongst which 150 Centurions, and 24 Tribunes, which number of officers was never known to be lost in any battle before, [Ibid.] Appian lays this encounter happened near the mountain Scotius, a place by reason of Mithridates victory, *Triarius misfortune, and the loss of the Roman army very eminent in those parts*, [pag. 254.] As Herodotus reports also in his Commentaries of the war in Alexandria, where he shews it is not much more than three miles distant from Zela, a Town in Pontus.

This is the defeat Cicero in his Oration for the Manilian law half a year after commemorates by the By. *Town army was resolute and victorious, but Mithridates fell upon them: yet suffer me in this place (like those write the Roman affairs) to slip over our misfortune, which were so great, that the tidings came not to Lucullus by a Messenger from the fight, but by rumour and report. And afterwards, Having received that overthrow in Pontus, of which a little before I remembered you against my will when our friends and confederates were afraid, the wealth and courage of the enemies increased, and when the Province had no Garrison or strength for to trust to, As had been left O Roman, had not fortune in the nick of time brought Pompey as it were from heaven to the relief of those Cornices, whose arrival stopped Mithridates though swelled with his success; and retarded Tigranes who with great strength was threatening of Asia.*

Mithridates being cured of his wounds, and suspecting there might be more of the enemy amongst his men, he selected a party upon another pretence, and commanding every one suddenly to their tents, the Romans were found alone, and killed, [Dio, lib. 35.]

From thence he went into that Armenia which the Romans call the Lesser; all the provision he could he carry with him, the rest he spoiled lest it should become useful to Lucullus. About which time Artilius a Roman Senator (that for fear of justice had long since fled to Mithridates and been received to favour) was found guilty of conspiracy, whom out of reverence to his former dignity he would not torture, contenting himself only with his death; but his companions he tormented grievously, his servants whom he had made privy to his design, for their Masters sake, he sent away untouched, [Appian.]

Lucullus, coming up to Triarius, whom the soldiers being angry did require, privately carried him away, [Plut. in Lucullus.] leaving those unburied which had died in the

the fight; which is thought to be the first thing alienated the affections of his own soldiers, [Id. in Pompeius.]

Mithridates sat down with his army upon a hill near Talaura, expecting Tigranes that was coming with great Forces to him, and declined fighting till they were both joyed: But Mithridates the Mede, one of Tigranes sons in law, falling suddenly upon the Romans as they were scattered abroad, gave them a great overthrow, [Plut. *Appian. Dio.*]

Quintus Marcius the King, (that was Consul the year before) was now sent Proconsul into Cilicia, Lucullus his chief Province, who as he marched with three Legions thorough Lucaonia, being invited by Lucullus to his aid, excused it, complaining his soldiers would not follow him, [Salust. *historiar. lib. 5. apud Priscian. lib. 18. & Dio, lib. 35.*]

Maicus being entered into Cilicia, received Menemachus (who had revolted from Tigranes) into his favour; and made P. Clodius (whose sister he had married, and Lucullus had married another) the same that had fled from Lucullus for fear of what offences he had committed at Nisibis, Commander of his Naval affairs, [Dio, lib. 35.]

Clodius, falling unawares amongst the Cilician Pirates, and being taken prisoner, they demanded a ransom of him: he sends to Ptolemy King of Cyprus that he would pay it and redeem him; but he by reason of his covetousness sending only two talents, which the Pirates despised: nevertheless being in fear of Pompey, they thought it best to enlarge him for nothing, [Strabo, lib. 14. pag. 684. Appian. *bell. civil. lib. 2. pag. 442. Dio, lib. 35. & 38.*]

By the Gabinian law, Manius Acilius Glabrio Consul this present year, was made Succellor to Lucullus in the command of Bythynia and Pontus, and the Veleian or Fimbrian Legion, (that once before being discharged, had again taken pay) were disbanded, which when they found luxurious with victory, ease, and plenty, and living at that time without Lucullus, who for the most part was abroad, they began to mutiny, and despite Lucullus as an ordinary person, [Salust. *historiar. lib. 5. apud Priscian. lib. 18. & Dio, lib. 35.*]

Dio [ibid.] says, that P. Clodius was the chief author of this dissention; and Cicero affirms in his Oration of the answer of the Aristiplex, that being for free by Pirates, and having by great treachery corrupted Lucullus his army, he fled thither; Dio says, he went to Antioch in Syria to assist them against the Arabians which they had war with; and there in like manner he stirred up sedition, and was very near being destroyed himself, [Dio, lib. 35.]

Lucullus was at a stand, he durst not move out of his place, nor durst he stay there; at length he resolves to march against Tigranes, hoping to fall upon him; either when he did not expect him, or when he was tired with his march, and by that means compose the distractions in his Camp, but neither succeeds; his soldiers follow him for a while, but finding they were to bend toward Cappadocia, all of them unanimously without speaking one word, turned their backs, and the Veleian or Fimbrian, when they heard they were discharged at Rome, and that Lucullus's command was conferred upon others, they all stole from their colours. Lucullus in the mean time reflects no means, that might reconcile them, with great dejection & tears in his eyes, he goes to their tents, beseeches every one, taking some of them by the hand; but they rebuke his embraces, throwing down their empty purses, and declaring, that as he had alone enriched himself by them, he should alone fight with his enemies, [Plut. & Dio.]

The sedition of the soldiers which would not follow Lucullus, kept him from the pursuit of Mithridates and Tigranes, and giving a perfection to his Victory. The Veleian Legions cried out they were disbanded, and forsook him, [Liv. lib. 98.] But at length overcome by the intreaty of their fellow soldiers, they consented to keep to their colours that Summer, upon condition, that if no body came to fight them at that time, they might depart. Lucullus was forced to be quiet with them, or leave that Province (destitute of a Garrison) to the Barbarians; he kept them therefore under no command, neither did he draw them out into battle, but thought it sufficient if they only staid. He suffered Tigranes to forage in Cappadocia, and Mithridates to insult over the whole, [Plut. in Lucullus.]

Lucullus had written to the Senate, that he had finished the war with Mithridates, and there were come to him officers depured for the settling of the affairs in Pontus, as if all had been quiet, [Id. *ibid. Dio, lib. 36.*] but they found that even he himself was not at his own disposing, but mocked and derided by the soldiers which were gotten to that height of insolence and contempt of their Commander, that the Summer being past, they took up their arms, having already retired themselves, and going out of the Camp with shouting and throwing up their arms, declared, that the time they had promised Lucullus to carry was expired, [Plut. in Lucullus.]

When Acilius Glabrio, the Consul, was arrived at the province was given him, he sent criers about and pronounced, that the Senate did discharge Lucullus his army, and confiscate his goods, by reason he had protracted the war, and refused to obey their Commands. The Soldiers upon this for the most part forsook him: only some few, who being very poor and so not fearing their punishment, chose rather to continue with him; [Appian] and upon this score Mithridates recovered most of his Kingdom, and brought no small detriment upon Cappadocia: Lucullus neither withstanding nor Acilius defending it, for although he boasted as if he would have robd. Lucullus, of his victory, yet when he understood their condition, he came not up to the Army, but prolonged the time in Bithynia. [Dio, lib. 30.]

To this may be added that place of Cicero in his Manilian oration to the Romans in which in favour to Lucullus, he in this manner extenuates the business: *L. Lucullus* (saies he) *who in some measure might perhaps be bettered by his misfortunes, being constrained by your commands, (because you had resolved according to ancient example to stop the continuance of his Authority) did dismisst that part of his army, which had served out their time, and sent the ether to Glabrio: and thus having done with Lucullus we will return to the Piratical or maritime war (as Salust and Cicero call it) that was managed and this summer finishd, by Pompey.*

The chief and better part of the Pyrates having sent their Children wealth, and the usefull multitude into their Castles, and strong holds near the mountain Taurus, they themselves encountered Pompey at Coraceion in Cilicia; where, being overthrown, they were presently besieged; at length they sent out Commissioners and delivered up themselves, their Islands and Townes which by reason of their strength were very difficult to be taken. [Plut. in Pomp.]

Pompey advances into Cilicia with a very great number of Engins, resolving by all means to attempt those forts that were seated upon the rocks, but of those things he had no need, the very eminence of his Name and the report of his preparation to terrify the Robbers, that, supposing he would be more mercifull if they forbore fighting him, first they which commanded the great Castles of Crages, and Anticragus, and after them all the Cilicians upon the Mountains, came in and submitted themselves: and much arms both finisht and making, besides many ships half made in the Docks, others ready for sayle, brals, and iron prepared for tholeules, sailes, ropes, and divers other materials, a great number of Captives bound that they might either be forced to ransom themselves, or constrained to work in their Prisons. Pompey burnes the materials, carries away the ships, and sent the prisoners home, where many of them meet their own monuments, being suppoled long since to have bin dead. [Appian in Mithridatic.] thus they were overcome, and the whole strength of the Pyrates subdued in every part of the sea, and that in no more time than three months [Plutar, ut supra] or two if we will hear Lucan in his second book.

*Ante bis ex altum quam Cynthis conderet orbem  
Omne fretum metuens pelagi pirata reliquit  
Angusti aque domum terrarum in fide poposcit*

Before twice Cynthis did wax and waine,  
The trighted Rowar left th' all horrid main  
To seek a dwelling in some private plain

Pompey burnt above 1300 smal boates, and destroyed their places of retreat [Strabo lib. 14. pag. 661.] there were 72 ships taken by force, and 306 yielded up as Appian reports, Plutarch reckons them 800 and of these 90 with Beaks of Iron: Pliny affirms there were taken or sunk 846, [lib. 7. cap. 25. & 36.] 120 Townes, Castles, and store-houses, and of those which endeavoured to fight there were slaine about ten thousand, [Appian]

There were 30000 of the Pyrates left alive, which Pompey resolved not to kill nor yet thought it safest to suffer them to depart, or that many soldiers and desperate persons should meet together, [Plut.] least poverty therefore might constrain them to some attempt, he disposed them into a certain place remote from the Sea, he gave them those fields he saw forsaken, for to till, and those Cities that wanted Inhabitants to possess, and giving them a capacity of living without it he restrained them from rapine [Livy 99. lib. voll. Pater, lib. 2. cap. 32. Florus lib. 3. cap. 6. Dio, lib. 36.] he gave them orders to plant in Malum, Adana, Epiphania, and what other Townes were unoccupied in Cilicia (the Stony.) [Appian] and into a sea Town of Cilicia called formerly Solos; after Pompeiopolis: which he repayed, having bin destroyed by Tigranes the Armenian King he disposed many, and many he transferred to Didymena a place then wanting inhabitants. [Strabo, lib. 14. Plut. in Pomp. Dio, lib. 36.]

Thus

Thus that war that, was so long, and of so large extent, and wherewith all Nations were infested, Pompey prepared for in the midst of winter, began in the spring, and concluded in the middle of Summer, as Cicero in his Manilian Oration, having spoken of it before, *This war* (saies he) *so cruell, so ancient, and so largely dispersd, who would ever have thought that either all the Commanders in the world could have finish in one year; or any one Commander in all the ages of the world?* the which Florus admires, That besides the swiftnes of dispatch, and the felicity in the success, there should not be one ship lost; and then the perpetuity, there being Pyrates no more, which was procured by the singular conduct of the Captain, by removing them that had been to sed to the Sea from the sight of it, and pinning them up as it were in the midland Countreys; yet is he not to be heard, when he speaks of the speedines of the Conquest; because that what was delivered only of his success in the lower Seas, (which has indeed enough of wonder in it) he attributes to the Genarallship of them, as if all had bin finisht in forty dayes, which Cicero directly denies, nor to speak of Dion who signifies in these words, *ut nam subisistis subisistis* that the greater part of the Seas Pompey made quiet within the compass of a year.

In Crete (which after Cilicia Plutarch affirmes to be the next fountain of Pyrates) the prisoners were so hardly dealt with, that most of them payed themselves: others sent to Pompey, though he was absent, that they would deliver up themselves [Florus lib. 3. cap. 7.] he was then in Pamphilia, whether thier Embassadors coming promised all the Cities in Crete would yield themselves to him, he spoiles not their hopes; but demands hostages [Cicero, pro lege Manilia] in the mean time he forbids Metellus meddling in that war, and writ to the Cretians that they should not obey him, [Plutarch, in Pompeio] and also commanded him to depart the Island, for he would take that charge upon him as a part of the care committed to him. [Appian, legat. 30.] he sent one of his officers L. Octavius thither, but without an army, not so much that he should undertake the war, as to receive the Cities into the favour of the people of Rome; who shutting himself up within the walls with those that were besieged and fighting together with them, he rendered Pompey not only odious, but contemptible. [Plut. ut sup. Dio, lib. 36.]

Metellus despising Pompey's command in another province, proceeded in his intended war; and was the more bitter in that he exercised the right of a Conqueror upon his Enemies, halting to incommode them before Pompey could come, [Florus Plut. Dio.] and sending letters to Rome he complained that the glory of his actions were taken away by Pompey, and pait by: he sending his Embassador into Crete to admit the surrender of the City, to which Pompey replying gave them an account that he ought to do so. [Livy, lib. 99.]

Cornelius Sifenna at this time Governour of Grace came with his army into Crete and admonished Metellus that he should spare the people, but not being able to persuade him from his design, he performed nothing that compelled him. [Dio, lib. 36.]

Arillion, marching from Sidon, having beaten Lucius Baius, that was drawn out to meet him, he took Hierapridna, and defended that City against the Romans [Id. ibid.]

Metellus, having corrupted many within, took the City Eleuthera by treachery, the conspirators to looting a great tower of brick, (that was extream hard to be taken) with vinegar for some nights that it could easily be broken, Afterwards having laid a Tax upon Eleuthera, he took Lappa by force, not at all demurring at Octavius commanding there, but he used no violence to him, only kill'd the Cilicians he found about him [Id. ibid.] but dismisst Octavius himself after he had bin mocked and abused with many ignominies in the Camp. [Plutarch.]

Octavius, disdaining to be thus used, dallyed not now as before; but, taking the command of Sifenna's army upon himself: (who was lately dead of a disease) he relieved them that were opprest by Metellus, and then betook himself to Arillion; he relieved them that were common content and having for some time continued in that manner, and hearing Metellus was advancing against them, they forsook their Castles, and launcht into the sea, where they were overtaken with a tempest, and after the losse of many of their men constrained to run a shoar. [Dion, lib. 36.]

Marcus Cotta, after he had cast off his treasurer P. Oppius upon suspicion of defrauding the treasury, and conspiring besides was himself (having crapt together great sums in Bithynia) accused by C. Carbo and the same Carbo (though before that he had received no other honour than to be a Tribune of the people) was for that very act adorned with the honours of a Consul. [Id. ibid.] see before at the end of the 3935 year of the world.

Eccc

Sinatrus

Sinatruces, (whom Appian call Sintricus; Dio by the common name of the Kings of Parthia, Arifaces) being dead, his son Phraates succeeded him; the second King of Parthia of that name, who by a most impious appellation, was called, the god. [Appian, in *Asiaticæ*, pag. 222, & *Dio*, lib. 56, collat. cum *Elegant.* in *Bibliothec. Photic.* cod. 97.] *Id. eund. Ann. Mund.* 3935.]

Hircanus (as we read in Josephus, the 16. book, cap. 9.) was driven out of his kingdom by Aristobolus his younger brother, three months after the death of his mother Alexandra: But since it appears there were six years from the time Hircanus began to reign. R. Hortensius, and Q. Metellus being Consuls, to the latter end of Aristobolus, which was that year Jerusalem was taken by Pompey, C. Antonius, and M. Tullius, Cicero being Consuls, and of them Josephus himself attributes but three years, and as many months to Aristobolus, Hircanus must of necessity be allowed three years, not three months, out of which we conceive two months must be taken out, and the time will be made exact.

About this time, they having joyned battle at Jericho, many of Hircanus's men went over to his brother Aristobolus; by which means he fled into a Cistern, in which the wife and children of Aristobolus were, by Alexandra his mother put to be kept: the rest of his party, for fear of the Conquerour, betook the selves to the protection of a Temple, and in short space, delivered up themselves. At length, the brothers came to treat of peace, and it was agreed Aristobolus should reign still, and his brother be permitted to lead a private life, quietly enjoying that wealth he had gotten by his wits. This covenant they both entered into in the Temple, and after all oaths and joyning of their hands, and embracing one another in the sight of the people, they withdrew one to his Court, the other as a private person to Aristobolus's house. [*Joseph.* lib. 14, cap. 1.] And thus Aristobolus obtained the government of the Kingdom, and chief Priest in three years and three months, as it is said. [*Id.* lib. 20, cap. 8.]

Lucius Tullus, and Æmilius Lepidus, being Consuls, in the beginning of their Consulship, in the Kalends of January, which as the year was then altered by the Romans, fell out in the Julian October, the Senate abrogated a law, which C. Manilius, a Tribune of the people, had the evening before rendered, by which those servants which were made free, should have as good a suffrage as their masters: but for this cause, Manilius fearing himself, and being Mercenary and Ministerial to those that were in power, that he might curry favour with Pompey, he proclaimed another law, That the conduct of the war with Tigranes and Mithridates, together with the Legions and Provinces that were under Lucullus: Cilicia also under the command of Marcus the King, and Bithynia under Acilius Glabrio, should be resigned to Pompey, and that he should continue in his Maritime commands, as he received them at first. [*Dio*, lib. 36, cum *Livi*, lib. 100, *Vellei. Pater.* lib. 2, cap. 33. *African. Pedian.* in *Ora. Cornelianam*, & *Plutarch* in *Pompeio*.]

Livy notes this law to be past with great indignation of the Nobility, it seeming to the Senate no less than a manifest injury to Lucullus, nor was he sent to succeed him in the war to much as in the Triumph, and to take possession of the spoils he had taken, rather than the administration of the war. [*Plutarch* in *Lucullo*.] Nor did it please them, that they were forced to call Marcus and Acilius from their commands, before the time they had given them was expired. [*Dio*, lib. 36.] But they were chiefly jealous of Pompey's power to whom by this means, the whole Roman Empire was subjected; for those Provinces which by the former Gabinian law, he did seem not to have obtained, as Phrygia, Lycania, Galatia, Cappadocia, Cilicia, the upper Colchis, and Armenia, by this he engrossed. [*Plutarch* in *Pompeio*.] that power being given him, both of war and peace, that he might by his own will, judge any body his enemy, or make any his friend and associate, as he thought good himself. He had also the command of all armies, whatsoever, which were out of Italy: all which the people of Rome had never heaped together upon one man before. [*Appian.* pag. 238.]

Upon this occasion it was, that Cicero then Prætor, made his Oration for the Manilian law in the 23 year after that cruel slaughter of the Citizens of Rome, which was perpetrated in Asia, by Mithridates command in one day. *He now reigneth* (saies he) *the three and twentieth year from that time, and reigneth so, not as to hide himself in Pontus or Cappadocia, but to break out and invade the tributaries, and breathe your Asian aire.*

Pompey was as yet perishing his victory over the Pirates in Cilicia; or as (Plutarch saies in his life) the war was being ended, and he void of business, he was visiting the Cities thereabout: but when by his letters from Rome, he understood what was done there, his friends being present, and congratulating the news, he is reported to have frowned, and strook his thigh, as if he were already weary, and discontented with his command;

mand: whose mind they all knew to be very covetous of it: [*Plutarch* in *Pompeio*, *Dio*, lib. 36.] And although he had formerly made a shew of sailing into Cete to Metellus, he forgot that now, and all his maritime business, if there was any thing left undone, and addrest himself wholly to war with the Barbarians; [*Dio*, lib. 36.] calling back every where the Souldiers to him, and requiring the assistance of those Kings and Potentates he had received to amity. [*Plut.* *ibid.*]

Tigranes the younger, Grandchild to Mithridates, by his daughter, revolting from his father, is overcome by him, but not being taken, he joynd with the chief of them that were discontented with his father, and went over to Phraates King of the Parthians. [*Liv.* lib. 100. *Appian.* pag. 222. *Dio*, lib. 36.]

Pompey, proceeding in his war with Mithridates, renewed his league with Phraates King of Parthia. [*Livy*.] Upon the same conditions were tendered formerly to Sylla and Lucullus, of which Pompey speaks in Lucans eighth book,

— si fœdera nobis

*Prisca manent, mihi per Latium jurata Tonantem,*  
*Per vestros astricta Magos.*

— If those pacts were I sworn to me

By th' Lætan Thund'rer, continu'd be  
Which your own Magi joyn'd—

And according to agreement, Phraates with Tigranes the younger, invaded Armenia, which was subject to Tigranes, and advancing as far as Artaxata, (having overcome all opposition they met by the way) they lay down before it: whilst Tigranes the elder, for fear of them, retired amongst the mountains. [*Dio*.]

Pompey, to discover Mithridates mind, sent Metrophanesto him with very friendly proposals; but he being in hopes that Phraates (newly posselt of the kingdom of Parthia) would have joyned with him, rejects them; but understanding that he was pre-occupied by Pompey, and engaged to invade Armenia, his heart misgave him, and he sent immediately Ambassadors with propositions of peace. Pompey requires he should lay down arms, and deliver up those that had revolted. [*Dio*.]

As soon as this was heard in Mithridates army, the Runaways (of which there was a great number) suspecting they should be given up: and the Barbarians (supposing they should be forced to maintain the war without their assistance, fell into a mutiny, and had done some mischief to Mithridates, had he not pretended that he sent his Ambassadors rather to descry the posture and preparation of the enemy, than to desire peace. [*Idem*.] He swore moreover he would neither have amity with the Romans, by reason of their covetousness, neither would he deliver up any of them, or do any thing, but for the common advantage of all. [*Appian*.]

When Pompey was come into Galatia, Lucullus came to meet him, [*Dio*.] at the Castle of Danala. [*Strabo*, lib. 12, pag. 567.] Lucullus, in respect of his age and dignity of his Consulships was the better man: but Pompey's dignity, in respect of the number of his commands, and two Triumphs that he had had, was the greater: Both of them had garlands of laurel carried before them, in honour of their victories, Pompey's laurel: but he had come a long journey, through dry and fould Countries, were dead and withered, which Lucullus's Lictors observing, they courteously presented him with some of theirs, which were fresh and green: this passage the friends of Pompey looked upon as a good omen, that he should carry both the rewards and ornament of Lucullus's victories. [*Plutarch* in *Lucullo*, & *Pompeio*.]

Lucullus told him all things were already subdued, neither was there need of that expedition at all; and that there were for the same reason, persons arrived that the Senate had deputed for the settlement and compoture of affairs: but failing to persuade Pompey to go back, he fell to complain and asperse him; [*Dio*, lib. 36.] informing, that there began to be a great content betwixt them: Pompey objecting to Lucullus his covetousness, Lucullus to Pompey his insatiable desire of command, and neither of them could be accused of saying false in what they said. [*Velleius Pater.* lib. 2, cap. 33. *Plutarch* in *Pompeio*.]

For this cause Lucullus disposed of those lands he had taken from the enemy as he pleased, and gave away many good gifts besides, for which he was sharply reproved by Pompey, in that he seized and conferred honours and rewards, whilst the enemy was on foot, which used not to be done, till the war was done and accomplished, Pompey (offended) removes his Camp a little further from him, and commanded no body should obey, or come near him: and by publick edict, forbade the confirmation

of his acts, or what the council often officers should suggest, having also the greater army he was not a little formidable : and leaving him only 1600 for his Triumph, he drew away all his souldiers which he carried away, though they were as useless to him by reason of their mutinoulness, as they were angry with Lucullus, [ *Plutarch in Pompeio, & Lucullo.* ] Only the Valerian ( or Fimbrian ) Legions he called to himself, which ( however they were refractory with Lucullus ) served him without any sedition, [ *Id. lib. 35, & 36.* ]

Lucullus returned from thence to Rome, and brought along with him good store of books ( which were part of his Pontick prey ) [ *Ishor. Origin. lib. 6. cap. 3.* ] with which he furnished his Library, which was always open to all people, especially the Grecians, [ *Plutarch in Lucullo.* ] He was the first also that brought Cherries into Italy, [ *Pliny. lib. 15. cap. 25.* ] And ( however he had been injured exceedingly by Pompey ) he was received very honourably by the Senate, [ *Plutarch in Pomp.* ]

Metellus, having overcome the Cretensians, took away the laws from an Island which before that time was free, [ *Liv. lib. 100.* ] and finished the liberty they had long enjoyed, by laying his taxes upon them, [ *Velle. Patere. lib. 2. cap. 38.* ] Orosius writes in his sixth book, cap. 4. that Metellus overturned that Island in 2 years time, and wearing of it out with continual skirmishes, reduced it to his power. Euripinus in his sixth book says, that in several great battles he overcame the whole Country in 3 years. Velleius Patere, according with him, who in his second book, the 34. cap. has these words: *Above that time the Island of Crete was brought into subjection to the Romans, which with an army of 24000 young men, perished in respect of their agility, patient in respect of labour, and skillful in respect of the management of their arms, under the command of Panarces and Laesthenes, had for three years together tried the Roman Army.* L. Flaccus, together with the Commander in Chief, sustained the fury of that war, [ *Cicero pro Plancio.* ] Caius Nallennius, a Suesian freeman, commanded the 8 Century, which was called the chief, [ *Id. ad Brut. epist. 8.* ] and Caius Plancius ( a person very much approved by C. Sacerdos the Embassadour, and by L. Flaccus ) was a souldier under Q. Metellus, [ *Id. pro Plancio.* ]

After this manner the Cretensians that before this time had lived always free, and had never yet known any foreign commands, were brought under the yoke, and Metellus received the name of Cretensian from them, [ *Id. lib. 36.* ]

Antipas, called also Antipater, Governour of Judea, and father to Herod King of Judea, being a rich man, factious and busy by nature, fearing Aristobolus's power by reason of some grudges betwixt them, he fell to Hircanus his party, and with secret aspersions of Aristobolus prevailed, that the chief of the Jews entered into conspiracy against him : suggesting it would be very ill to let him possess a command he had to unjustly usurped, he having put by his elder brother, and dispoiled him of the prerogative of his birth : and with the same language he played Hircanus constantly : adding withal, that his very life was in danger unless he prevented it by a timely flight, for Aristobolus's friends were in perpetual consultation, how they should establish the Authority upon another when they had removed him out of the way : But Hircanus being of himself a good man, and not easily admitting reports, gave but small credit to his informatics, which quietness and lenity of mind procured him the imputation of being foolish ; but Antipater nevertheless gave not over complaining of his brother, as if he had laid waite to kill him, [ *Joseph. lib. 14. cap. 2.* ]

Phraates finding the siege of Artaxata likely to be a long work, left part of his Forces with Tigraues his son, and returned home himself, [ *Id. lib. 36.* ]

The nether Spain fell to C. Julius Cæsar, long when he was Quæstor, who being commanded by the Prætor to travel about the several Countries and decide matters of law : Arriving at Gades, he observed in Hercules Temple, Alexander the Great's Tomb, and as if it had upbraided him for having done nothing Memorable at the same age ( which was 34 ) that Alexander had conquered the World, he fell into great melancholy, and importuned he might be sent back into Rome, that he might take the first opportunity of attempting some noble thing : and departing accordingly before his time, he went to some Italian Colonies that were then in agitation about their returns, and had excited them to something, had not the Consuls with their Legions which were raised to go into Cilicia, kept them from it, [ *Sueton. in Julio. Cæsare, cap. 7. & 8.* ]

Pompey, possessing with his Navy all the Sea betwixt Phœnicia and the Bosphorus, advanced against Mithridates, having under his own command a select choice army consisting of 30000 Foot disposed into a Phalang, for the safeguard of his Country, besides as Plutarch says 2000, as Appian 3000 Horse, [ *Plut. in Pomp. Appian. pag. 238.* ] Moreover that because Lucullus had lately harassed that Country and brought great scarcity amongst them, there were many come to him, though the King used all the severity he could ( either throwing them down steep rocks, or putting out their eyes, or burning

burning them alive ) against them he took ; by which means he frightened many indeed from running away, but however they were distressed with want, [ *Appian. lib.* ]

Pompey, having placed some of his troops in ambush, sent out others to face the Kings Camp, and provoke him out, with command that they should turn and flee after they had got them forth, till they had drilled them into their trap : and had not the King suspected it and drawn out his Foot, they might possibly have pursued them so as to have entered their Camp with them : and this was the first skirmish betwixt the Hosts, [ *Id. lib.* ]

Mithridates for a while, being not equally furnished with men, avoiding fightings, and destroying the Countries where he came, endeavouring by marching up and down to tire his enemy, or to afflict him with want of victuals. But as soon as Pompey was entered into Armenia the Lesser, which was subject to Mithridates, partly for this very cause, and partly that he might take possession of it, being forsaken : at length Mithridates doubting lest that Province should in his absence fall into the hands of his enemies, he went thither, [ *Id. lib. 36.* ]

Mithridates sat down upon a strong and secure Hill over against his enemy, where he lay quiet with his whole army, hoping to drive the Romans into difficulty, and by intercepting their necessary provisions, to destroy them : Whilst he himself being in his own Country, was plentifully supplied from all parts. Under this Hill there was a Plain, into which he dispoiled some Horse to encounter and cut off all they met ; by which means it happened that many came off from the enemy to him, [ *Id. lib.* ]

Pompey, not daring to assault the enemy in that place, raised his Camp, and removed it to another commodiously compassed with woods, whereby he secured himself against their Troops and Darts : and having laid ambush in a convenient place, he himself with a few advances and faces their Camp : and raising a tumult, he travayled the enemy from their Works to the place he had designed, and gave them a great defeat : by which accident their courage being revived, he sent out others to the other parts of the Country to bring in provisions, [ *Id.* ]

After Mithridates had left the Hill where he pitched his tents, as a barren place and dry, Pompey came and possessed it, and imagining by the forwardness of the throbs, and the hollownesse and convexity of the place there must needs be water underneath, he commanded they should dig Wells up and down, and they had such plenty of water in their Camp presently, that it was a wonder Mithridates found it not in so long a time, [ *Plutarch.* ]

Mithridates sat down upon a Mountain near Dastira in Acilfena, which was very well furnished with water, and not far from the River Euphrates which divides Acilfena and Armenia the Lesser, [ *Strabo. lib. 12. pag. 555.* ] And here Orosius writes, that Pompey blocked up the Kings Camp near the Mountain Dastira in Armenia the Lesser, [ *lib. 6. cap. 4.* ] making a line about the King of 50 furlongs, and raising several Castles within it that he might thereby render their forrage difficult. Which Work the King not hindring, either out of fear or folly ( which be commonly the fore-runners of mischief ) [ *Appian.* ] he was besieged as Plutarch says 45 dayes : but Appian reports, that for the space of 50 dayes, they could scarce keep themselves alive, having slain all the Cattle they had, and reserved nothing but the Horses.

Mithridates, at length understanding that the enemy had been supplied with victuals, and had taken a Country in Armenia, called Mana'in, many of his men falling out to him, and that Marius his army ( together with the Legions, which Sueronius has laid were raised for Cilicia, of which place he was Governour ) were come to him ; being affrighted, he resolves to leave that Country, [ *Id.* ] And killing those that were sick, and of no service, he brake forth in the night with an intire body, and with great silence, by the way he made his escape. [ *Plutarch, Appian, and Orosius.* ] determining ( by marching in the night ) to go into Armenia the greater, which was subject to Tigraues, [ *Id.* ] and there to beat back Pompey, if he pursued him, [ *Oros. lib. 6. cap. 4.* ]

The next day, Pompey, having with much ado overtaken him, fell in upon his rear, but the King ( though perfwaded by his friends ) could not be tempted to a battle, contented to beat back the enemy with some Horse only, and in the evening to retire into the woods, [ *Appian.* ]

The day following, Mithridates got possession of a Village, that was every way incompassd with rocks, to which there was but one ascent, and that was kept by four companies of Foot. The Romans also made a stand over against them, to prevent the escape of the King, [ *Idem.* ]

When they were come even upon the borders, Pompey fearing Mithridates should get before, and pass Euphrates, and by that means make his escape. He resolved to endeavour to give them battle in the night. [Plutarch & Dio.] So he removed his Camp & deceived the Barbarians that rested till noon: he marched the same way they were to come; and having gotten a convenient place among the hills, he drew up his men into the highest parts of it, and expected the enemy. The Barbarians, to whom nothing as yet had fallen out crossly, believing they had come into a safe place, and secure; not doubting but the Romans were gone, they went out not to much as one Scout to discover. [Dio.]

It is reported, that Mithridates had at this time a vision in his sleep, which did forewarn him of what did follow: he did seem to be falling with a fair wind in the Pontic sea, and to be come within sight of the Bosphorus: and being overjoyed with certain and unquestionable safety, began pleasantly to accost them that carried him; but of a sudden, he found himself deserted, and left upon a small fragment of ships. Whilst he was occupied with these motions and fancies, his friends that were about him waked him, telling him, Pompey was at hand. When therefore he found he must of necessity fight for his Trench, bringing out their armies, both Captains drew into battalia [Plutarch.]

Pompey, seeing them prepare for to fight, thought it not best to engage in the night, but to incompass them rather, that they might not escape, and to assault them next morning with his army, which was much the stronger: yet the elder, and chief of his Officers, with their prayers and exhortation, provoked him. [Ibid.]

It was agreed therefore, that all the Trumpets together should sound a charge, after that the soldiers and the whole multitude should give a shout; and then some should strike their spears against their vessels of brass. The mountains being hollow, made the noise more horrible, which the Barbarians hearing suddenly, in the night, and in a desert place, they were exceedingly dismayed, supposing they were fallen into some misery inflicted by the gods. In the mean time, the Romans, from aloft, threw down stones, arrows and darts, on every side, and the multitude being so great, none fell in vain: having spent their arrows, they ran down violently upon the Barbarians, who kicking and pushing each other forward, were slain, being neither able to defend themselves, nor assault the enemy, for as much as they were for the most part Horsemen and Archers, whom in the dark, and in those straits, no endeavour or attempt of theirs could advantage. [Dio.]

As soon as the Moon got up, the Barbarians conceiving they might repel the enemy in the light, took courage, and it might indeed have been some benefit to them, had not the Romans had it upon their backs, for the Moon being in its wane, and their shadows appearing long before their bodies, and pressing upon the enemy, who judged of their nearness, by the means of their shadows, sent all their darts in vain, adulating their shadows, as if they had been at hand themselves: when the Romans afterwards assaulting them, as if they had been unarmed, overcame them without any pains. [Id. cum Flo. Plut. & Eutrop.]

That this battle was in the night, [Livy, lib. 100.] Florus, [lib. 3.] Plutarch, [in Pompeio.] Dio, [lib. 36.] Eutropius, [lib. 6.] and Orosius, [lib. 6, cap. 4.] do agree: only Appian says it was in the day time, and after this manner. Both armies were drawn up early in the morning, and some forlones of both sides advancing, they skirmished amongst the rocks. Some of the Kings Horse also running on foot without orders to the relief of their fellow-soldiers, and being charged with a great number of the Roman Cavalry, ran back in one company to their tents, that by mounting they might encounter the enemy upon equal terms: But the Ponticks that were upon the Guard, observing from an eminent place, with what noise and haste they did run, supposing their Camp had been entered in some other part, and that that was the cause of their flight, they threw away their arms, and betook themselves also to their heels: but no passage being open for their escape, they fell foul upon one another, till that by their thronging they threw themselves down the rocks. It was easier for Pompey to perform the rest, to kill and take them prisoners that were unarmed, and so entangled amongst the rocks. There were 10000 slain, their Camp taken, and all their ammunition and baggage. So Appian, [in Mithridatic. pag. 239, 240.]

Plutarch speaks of a far greater number than 10000. Dio that there were very many slain, and no little number taken prisoners. Eutropius 40000. Orosius says there were to many either killed or taken: Eutropius says Pompey lost only twenty or thirty of his men, and two Captains. Orosius says the Romans had a thousand wounded, but scarce forty killed outright.

Mithridates himself with a Body of 800 Horse brake thorough the Romans, but was at length, (the rest having forsaken him) left with three only: amongst which Hy-

scirata

scirata was one, (Plutarch calls her his Concubine, but Valer. Maxim. and Eutropius speaks her his wife) whom the King by reason she was of a Malacine spirit, called always Hypicrates. But then though she had put on the habit of a Persian man, and was not horkback; yet was she neither tired by the tediousness of her own flight, nor with the care and sollicitousness of the King; [Plutarch, Valer. Maxim. lib. 4, cap. 6. Eutropius, lib. 6.] His Daughter also Drispete bore him by Laodice the Queen, but exceedingly deformed by a double row of teeth, bore her father company in his distress. [Valer. Max. lib. 1, cap. 8.]

And in the King having by flight slip thorough the confusion of the battle, and (being befriended by the clearness of the night) escaped, leading his horse himself in his hand when he came into by places, and trembling at every noise he heard, [Oros. lib. 6, cap. 4.] till at length he fell amongst some mercenary Horse, and 3000 Foot, by whom he was conveyed into the Castle of Sinoria, where he had heaped up much money, [Appian.] which Castle Plutarch calls Inora, Strabo Sinoria, or Synoria, seated in the borders of both the Armenia's; [Strabo, lib. 12, pag. 555.]

There he gave gifts and a years pay to those which had borne him company in his flight: and took, says [Appian.] fix thousand talents complete along with him. He gave also rich garments to those that returned to him from the rout; besides deadly poison that he gave his friends to carry about with them, lest any of them should fall into the enemies hands. From hence he marched into Armenia to Tigranes, [Plutarch.]

Tigranes being importuned by Embassadors from Mithridates, would not only not receive him, but clapt his Embassadors in prison: pretending he was the cause of the sedition of his son Tigranes: and thus Mithridates being frustrate of his hopes, having passed the River Euphrates, he bends his flight into Colchis, [Plutarch, Appian. Dio.] which he had formerly subjected to his power; [Strabo, lib. 12, pag. 555.]

And having nowhere delayed his journey, the fourth day he past Euphrates: then arming for three dayes and disposing of those supplies he had with him, or which came in to him, he assailed Chotenis the chief Town in Armenia, by reason the Chotenians, and Iberians had attempted with slings and darts to hinder his march; but he beat them off, and advanced to the River Abarus, [Appian.]

Pompey sent out to pursue Mithridates, but he had past the River Phasis, and escaped. So Pompey built a City in the same place where he gained his Victory, [Dio, lib. 36.] betwixt two Rivers which proceeded from several caules in one Mountain: that is to say, Euphrates and Araxes, situate in the Lesser Armenia, and for that cause were called Nicopolis. This City he gave by the content of his soldiers to those that were old, or lame, or sick, or wounded, or disbanded: to which many of the neighbours repairing, the Nicopolitans lived afterwards after the manner of the Cappadocians, [Id. ibid. cum Strabo, lib. 12, pag. 555. Appian, pag. 243. & 251. Oros. lib. 6, cap. 4.]

Tigranes the father advanced against Tigranes his son, who was left alone to besiege the Artaxati, and overcame him: he being put to flight, fled first toward Mithridates his Grandfather; but hearing he was beaten himself, and in more need of assistance than likelihood of assisting him, he joyed himself to the Romans, [Dio, lib. 36.] flying most submissively to them, though he was grandchild to Mithridates by his Daughter, [Appian.] and met Pompey at the River Araxes, [Plutarch.] By his conduct Pompey brought his army into Armenia against his father, as a confederate of Mithridates, [Dio.] aiming at Artaxa to the Court of Tigranes, [Appian.]

Tigranes the father, understanding this, was terrified exceedingly, but hearing Pompey was of a gentle and pleasant nature, he sent a Trumpeter to him, and withal desired with Mithridates his Embassador that he had clapt up: but his son hindering him from obtaining any tolerable conditions, and Pompey nevertheless passing over the River Araxis, and approaching near Artaxatis; Tigranes at length delivered up the City and all the Garrison was in it, he and his friends and kindred going out to meet him, without sending to much as a Herald before, surrendering all his right into his hands, and appealing to him for justice against his son, [Plutarch, Appian, Dio.]

But to the end he might appear to Pompey worthy of reverence and compassion, he ordered it so, that as far as in him lay, he would retain a mediocrity betwixt the dignity of his former, and the misery of his present condition; for he had put off his Gown that was half white, and his Royal Robe of Purple: but wore his Diadem and the ornaments for his head, [Dio.] To whom when Pompey sent the Captains and Officers of his Horse to meet and do him honour; his friends that did accompany him doubting their security, because they had sent no Heralds before, ran back and deserted him, [Appian.]

When



When Tigranes was come to Pompey's Camp, which was sixteen miles off from Araxaxis, two Lieutenants from Pompey came to him, and commanded him to alight from his Horse, upon which, according to the customs of his Country, he had entered the very works, for no man living was ever left to enter the Roman Camp on horse back. Tigranes obeyed, and unbuckling his sword, delivered it to them. [Euseb. *Plin.* & *Q. 2.*] Pompey, beholding him entered on foot, and (having thrown away his Crown, and cast himself upon the ground) adoring according to the manner of the Barbarians, touched with compassion, he leaped to him, and catching him by the hand, lifted him up, and put on the Crown again that he had cast away, commanding him to sit down on one side of him, and his son on the other, who neither rose up to his father, nor used any other ceremony to him. [Cicero *pro P. Sextio*. Euseb. *lib. 6. Dio. Appian & Plutarch, sum in Pompeio, sum in Lucul.* & *Simonis colatione.*]

Tigranes delivered up himself and his kingdom to Pompey's command: declaring before, That there was no man, neither of Rome, nor any other Nation, to whose friendship he would have surrendered himself, but only Pompey: and that he afterwards, any fortune that should befall him for him, whether it was good or bad, should be acceptable to him; saying moreover, it could not be any disparagement to be conquered by him, whom it was a sin to conquer; nor was it dishonourable to submit to him, whom fortune had exalted above every one. [Vellei. *Pater. lib. 2. cap. 37.*] He and his son were afterwards invited by Pompey to supper; but his son absenting himself, gave Pompey the first occasion to be offended with him. [Dio.]

The next day, their controversies being heard, Pompey restored the kingdom of Armenia (the ancient possession of his forefathers, to Tigranes the elder, and as Strabo says, added the greatest and best part of Melopotamia *lib. 16. pag. 747.*) taking away those Countries he had gained in the war, and laying a mulct of six thousand talents of silver upon him, which was to be paid to the people of Rome, because he had waged war with them without a cause: but to his son he gave only the command of Gordana and Sophena, with liberty of enjoying the rest of Armenia, when his father dyed. But the treasure in Sophena (a Country in the borders of Armenia) he adjudged to the father, because by any other way he could not pay the money he had agreed for. [Cicero, *Vellei. Pater. Plin. Appian, Dio. & Euseb. at afore-said.*]

Tigranes, the father, being very glad of these conditions, and that he was called King by the Romans, he departed not only through Cappadocia, and some parts of Cilicia, but through all Syria and Phenicia, from Euphrates to the sea; for these Provinces with part of Cilicia, he had possessed, by throwing out Antiochus *Plin. Lib. 5. lib. 101. Vellei. Pater. lib. 2. cap. 37. Plutarch, Appian, Dio. & Euseb.*

Tigranes the younger taking it in disdain, that he was so disappointed of his hopes, plotted to escape; which Pompey very feebly perceiving, restrained him, but with liberty, and sent messengers to those that kept the money, to demand it for Tigranes the elder: which they refused, pleading, That they were not to be commanded, but by Tigranes the younger, whose Country that was then judged to be. He is himself sent to the Castle, who finding it thus, came up to it, and though against his will, commanded them to open: nevertheless, the keepers would not obey, objecting, That Tigranes summoned it not out of any desire in himself, but by constraint; which Pompey taking very ill, cast the young man into chains, and by that means, his father at length got the treasure. [Dio. *lib. 36.*]

Appian says, that the Armenians which deserted the King in his journey to the Roman Camp, solicited his son that continued with Pompey, to make away his father; but he was himself taken and clapped into irons: nevertheless, when in letters, he by his messengers persuaded the Parthians against the Romans, pretending he was relieved for the Triumph.

The father received his money, he gave many things, and a greater portion of money than was agreed upon by Pompey; he gave freely to every Soldier, 50 groats, or (as Strabo says) 150, to every Captain 1000, every Colonel 10000, or (as Strabo and Plutarch have it) a talent, which is but 6000 Drachmes, by which means he was reckoned amongst the friends and confederates of the people of Rome. [Strabo, *lib. 11. pag. 530. Plutarch, Appian, Dio.*] But the money due to the people of Rome, Pompey, as his custom was, delivered it to the Treasurers, for the use of the Publick. [Vellei. *Pater. lib. 2. cap. 37.*]

Pompey gave Ariobarzanes the whole kingdom of Cappadocia, and Sophena, and Gordana, which he had first assigned to Tigranes the younger, which were afterward thought to be in the Province of Cappadocia; he gave him also Cabala, (or Gabela) a City

City in Cilicia, and some others which Ariobarzanes afterwards left intirely to his son [Appian, *pag. 243, 244.*]

1519.

C. Julius Caesar, some few days before he entered into the Edilship (was suspected of a conspiracy with Marcus Crassus the Consul, as also Sylla and Antonius after the designation of the Consulship, were condemned for endeavouring in the beginning of the year (the Kalends of January falling out then upon the Julian October, in which Cotta and Torquatus entered the Consulship) to assault the Senate, and killing whom they pleased, Crassus was to invade the Dictatorship, and he should be called the Master of his Horse, and the whole Commonwealth being intrusted according to their pleasure, the Consulship should be restored to Sylla and Antonius; from whence it was that Cicero in an Epistle to Axius reports, that Caesar in his Consulship had settled the kingdom to as he had contrived in his Edilship. [Sueton. in *Julio Cesare, cap. 9.*]

Pompey, having left Armenia to the defence of Afranius, bends his course against Mithridates thorough those Countries that lie about Caucasus, the Albanians and Iberians (great Countries) gave him passage upon the first overture, as Plutarch speaks; but Livie, *lib. 101.* says, that Pompey fought and overcame them, because they denied it him: which battle, lightly and variously mentioned by Plutarch and Appian, Diodoch more fully explains. Pompey having divided his army into three parts, took his own winter quarters up near the River Cyrus, in the Country about Tanais, where notwithstanding he was not quiet; for Orestes King of the Albanians who inhabit the Country above the River Cyrus (or Cyrus) [Florus, *lib. 3. cap. 5. Euseb. lib. 6. and Orosius, lib. 6. cap. 4. calls him Orestes.*] partly to gratifie his friend Tigranes the younger; but especially because he feared the Romans would invade Albania: and hoping that if in the Winter he should assault them unexpectedly, they having not pitched their Camp in one place, he made no question but to perform something worthy of his pains; wherefore he advanced with his army against the Romans in the midst of their Saturnals: he himself marched against M. Celer, who had Tigranes with him; others against Pompey, others against the Commander of the third party Lucius Flaccus: that whilst every one of them had their hands full at the same time, neither of them should be able to relieve one the other: So says Dio, *lib. 36.* Appian says, that Orestes the King of the Albanians, and Orestes (or Arctos rather) King of the Iberians with 70000 men, lay in ambush for Pompey near the River Cyrus. Plutarch says no less than 40000 Barbarians: past the River against Pompey in the Roman Festivals to Saturne, which Feasts were celebrated in the month of December: but as the year came then about it happened in September, or the Julian October, that is in the beginning of Autumn or Winter, according to those that divide the year into two parts only, Summer and Winter, which we see Thucydides observes, constantly in his History of the Peloponnetan war.

Metellus beat Orestes, Flaccus (the ditch about his Camp being of too great circumference to be defended,) made another within, which the enemy (supposing was done out of fear, advanced presently into the outward ditch, he making an unexpected fall upon them, killed many in the conflict, and many in the chase. Pompey understanding the success of the Barbarians against the other, rises and falls unlooked for upon those which were marching against him; and having defeated them, he beats directly against Orestes himself: but could not find him, for he being beaten himself by Metellus and hearing the misfortune of the rest, betook himself to his heels, and escaped. [Dio.]

Pompey, having layne in their passage of the River Cyrus, at last yielded to their supplication, and gave them peace; it was once in his mind to recompence the mischief they had done, by invading their Country; but by reason of the Winter he could not without great trouble prosecute the war: thus Dio in the 36 book, the later end. Plutarch writes that Pompey routed a great number of them, and brought in their Colours: and afterwards, the King supplicating and sending Embassadors, he made peace with him;

Mithridates wintered in Dioscuriade, [Appian, *pag. 240.*] where the fifthus between the Euxine and the Caspian Seas begins, [Strabo, *lib. 11. pag. 498.*]

Antipater importuning Hircanus his eldest that he might flee to Areta King of the Arabians, and promising him his assistance, did notwithstanding hardly prevail, yet he obtained it the easier, in respect that Arabia bus upon Judea. Antipater therefore is dispatched before to the King to receive his promise, that he would not deliver up his supplicant to his enemies, which as soon as he had promised upon his word, Antipater returned with all speed to Hircanus at Jerusalem, and not long after taking him by night along with him, they stole out of the City, and with great joyousness came unto a City called Petra, in which was Areta's Court, [Joseph, *lib. 14. cap. 2.*]

Antipater being very dear to Areta, requested that he would restore Judea to



Hircanus, which with constant importunity, and presents together, at length he persuaded him to: Hircanus promised it by his means he was brought into his Kingdom again, he would return him a Country with twelve Cities; which his father Alexander Jannæus had taken away from the Arabians. The Cities were these, Medaba, Naballo, Livias, Tharabata, Agalla, Arthone, Zoara, Oron, Maritsa, Rydda, Lufa, Oyba, [Id. *ibid.*]

Alexander II. King of Egypt, the son of Alexander I. was expelled by the Alexandrians [See, in *Julii, Cesare.*] but Alexander the Ion being expelled, Ptolemy a natural son was substituted; he was the son of Ptolemy Lathurus, who was called Dionysius the new, or Bacchus, and Auletes, because he most effeminately followed the dalliance of the Dionysii, and having put on the habit of women, he danced to the Cymbals in the celebrations of Bacchus. [Lucian de non tem. cred. calum.] He practised also their piping so much, that he boasted of it; and was not ashamed to celebrate confessions in his Court, in which he himself appeared to confest with others. [Strabo, lib. 17. pag. 796.]

Aretas the King of the Arabians, with 50000 men, vanquished Aristobulus, after which battle many ran away to Hircanus, so that Aristobulus being desolate, fled to Jerusalem, but Aretas bringing his army with him besieged him in the temple, the people also assisting Hircanus the clergy only sticking close to Aristobulus. But Aretas having brought the Jewish army, as well as the Arabian did most vigorously press them with his siege. [Joseph. lib. 14. cap. 3.]

These things being done about the approach of the feast of unleavened bread, the chief of the Jews forsake their own Country, and fled into Egypt. There was one Onias in Judea, an honest just man, and one that had (in a great drought,) prevailed by the Piety of his Prayers for rains, but then foreseeing the civil war that followed had hid himself, and retired into a hole, but the Jews caught him, and bringing him into their Camp, requested him that as heretofore he had relieved them against the drought, so he would now cure Aristobulus (and as many as were of his party) for them. This he refused a great while, till being compelled by the multitude, he stood in the midst of them and prayed, thus: O God, thou that art King of the whole World, for as much as these that are with me are thy people, and those that are besieged are thy People, I beseech thee that thou wouldst neither hear these against them, nor them praying against these. After this some wicked men of the Jews bet him and killed him with stones: which cruelty God immediately revenged, and punished the slaughter of Onias after this manner [ibid.]

Whilst Aristobulus was with his Priests besieged, the feast of the Passover came about, in which the custom was for them to make many sacrifices to their God, which because the besieged did want, they desired of their Brethren the Jews that besieged them; that they would furnish them with sacrifices at what prize they pleased to set: they demanded 1000 groates should be sent them for every ox, which Aristobulus and his Priests, willingly consented to and let down their money from the wall, which they received; but returned no sacrifice but proceeded to that height of impiety, that they did not only break their Faith with men, but rob'd God of his due honour. But the Priests that under pretence of a bargain were thus cozened, prayed to God that he would take vengeance of them, nor was it long before it happened, for a great storme fell from above into those Countries; made so great a vallation amongst their corn, that a bushell of wheat was sold for 15 groates. [ibid.]

Pompey waged war with the Iberians, a people exceedingly desirous to gain the favour of Mithridates, and to repel Pompey: because as yet they had neither bin subject to the Medes, Persians, Alexander, nor the Macedonians: [Plutar.]. their King therefore Antioch (whilst Lucius Cotta and Lu. Torquatus were Consuls) fearing lest he should advance against him; sends over. Embassadors to Pompey under pretence of treating for peace: but in the mean time Prepared whilst he was busy with them to fall upon him when he suspected no such matters; this Pompey perceiving, before he had sufficiently provided himself for that, and possessed himself of the passes; he falls down into his Country: and before Antioch knew any thing of his coming was got down as far as the City Acropolis, which being situate in those freights where Caucasus runs along, was fortified for defence of that pass. Antioch having lost the opportunity of strengthening himself, in a great fright passes the river Cyrus, and burns down the bridge. And they which were in the City seeing him fled and themselves beaten, yielded up the Town: by which means Pompey having got possession of the streights, put a Garrison over them, and marching from thence subdued the whole Country: that lay on that side the river. [Dio. *ibid.* lib. 37.]

Pompey being now about to pass Cyrus, Antioch begged a truce by his Embassadors; promising to make him a bridge, and to furnish him with all necessities besides, both which he performed for the obtaining of peace, but as soon as Pompey had passed

passed that river he fled immediately to the river Pelorus: running from him whom he had drawn upon himself, when he might have prevented his passage. Pompey, taking it into consideration, pities, and (having overtaken him) gives him Battle, and with great ease, before the bow-men came to show their skill, he routed them; things falling out thus, Antioch having passed Pelorus, and burnt that bridge also, flies away; the remainder were cut off, part in the conflict, and part whilst they attempted to pass the river on foot: many bestriding themselves to the woods, held out some few days, by throwing darts from the high trees but the rest being cut down, they all perished. [Id. *ib.*] Plutarch reports there was 6000 slain in the battle, and more than 10000 taken prisoners.

Antioch sent Ambassadors to Pompey, to supplicate peace; they brought presents with them also, as a Bed, a Table, and a Chair, all of Gold: which he beleeched him to accept. Pompey took the presents, (that he, being suspended with hopes of the translation, might not go any further off) and delivered them to the Quæstors, to be inserted in the publick writings, but refused to give him peace, unless Antioch would deliver him his sons as hostages. Antioch was for some time doubtful: but at last, when the Romans had found a Ford in the River, in Summer time, and passed it with much ado, though they had no body to resist them, he sent his sons for hostages, and made his peace with Pompey. [Dio. lib. 37. cum Plutarcho. & Flor. lib. 3. cap. 4.] Eutropius says, that Pompey overcame Antioch, King of Iberia, in battle, and received him to favour, upon conditions: Semus Rufus, and Jomardes, that both Iberia, and Antioch's their King, surrendered themselves to him: but Orofius [lib. 6. cap. 4.] says, he beat Antioch, King of the Iberians, in the field, and got all Iberia into his custody.

Mithridates made his way as well through those Countries of the Scythians, that were offended, as those that were otherwise, (some he won to him by fair means, others he constrained by force) and being willingly entertained, he past to the Heniochians: but the Achæans, attempting to withstand him, were overcome: afterwards entering into the Mæotic Countries, and vanquishing many of their Commanders, for the fame of his achievements, he was received kindly, by taking their daughters, and for joyning the most powerful of them to himself. [Livy, lib. 101. Appian, pag. 240. 241. Dio. lib. 36.] to which that place of Strabo refers [lib. 11. pag. 496.] The Heniochi at that time that Mithridates fled through their Country into Bosphorus, from his own, had four Kings. He cast away all hopes of passing by the Zygians, both by reason of the difficulty of the wayes, and the fierceness of the people; and therefore with much ado (being many times forced to take the sea) he marched along the coast, till at last he arrived amongst the Achæans, by whom he was received, (notwithstanding, we have heard Appian say, that they resisted him) and here he finished his journey which began at Phasis, and was from thence almost 4000 furlongs. Thus Strabo, who recounts out of those Authors that writ of the affairs of Mithridates, the Countries in this order: First the Achæans, then the Zygians, Heniochians, Cerecians, Molchians, Colchians, [pag. 497.] through all which unruly Countries, Hyppicrate his Queen, with an indelible mind and body, followed her distressed husband: and that the might with more ease, bare in his labour and pains; shaving her hair, the accustomed her self to ride on Horse back, and bear arms; whole to great fidelity in all distresses, was the greatest and most pleasant consideration to Mithridates, who seemed to himself to wander with his whole fortune and family, whilst his wife bare him company in his banishment. [Valer. Maxim. lib. 4. cap. 6.]

Machares, the son of Mithridates, who reigned then in Bosphorus Cimerius, and favoured the Roman party. When he heard his father, in so short a time had overcome so many fierce and Warlike Nations, and past the very bars of Scythia, which were never penetrable before. He sent Ambassadors to him, to let him know it was necessary had constrained him to that friendship with the Romans: but understanding he was implacable, he fled into Pontica Cheroneus, burning his ships, that he might thereby hinder his father from following him: but when he sent against him another fleet, he laid hands upon himself. Mithridates slew all those friends that he had sent himself with him for companions, when Machares went first into his Kingdom, but sent his servants away safe; so Appian. [pag. 241.] Dio, [lib. 36.] says, That the father having corrupted his familiar with security and presents, wrought upon them to kill his son, And Orofius tells, That Machares was most parricidiously slain by him. [lib. 6. cap. 1.]

Pompey, ordering his journey into the Northern parts of Scythia by the stars, as it had been at Sea, fell down upon the Colchi; and incamping under Caucasus it self, commanded their King Orodes to come down into the Plains, as Florus hath it, [lib. 3.



did not desist from that siege: And to Aeneas, being affrighted, withdrew from Judea into Philadelphia, and Scavrus returned to Damascus, But Aristobolus, having gathered all the forces together that he had, pursued Aeneas, and Hyrcanus, and encountering them at a place they call Payron, he overcame them, killing about 7000 of the Enemy amongst the rest the brothers of Antipater, Cephalus, was one [Joseph, *in supra*]

Pompey, returning out of Armenia, he met with certain Kings and Rulers, (whom Plutarch reports to be Barbarians and twelve in number) bearing their complaints, and giving them his answers, to some he confirmed their Kingdoms, to some he increased them, and others he took away from their Emblems and deprest them, [Xiphilin, *ex Dion*] To which time that History to celebrated by Val. Maximus seems to be referred.

Ariobaranes yielded up his kingdom of Cappadocia to his son in the sight of Cn. Pompey, whole Throne when by his invitation he had ascended, and was set down in the chair of State, when he beheld his son with his Secretary in a place inferior to his dignity and fortune, not able to behold him beneath himself, he arose from his seat, and put the Crown upon his head, exhorting him that he would go up to the place from whence he descended himself; the young man fell a weeping immediately, his body fell a trembling, and the Crown fell to the ground, neither could he be got to the place he was commanded to go: and which even surpasses all belief, he rejoiced that he was to part with the Crown, he was discontented that he was to receive it, nor had this eminent controversy had any end, had not Pompey added his authority to the desires of his fathers for he called his son King, he commanded him to take the Crown, and compelled him to sit in the Ivory Chair, [Faler, *Max. lib. 5. cap. 7.*]

From thence Pompey went into Cretolysia, and Phenicia, which were lately delivered from their Kings, and disturbed by the Arabians and Tigranes, and there he stayed; though Antiochus adventured to attempt them again, but in vain: but being reduced and joyned into one Province, they received laws from him, which were administered according to the custom of the People of Rome, [Xiphilin, *ex Dion*.]

That this was Antiochus Pius, the son of Antiochus Cyzicus, Justinus, [lib. 40. cap. 2.] Appian in Mithridatic, [pag. 244.] and Porphyry, [in *Græci Eusebii Scaligeri, pag. 227.*] reports. But the same Appian more truly in his Syriacis, [pag. 119. & 133.] affirmeth Antiochus Asiaticus, the son of Antiochus Pius and Selene, who four years before, either by Lucullus's favour or permission, was possessed of the kingdom of Syria which Tigranes had forsaken, and in Pompey's Festivals, [as he speaks in pag. 123.] whilst he was employed in other matters, he kept it one whole year: (after Tigranes had most justly delivered up what he had in Syria to the people of Rome) and though in his presence he desired his fathers kingdom, yet Pompey deprived him of it, though he had done nothing prejudicial to the people of Rome. And indeed it was a cause matter for to great an army to oppress a disarmed Prince, although another reason was given (*vide*). That it seemed unequal, that after the ancient Kings had been overcome by Tigranes his Forces and beaten out of Syria, it should be now rather given to the Seleucians that were beaten, than to the Romans that overcame them: and Pompey thought it not fit to give Antiochus that which he was not able to defend from being infected by the invasions of the Jews and Arabians, [Justin, & Appian, in locis supra citatis.]

Julius Caesar when he was *Ididus*, having gotten the favour of the people, endeavoured by part of the Tribunes to have gotten the Government of Egypt by an order from the people, there being occasion for an extraordinary command, by reason that the Alexandrians had beaten out their Prince an associate and friend of the Romans, and so called by the Senate, which was generally disapproved by the Commons; but he obtained it not, a great faction of the Nobles opposing it, [Suetonius, in *Julio*, cap. 11.]

But Pompey was called into Egypt (by Alexander the second, that was expelled) to quell some seditions there. He was presented with many gifts, as money and cloths, for his whole army; but he went not thither, either in regard of the envy of his enemies, or of the Oracle of Sybil, (of which hereafter in the beginning of the 3948 year of the World) Or for other reasons, [Appian, *Mithridatic*, pag. 255.]

Pompey came to Damascus, and went about Cretolysia, at which time there came Embassadors to him from all parts of Syria, Egypt, and Judea: at the same time, as it appears, that the twelve Kings came to him that Plutarch mentions; concerning whom Josephus brings that place out of Strabo's History, [Antiq. lib. 14. cap. 5.] There came out of Egypt an Embassage with a Crown of 4000 crowns of gold; and out of Judea, either a Vinegar or a Garden, which piece of workmanship was called the Delights; which presents we ourselves saw at Rome dedicated in the Temple of Jupiter Capitolinus with this inscription, Of

Of Alexander the King of the Jews, and it was valued at 500 talents. Which present was placed by Alexander Jannæus in the Temple at Jerusalem, and sent to Pompey by his son Aristobolus, which Pliny amongst the Acts of Pompey's Triumphs describes thus. A foursquare Mountain of Gold with Harts and Lions, and all kinds of Apples, with a Vine of Gold incomparable it, [Pliny, lib. 37. cap. 2.]

A while after there came out of Judea to Pompey Embassadors again: Antipater for Hircanus, and Nicomedes for Aristobolus. Aristobolus his Embassador complained of Gabinus, that he had received three hundred talents of money, and afterwards of Scavrus, that he had received four: and making them his enemies, Pompey commanded both parties (Hircanus and Aristobolus) to appear before him, [Joseph, lib. 14. cap. 5.]

Africanus, coming into Syria, against the treaty begun betwixt Pompey and Phraates: lost his way as he went on, and endured much hardship by reason it was winter, and there was a great scarcity of victuals, may he had perished utterly, and those that were with him; had not the Carænes; formerly as is reported, a Colony of Macedons then inhabiting thereabouts, received them, and brought them back, [Dio, lib. 37.]

Pompey having his winter quarters at Aspis in Pontus, received to favour all those parts of the Country, which till then had been in hostility against him: which we may gather out of the fragments of the 37 book of Dio, which the reader may by comparing them easily find to be transposed in the consularship of Cæsar and Figulus. But of all Mithridates's Concubines which were brought to him Pompey touched none but sent them back to their parents and kindred, for, for the most part, they were the wives and daughters of Potentates and Commanders, [Plutarch.]

Dio reports, amongst other things, that the Castle Symphori being yielded up by Stratonix was received by Pompey: this Stratonix was the daughter of a Multian as is said and one of the Kings Wives or Concubines; being enraged that she was forsaken by him whilst Mithridates was rambling about Pontus, having felt most of the Garrison for provisions, she admitted the Romans upon this single condition, That if Pompey should take her sonne Xiphaxes prisoner, he would keep him in safety for his Mother, and being privy to a great Treasury that was hidden under ground: (which consisted of many brasse vessels, bound about with hoops of iron) he discovered it to Pompey, of which he selected only, such as he conceived would give most ornament to the Temple, and most splendour to his Triumph. And gave Stratonix the rest. [Plutarch, *Antiq. lib. 14.*]

Mithridates, understanding this caused Xiphaxes her sonne to be slain, his Mother beholding it on the other side of the river, and then threw away his body without buriall: neglecting all Piety, that he might make her, but repent of what she had done, [Appian.]

Pompey took also that almost impregnable Castle, called the New, in which Mithridates had laid his most valuable things, which were afterwards by Pompey dedicated to the Capitoll. [Strabo, lib. 12. pag. 556. 557.] In it also Pompey took many of Mithridates's most secret records, which he willingly looked over: because that besides other secrets: he might clearly thereby discover his numbers and wealth, [Plutarch.] Amongst them there were also some Physicall inventions of Mithridates which Pompey commanded Lenaxus, a learned Grammarian, to translate into Latine, [Pliny, lib. 25. cap. 2.]

Phraates, sent Embassadors to Pompey, by whom he complained of injuries he had received: That Tigranes the younger was by him kept prisoner, and he desired, being his sonne in law, he might be returned: and as if Embirates had been the time of his Empire, he forewarned Pompey of passing it, to which he answered: that Tigranes ought rather to be in his Fathers power, than his Father in laws, and that he would keep his equal bounds, [Plutarch, *cum Dio*.]

Phraates, in the spring (when Lu. Cæsar and C. Figulus were Consuls) made an expedition against Tigranes, and after he had been joyed in one battle: he afterwards got the mastery of his Enemy, [Dio, lib. 37.]

Pompey, in the beginning of the spring, having drawn his forces out of their winter quarters, marched out into Damalen: and by the way demolished a Castle in Apamia, which Antiochus Cyzicus had fortified, he fell in also upon the Country of Ptolemy Menneus: one no less hurtful than Dionysius Tropolitanus, who was allied to him, and beheaded: but he paid 1000 talents and redeemed himself, which Pompey bestowed upon his soldiers: he destroyed also the Castle of Lyfias, whose Governour was Silas a Jew; after that marching by Heliopolis, and Chalcis, and passing the middle of the mountain, he comes into Cretolysia, and from Pella, arrives at Damascus, [Joseph, lib. 14. cap. 5.]

There he gave audience to the Jews and to Hyrcanus, and Aristobolus their Princes,

Princes, who were at variance betwixt themselves, as the Nation was with them both: the Jews having it in precept from their forefathers, that they should give obedience to the Priests of God, refused to be governed by Kings. These two were indeed of the race of the Priests, but had a desire of altering the Government, and bringing servitude upon this people. Hyrcanus complained, that his brother, though the younger, had gotten the greater part of the Country, having by force invaded and usurped it: That at land he had made violent incursions upon his borders; and that at sea he had harbours and receptacles for his Pirates. There were above 1000 of the chief of the Jews, whom Antipater had persuaded to it, confirmed what he said to be true. On the other side, Aristobolus pleaded that Hyrcanus was removed for his sloth, and a general contempt that lay upon him amongst the people of his own Country, that he had taken the government upon him by necessity, lest it might have been transferred to some other family, and he called to attest it certain insolent young men, who gave offence to every body by the fineness of their cloths, the exactness of their hair, and their other accoutrements; which had been much more proper, had they come to a Triumph, than a judgement. [Joseph, lib. 14, cap. 5.]

Pompey having heard their plead, and rebuking the violence of Aristobolus, dismissed them peaceably with this promise, that he would come himself into their Country as soon as he had overlooked the affairs of the Nabatei; in the mean time he enjoined them to be quiet, using Aristobolus with great civility, lest he being provoked, his passage might be stopped. Nevertheless, he gained no favour from him, for Aristobolus, who had put himself into the greatest equipage, and splendour was possible, taking distast at their usage, and thinking it intolerable to endure any thing beneath the majesty of a king; he withdrew from Diospolis, and coming to the Town of Delius, he betook himself to Judea, in order to his own affairs. [Id. ibid. & lib. 1, Belli, cap. 5.]

Alexander II. being beaten out of Egypt, departed to Tyre, and there dyed; leaving, as was reported, by his last Will and Testament, his kingdom of Egypt to the people of Rome: of which Cicero in his first Oration that he made the first day of his Consulship, thus, *The Decemviri say, that which was often spoken by many, That Alexander the King had by his Will made over his Kingdom to the Romans, as if they would give Alexandria to those upon private request, whom you did oppose openly, fighting in the field. And in his second Oration more fully, What of Alexandria, and all Egypt, how secretly doth it lie? How private is it kept? How obscurely reported to the Decemviri? Which of you are ignorant, that it is said, that Kingdom was by Alexander's last Will conferred upon the Romans. In this case I, though a Roman Consul, am so far from determining any thing, that I forbear my opinion: for it seems to me no small matter, not only to judge, but to speak of this thing. I see him that will assert the making of the Will; and I suppose there be records of the Senate extant, which concern the possession of their heritage, above the time when Alexander died, and we saw Embassadors to Tyre, for the restitution of the money was desired by us. This I remember I have often heard L. Philippus affirm in the Senate. It is granted almost of all sides, That he, who at this time rules, (Ptolemaeus Auletes) is neither of the race, nor the honour of a King. On the other side it is said there is no will, and that the people of Rome ought not to appear covetous of every Kingdom. That it was the richness of the soil, and the plenty of all things, that carried over people thither: but of so great an affair, R. Rutilius with the rest of the Decemviri his Collegues will judge.*

It is reported also, that M. Crassus being Consul, and endeavouring to make Egypt tributary to the people of Rome, did strongly oppose Lutatius Catulus his Collegue in his Consulship; by which means a diffention growing, they of their own accord laid down their magistracy and power. [Plutarch in Crasso.]

Pompey had a great mind to recover Syria, and so to pass thorough Arabia, to the Red Sea; that in like manner as he had in pursuit of the Albani, been almost at the Hyrcanian (or Caspian) sea, and as in the West, the Roman Empire was terminated by the Atlantick, so by his conquest in the East, it might be extended to the Red Sea: he saw also the difficulty of taking Mithridates, finding him more troublesome in his flight, than opposition: promising therefore to leave him hunger, as a more formidable enemy, he disposed his ships for the intercepting of those Merchants that traded into the Bosporus, threatening them with death, if he took them: and then taking with him a great part of his army, he began his journey. [Plutarch in Pompeio.]

He invaded Syria Coelen and Phenicia, and first of all he over-ran the Iuzrans, and Arabians, [Appian, pag. 244. Europ. lib. 6, Oris. lib. 6, cap. 6,] who inhabiting the hilly Country about Libanus, infested their neighbours with robberies, their retreats were very well fortified; upon the hills were Sinna, Borrhama, and other forts of that kind, in the bottom Botrys, Gigartus, besides dens by the sea side, and a Castle

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located upon a Mountain, called *Orus apudens*, or the face of God, all which Pompey dismantled, and running thorough Biblos or Palæbiblus, a Country of Cinyra, he set her at liberty, by cutting off her Governours head, [Strabo, lib. 16, pag. 755.]

Afranius, having subdued the Arabians near Amman, came down into Syria, which wanting a lawful Prince, he reduced it into a Province, and brought it under the possession of the Romans, [Id. ibid.] and receiving a sum of money of the Antiochians, he called them to no account, but enfranchized their City, and left them to the exercise of their own laws, [Porphyr. in Græci Eusebii Scaligeri, pag. 227.] And in many things indulging the Antiochians, he restored the place of their publick confession which was fallen: he had great respect to them because they deduced themselves from the Athenians, [Johan. Malela Antiochenus, in Chronico.]

He gave Seleucia (Pieria) a very strong City, and adjacent to Antioch her liberty, because it had refused to admit Tigranes, [Strabo, lib. 16, pag. 751, Europ. lib. 6.] But to the Antiochians he released their Hostages, and to the Daphnenses, a certain quantity of field for the enlargement of their Grove, being delighted with the pleasantness of the place and the plenty of waters, [Europ. lib. 6.] From whence Strabo notes the circumference of this Grove to be twice watered with Springs was 80 furlongs, [lib. 16, pag. 750.] Sexus Rutilus in Breviario writes, that Pompey consecrated this Grove of the Daphnenses, and added another thereunto. Jerom adds in his Commentary upon the 16 Chapter of Ezechiel, that it was by his order fown or planted by the hands of his soldiers: and in his Chronicle, he says it was consecrated to Apollo; which if spoken of the new Wood that was added, might perhaps be true. See the 3704, and 3832 year of the World, concerning the old Grove.

Cato Minor, was then in Syria, called afterwards Uticensis, a Philosopher of the Sect of the Stoicks, a young man then, but of great esteem, who (being for the great friendship betwixt his father and him invited to it by Dejotares King of Tetrarch rather of the Galatari) travelled thorough Asia, observing the manners, customs, and strength of every Province as he passed. He performed his journey always on foot, his friends that accompanied him riding by. He coming to see Antioch in Pompeys absence, and beholding a great throng of people in white before the Gate, the men drawn up on one side of the way, and the children on the other, he disguised it, supposing it had been done out of Ceremony to him; wherefore he commanded his friends to alight and walk with him; as they approached he which ordered and commanded the whole Multitude being an ancient man and carrying in his hand a Rod and a Crown, addressed himself first to Cato, and without so much as saluting him, inquired how Demetrius did, and when he would come thither; he had been Pompeys servant, but was made free, and because he could prevail very far with him, he was revered by every body very much. Cato's friends then falling into laughter, Cato cried out, O miserable City I and passed forward without any other answer; afterwards as often as he remembered it, he fell a laughing himself, [Plutarch in Pompeio, & Catoe Minore.]

When Tigranes the Armenian was overcome by Phraates the Parthian, he desired aid of Pompey that was then in Syria: but Phraates secretly after sent Embassadors to Pompey, accusing both the Romans and himself to carnality, that they made him both afraid and althamed; in sum, that he neither gave Tigranes any assistance, nor (though many did excite him) waged war afterwards with Phraates: pleading he had no commands from the people of Rome for that Expedition, and that Mithridates was yet in being, for the present he was contented with what he had done, and would not engage in any new, lest with Lucullus attempting too much, he should meet with misfortunes at last. Phraates accusations he did extenuate, not refusing them, but only that he might beget some difference betwixt him and Tigranes about their bounds: which succeeding, he promised to send three Commissioners who might judge of it. And he did send them indeed, who being received as Arbitrators by the Kings, composed all controversies betwixt them: Tigranes was angry he prevailed not for supplies. But Phraates desired Tigranes should be safe; whole assistance, if things came so about, he might expect for the future against the Romans; it being obvious to both of them, that whosoever of them overcame the other, he was sure of contest with the Romans, and was likely with the more ease to fall into their power. These causes therefore considered, they made peace, [Dio. lib. 37, cum Plutarch, & Appian, pag. 244.]

Pompey being thus employed, Mithridates went round about Pontus, and possessed himself of Panticapæum, a Mart Town in Europe at the mouth of the Ponticks, [Appian, ibid.] He sent also Embassadors to Pompey (who was then in Tyria, and knew not that Mithridates was alive) which promised if he would restore him his fathers kingdom again, he would become tributary to the people of Rome; and when he urged that the King should come himself, as Tigranes had done, he refused to do it,

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as a thing not suitable to the person of Mithridates, but said he would send his sons and one of his friends, [Appian, pag. 245.]

These things, being pait, he summoned all people promiscuously, as well servants as free. He forged also great store of arms and darts and other engines, sparing nothing, not so much as their oxen for the plow, which he killed that he might have their nerves for things to their bowes. He laid a tax also upon all people, which was raised, but without Mithridates knowledge with great injury to many. He himself was at that time troubled with a certain ulcerous distempe in his face, so as no body could see him but the Eunuch that had him in cure, which they finished at last. His army being ready at the same time, consisting of 60 Cohorts, each of them containing six hundred men, and a numerous multitude of biddis, ships also, and places of convenience, which his Commanders had fortified whilst he was sick: He carried part of his army to Phanagorium another Town situate in the mouth of the River too, that on all sides he might secure the passage. Pompey being all this while in Syria, [Id. ibid.]

In Bosphorus, whilst Mithridates was celebrating to Ceres there suddenly happened an Earth-quake, the greatest in the memory of man, which destroyed many Cities, and did no small mischief in the fields, [Dio, lib. 37. Oros. lib. 6. cap. 5.] Not much unlike it, this was not the same, was that Justin ex Trogo mentio is, which devoured 170000 men, and many Cities with them; which prodigies the Atrupices did lay pointed great alteration of Affairs, [Justin, lib. 40. cap. 2.]

At the same time Cassar that was Commander in Chief for Mithridates in Phanagoria, slew Tripho the Kings Eunuch by whom he had been formerly abused as he was entering into the Town; and when he had done, excited the people to take up arms for their liberty, who although the Castle was held by Artaphernes and the rest of Mithridates children, yet getting wood and things combustible together from all places, they let it on fire, and constrained Artaphernes, Darius, Xuxes, Oxathres, and Eupatra, the children of Mithridates, to deliver up themselves: amongst these, Artaphernes was the onely person, was full forty years old, the rest were comely youths: but Cleopatra another Daughter of her own, whose generosity delighting her father, he sent a Squadron of Gallies and fetched her away: the rest Cassar (when he had possessed himself of the Castle) sent over to the Romans, [Appian, pag. 245, 246. Oros. lib. 6. cap. 5.]

Those Castles that were near and newly taken by Mithridates, provoked by the bad example of the Phanagorians revolted, a Cheroneusis, Theudolia, Nymphaeum, and other places about Pontus, that were convenient in that war, [Appian.]

Mithridates, being very much incensed, did not onely execute some of the ringleaders that he had taken, but many of his friends also, and Exipodias one of his children, [Dio, lib. 37. Oros. lib. 6. cap. 5.] and observing their great defects, and having the fidelity of his whole army in suspicion, by reason they were forced, and under extraordinary taxes, and thinking the adversity of his fortune would alwayes be in the minds of a mutable and constrained people: he sent therefore his Eunuchs to the Princes of Scythia, to treat about marrying his Daughters, desiring they would with all speed come to him with their Forces to his relief. They were conducted by 500 soldiers, who were not gone far from Mithridates before they slew the Eunuchs, because that they having great authority with the King, had been alwayes troublesome to them; and when they had done, they carried the Ladies to Pompey, [Appian.]

Pompey, leaving Syria, passed into Asia; where he acted with no little ambition: a thing he had too much reprehended in Lucullus. For whilst Mithridates had yet the command of Bosphorus, and also had gathered together a very considerable army; he, as if he had done all, disposed several provinces, and conferred gifts, [Plutarch.]

Also Livy tells us in his 102 book, how that he brought Pontus into the form of a province in Mithridates's life time. This, being added to Galatia, and divided into eleven Convents, was called by the name of Bithynia, [Strabo, lib. 12. pag. 541.]

Pompey, taking Mithridatium from Pontus, bestowed it upon Bogodiotus, [Id. ibid.] He created Archelaus, son of that Archelaus who was in honour with Syria and the Senate (as I have noted in the 3919 year of the World) Chief priest of Luna, a goddife of the Comans in Pontus, insatuated with a princely Dynastie; and added to the sacred revenue of that office the quantity of two scami, or 60 fadits of land, and commanded the inhabitants of Comana that they should be obedient to Archelaus. So that he was their Prince, and the chief Lord of all the Priests and Ministers of that Temple, inhabiting in the City which were no less than 6000: onely he had not power to sell them, [Id. lib. 12. pag. 558. & lib. 17. pag. 796. cum Appiano, pag. 251.]

Appianus says, Attalus had the Dynastie of Paphlagonia conferred upon him by Pompey, [pag. 251.] Eutropius will have it bestowed upon Attalus and Polemences; and Sexsus Rulus, and Jornandes tell us, that Polemences upon his death-bed, left the inheritance of Paphlagonia to the people of Rome. Armenia (the Lefte) he gave to Dejotares King of Galatia (or rather Tetrarch) because he was a companion in the Mithridatic war, [Eutrop. lib. 6.] For he thought Dejotares to be the most absolutely true and faithfull friend to the Romans, in the whole World. [Cicero in Philippica 11.] Wherefore he gave him Godolomus his part of Pontus, and all to Pharnacia and Trapezunt; the Calchi even to Armenia (the Lefte) and constituted him King of that Division: when as he had before by inheritance from his fathers, the Tetrarchy of the Tolitoborgians of Galatia, [Strabo, lib. 7. pag. 547.] For Pompey left Galatia to Tetrarchs of his family. [Id. ib. pag. 541. compared with Appian, pag. 351.] And a little after it came into the hands of three onely, then of the two, and last of all into the sole power of Dejotares. [Strabo lib. 12. pag. 567.]

Mithridates, being deprived of so many Children, Castles, and indeed his whole Kingdom, did not for all this take to heart the lowliness of his condition, when he had also lost his Dignity, and was past all hope of any help from Scithia; but took his journey to the European Gauls, whose friendship he had before engaged, to the intent they might help him in such a dead life: and taking his way thorough Scythia and Ilster, that with them he might passe the Alps into Italy he hoped, for the dislike they had of the Romans, many Italians would joyne with him, [Flor. lib. 3. cap. 5. Appian, pag. 246. Dio, lib. 37.]

The soldiery disliked these bare attempts, being afrighted with the boldnesse of the enterprize, and the length of the march, as also that they were to go against men, they were not able to deal with, even in their own Country: and they thought Mithridates being in so desperate a condition, was resolved to end his life rather valiantly, than like a slug. But yet they held out a while, and quietly let him go on in his designs, for he was no mean or contemptible Prince, even under the greatest misfortunes, [Appian.]

Arctas, King of Arabia Petra, (or the rocky) even unto the Red sea, who had formerly been often troublesome and vexatious to Syria, and by the Romans (who came in vindication of the Syrians) was overcome in a fight, did notwithstanding still continue the war. Against him and his neighbours (Pharates now lying quiet, and Syria and Phenicia being well settled) Pompeius made an expedition, [Dio, lib. 37.] not altogether to the liking of the Soldiery: for they thought it not well to decline the prosecution of Mithridates; but thought it meet to set the force of the war against him, that was their old enemy, and was now recruiting his forces, and prepared (through Scythia and Pannonia) to invade Italy with an army, (as we have said formerly) But Pompeius was the more confirm'd, that it was more worthy deed to suppress the force of a warring Foe, than to take the body of a conquered and flying enemy, [Plutarch.]

Pompey beginning his voyage, first gave very noble and handsome burial to the dead that fell under Triarius in that unlucky bout they had with Mithridates in Pontus, and which Lucullus fell without interment. Arctas, who before contemned the Roman arms, now, being struck with terror, he wrote to Pompey, that he would both observe and performe whatsoever he should command. But Pompey, that he might find the depth of the designe, he set upon Petra; [Plutarch.] where he reduced the King and his Allies without much ado, into his power, and delivered them to custody, [Dio, lib. 37.] having taken their City Petra it fell: [Oros. lib. 6. cap. 6.] although Josephus writes that he omitted them, and bent his forces against Aristobolus. But Plutarch says, that when he was gone a little from Pera, hearing the news of Mithridates his death, he returned out of Arabia, and came to Amilus.

P. Servilius Rullus, Tribune of the people at Rome, in the beginning of his magistratethip, published the Agrarian Law, concerning the creating of Decemviri, with chief authority, whose right and office it was to sell or dispose into Colonies, all the publick revenues in Italy and Syria, and what land forever had been gained by Pompey. Which in the Kalends of January (which, as the year then went at Rome, fell even upon the beginning of the Julian October) in the beginning of his Consulship, Cicero opposed in a speech he made against Rullus, and freed all from the general fear they were in of that Law. [Cicero in 10 Agraria, & lib. 2. ad Attic. ep. 1. cum Plin. in Cicero.]

And when by that Law power was given to the Decemviri, to sell all those lands which Mithridates had possessed, in Paphlagonia, Pontus, and Cappadocia, in his second Agrarian oration before the people: Cicero reprehended the injustice of that popular decree in this interrogation. Is it so? without any law made, without the vote of



the Emperor, before the war is ended, whilst King Mitridates, having lost his army, and being expelled his Kingdom, yet makes his attempt in the utmost regions, and is defended by the Meæis and other quarts, the straightness of the way, and the height of the mountains, from the invincible army of Gn. Pompeius; whilst the Emperor is engaged in the war, and in the very places the name of a war remains: will the Decemviri tell those lands, which by the customs of our ancestors, ought to remain in the power, and at the disposal of Cnæus Pompeius?

L. Valerius Flaccus, who had carried the Prætorship at Rome, was sent Prætor into Asia; which Prætorship of his in Asia was annual, into which Quintus Cicero was the fifth that entered, as Marcus Cicero his brother witnesses in his oration, for this very Flaccus when he was accused of bribery.

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Pharnaces, Mitridates his belov'd sonne, whom he had often appointed his heire in the Kingdome; plotted against his father, whether for that he thought his father's Italian expedition would put him pall all hopes of reconciliation with the Romans, or some other cause, or for covetousnesse. But those being taken that were guilty in the plot, and put to the rack, yet by the perswasion of Menophanes; Mitridates pardoned his sonne. [*Applan.*] Dio (as Salianus notes) passes over this pardon in silence: and tells us once and again, that Puritanes were lent to take Pharnaces: who were by him perswaded to be of his partie, and with them having taken Panticapæum brought his father into his power: with this observation to boot; That Mitridates otherwise a very wife King never considered this, That armes and multitudes of subjects availed nothing without their good will and love: But on the contrary if they are perfidious there is least failety, where the greatest number; which observation also you may find in the following narration of Applan.

Phar-naces, knowing that they were much against the expedition into Italy in their minds, in the night time he went to those Romans, that fled over to Mithridates; and, aggravating the danger of their passing into Italy, which they well knew, and promising them great maners if they would stay; he perfwaded them to fall off from his father: and presently, the same night, he sent messengers to other adjacent tents, and perfwaded them also to the same opinion; in the morning first the Italian fugitives, and then all the other adjoining camps crept up the business, and so did the same, with a great number, and many thought to give notice of the defection; neither forewarned of the business, nor corrupted thereto; but either induced by the example of so many whom they saw they thought not withouthand, or taken with the novelty of the old Kings misfortune.

When Midithrates, at the shout of the army, lent some to know what they would have, They, nothing dissembling the matter, said, They would have his sonne to be King, a young man instead of an old one, and he addicted to Eunuchs, and that had been the death of many souldiers, captains and freinds. When Midithrates heard this he went out to speake to them himself: whilst many of his guard fell over to the fugitives; who would not receive them unless they would do something that might manifest they were unfaithfull to the King; and withall showed them Midithrates: whose horse as he was flying away they killed: and so the new chosen Pharautes King, as if they were his brethren, his friends, and some of them took a very large skin of parchment in length and breadth, what they had brought from the temple: and put it about his head likest of a Diadem.

The old man, feeling this from the upper porch, sent one after another to Pharnaces to deduce a safe passage away of him, but, when none of them returned, fearing least he might be given up to the Romans, having praised those purifiers, and friends of his that yet stood by him sent them to the new King: some of whom the army flew in the way contrary to all expectation. [Appian.] When he had long from the walls inspected this scene of ruin, and when his heart ached at the fall of his cherished city, he was about to dismount, and to go to the Gods, when he was aware that *some time or other, he may recall the same words from his children:* And presently going to his wives and concubines he gave them poison. [Oros. lib. 6, cap. 5.]

Two virgin daughters that were brought up with him, Mithridatis and Nida, betrothed to the King of Egypt and Cyprus, earnestly entreated their father, that they might drink their poisoned potion before him, and desired him to forbear till they had done. [*Applan.*] But neither the poison Mithridatis always carried about in his sword, nor the wound he had given himself with the sword, were sufficient to end him, although he walked about more violently, than to the poison, diffusing it self through his veins, might act more powerfully: but all this prevailed nothing, in regard he had so antiodoted his body against poison, with dayly preservative medicines, which to this day are called *Mithridatica*; and the wound he gave himself with the sword, what by reason of his age, what by his present perplexities, and the distemp' the poison wrought, was but weakly performed. When therefore he had not fully

slain himself, but lingered; the wall being now broken down, and Biterus or Bithocus, a Souldier and Gaul roving about, being terrified with the majesty of his countenance, he called him back, and caused the souldiers trembling hand to put an end to his life.

[*Dis. lib. 37. compared with Livy, lib. 102. Flor. lib. 3. cap. 5. Valer. Max. lib. 9. cap. 2. Plin. lib. 25. cap. 2. Juftin. lib. 37. cap. 2. A. Gellio. lib. 17. cap. 16. Appian. pag. 248. Aurel. Viſt. de Vir. Illuſt. cap. 76. & Oroſ. lib. 6. cap. 5.*]

This end'd Mithridates choote at Panticapæum in Bosphorus Cimmerius: A man neither to be pass'd over in silence, nor to be spoken of without respect, most valiant in wars, of singular virtue, greatly, sometimes in fortune, but always in mind; a most discreet General, and an excellent Soldier of his hands, as Velleius Paterculus describes him, [lib. 2, cap. 18,] and last of all, the greatest King after Alexander; as Cicero calls him in his *Lucili*: by reason of which Elogies also, I have thought my self engag'd to be no less careful in setting down his affairs, than those of Alexander.

Orsius writes thus of the time of the Mithridatic war, in the end of the first Chapter of his sixth book. *The Mithridatic war, or rather the destruction of the Mithridatic war which involved many Provinces therein, was protracted for the space of forty years: For it began to break out the 662 year after the foundation of Rome, as I said before, [lib. 5. cap. 19.] in which year also the first civil war began there; and in the Consulship of Cicero and Antonius (that I may use the words of that excellent Poet*

—Barbarico vix consummata veneno)

Scarcely ended by the Barbaric poison (of Mithridates,) But in this time there are found but thirty years of that war; and how the most come to write forty, is not easie to be found out.

We read in Justin, [*lib. 37. cap. 1.*] that Mithridates warred with the Romans forty years. Appian, in the beginning of his *Mithridaticus*, [*pag. 170.*] allows to that Mithridatic war 42; [*in Syriac. pag. 118. & Mithridaticus. pag. 249.*] as Florus also, [*lib. 3. cap. 5.*] and Eutropius [*lib. 6.*] only 40. In Pliny, [*lib. 7. cap. 26.*] the Title placed by Pompey, in the Temple of Minerva shews this war to last 30 years. And from the beginning of the first Mithridatic war, to the death of Mithridates, is found to be but 26 years; those years of the peace between the two wars reckoned and all; so that that war may be said to last thirty years, only to make up the even number; as Cicero [*Orat. in L. Pisonem.*] in his Consulship hints, that he defended C. Rabirius, who was guilty of Treason, for that he had slain Saturninus, by the authority of the Senate, forty years before: which Dio [*lib. 37.*] by a more exact reckoning, affirms to have been transacted within 36 years, before that time: concerning whom, against that Pisonian Orator, Alconius Pedanius is to be consulted.

At that time Pompey was in Judea; for being angry with Aristobolus, he marched against him: Hyrcanus very much increasing him to do so, with the Roman Legions, and with Auxiliaries that he raised in Damascus, and in other parts of Syria. For having passed by Pella and Scythopolis; and being come to Coesarea, when, in the beginning of Judea, towards the Mediterranean, he understood that Aristobolus was fled into Alexandria, a goodly Castle, seated upon the top of a hill, but summoned him to come unto him; who being perfwaded by many of his friends, not to commence war against the Romans, came unto Pompey; and after he had debated his Title with his brother Hyrcanus as touching the kingdom. He by the permission of Pompey, retired into the Castle again. And this he did two or three times, always flattering Pompey, through the hope he had of the kingdom; and making a show, that he would be obedient unto him in all things: but in the mean while he returned and fortified the Castle, making preparation for war, for fear lest the kingdom should be transferred upon his brother Hyrcanus. [*Joseph. lib. Belli, 1. Antiquit.* 14, cap. 6.]

14, cap. 6.] Pompey commanding that Aristobulus should deliver over to him the Castles, he wrote to the Governours concerning his business; who would not have obeyed him, unless the letters had been wrote with his own hands. Aristobulus submitted indeed, but in discontent repaired to Jerusalem, with full intent to prepare for war; whom Pompey immediately followed with his army, thinking it not fit to give him any time for preparation. [*Id. ib.*]

As Pompey was marching near Jericho, there came a messenger that brought him news, that Mithridates was killed by his Ion Pharnaces. [*ibid.*] Which good news, they that brought the message presently flew by wreatchings about their Javylins beards with laurel; there was not any high place for them to speak to the Soldiers after the manner of the Camp, which is made with Turres, cut and laid one upon another; but then for very haste, they took their Saddles, and laid them one upon another, and forlaid a Mount: which when Pompey had ascended, he told them how



how that Mithridates had killed himself, and that Pharnaces had kept all things for himself and the Romans. [Phararch in Pompeius]

Whereupon the army, and not without cause, greatly rejoicing, gave themselves over to sacrificing and feasting, as if in Mithridates person alone, there had dyed multitudes of their enemies. Pompey also was very glad, that he had put an end to all his acts and expeditions, easier than he thought he should. [Id. *ibid.*] For he laid too much weight upon the life of him alone, that although he by conquest already possessed all that he had, yet he did not think the war was ended, as long as he was alive. [Cicero, *pro Murena*.] and Lucan also brings in Pompey thus bragging of himself.

*Idem per Scythias profugum devortia Ponti  
Indomum regem, Romanaque fata morantem,  
Ad mortem, Sylla feliciore coegi. (i. c.)*

Sculking 'bout Pontus, and whilst watch't to bring  
Ruine to th' Romans that untam'd King,  
With better luck than Sylla, I've made die.

Pompey first encamping at Jericho, where are most excellent Dates, and Balsome the most precious of all other Oynments: the next morning marched towards Jerusalem. Then Aristobulus being sorry for what he had done, came and met him, and promised him money; and that he would yield both himself and the City up to him, only he desired that setting wars aside, whatsoever he did, he would doe it in a peaceable way. Pompey pardoned him, and sent Gabinus with the Souldiers to receive the money, but was faine to returne without without either or City, for Aristobulus his Souldiers would not stand to Aristobulus his promise. Pompey hereupon waxed wroth, and committing Aristobulus into custody, marched in person against the City, which was strongly fortified, except toward the North, which was easily to be battered. [Joseph, *lib. 15. cap. 7.*]

The Citizens within the City being at disention among themselves, those that were of Hyrcanus part, were of opinion that the City should be delivered up to Pompey, to whom many joynd, fearing the constancy of the Romans: but Aristobulus his faction commanded the gates should be shut, and preparations for war to be made, because he kept the King prisoner. These preventing the other seized upon the Temple, and cutting down the Bridge, by which they went into the City, stood upon their defence: but Hircanus partly having received the army within the City, delivered over to them; both the City and the Kings Palace; the custody of both which, Pompey committed to his Lieutenant Pilo, who fortified the houses and other buildings that were near the Temple, but first offered to the besieged conditions of peace: which seeing they refused, he prepareth for to give a general assault, and was assisted by Hircanus in all things that were needful. [Id. *lib. 1. Bell. cap. 5. & lib. 14. Antiquit. cap. 8.*]

On the north side of the City Pompey encamped, which was the easiest to be assaulted: here were also high towers, and a ditch made by hands, besides a deep valley which begirt the Temple, and also towards the City all places were very steep down when the Bridge was taken away, especially on that side that Pompey was encamped on. But the Romans daily raised Mounds, cutting down trees round about; and filled up the Trench with materials that the souldiers brought; which work indeed was very difficult, by reason of the vast depth of the Trench; especially considering the resistance that the Jews made from above. [Id. *ibid.*]

But unless the custom of our Country (saith Josephus) had commanded us to rest on the seventh day, they could not have finished the Mounds, if we had resisted them. For the Law permits us to defend our selves against an assailing enemy, but doth not suffer us to hinder any work that the enemy doth. (but this is no written Law, but given by tradition from their Doctors) which when the Romans observed, they neither did so much as shoot a dart against the Jews, nor came to handy blowes with them; but only erected their Mounds and Towers, and planted their Engines, that they might use them the next day against us. This Josephus, [lib. 14. Antiquit. cap. 8.] and King Agrippa in the same author, [lib. 2. Bell. cap.] saith, that Pompey especially chose those dayes for to carry on the wars, on which they that were assailed were to keep the rest of the Sabbath.

Pompeys letters being read in the Senate concerning the death of Mithridates and the finishing of that war; at Cicero the Consuls proposal, there was a procession for twelve dayes decreed for Pompey, [Cicero, *de provinciis Consularibus*.] And the Romans kept Festival dayes, as being freed from a fore enemy. [Appian, *pag. 250.*]

Titus Ampius, and Titus Labienus, Tribunes of the people, propounded a law, that Pompey

Pompey should weare a Laurel Crown, and the Triumphant habit in the Circensian playes, and in the Scenical playes, the Purple Gown, and a Laurel Crown: which yet he never did any more than once, [Vellei, *Patercul. lib. 2. cap. 40. Dio, lib. 37.*]

At Jerusalem the Trench being now filled, and the Tower fitted upon the Mounts, and tire Engines that were brought from Tytus planted, the Romans with shooting huge stones battered the Temple; but yet along while, the Towers being exceeding strong and beautiful, endured the assaults of the besiegers. The Romans being then very much tired, Pompey wondered at the constancy of the Jews, and amongst others, at this especially, that they constantly solemnized the whole service of God amidst all their enemies weapons, as if they had had a firm peace: for all the time of the assault they performed the daily sacrifices: the priests twice every day, namely, in the mornings, and at the ninth hour, offering sacrifices upon the altar, yea, not intermitting their sacrifices in their greatest extremities, [Joseph, *lib. 1. Bell. cap. 5. lib. 14. Antiquit. cap. 8.*]

When the Latine ferie were solemnized at Rome (which were not Feasts that were always upon a set day, but by the appointment of the Magistrates) a Comet appeared; and on the seventh day of the Julian November, two hours after midnight, the Moon was eclipsed: of which Cicero in the second book of his Consullship makes mention in these Verles.

*Tu quoque cum tumulis Albano in monte nivalis  
Lustrati; & lacu matassiti laute Latinas,  
Vidisti & claro tremulis ardore cometas,  
Multaque miseri nocturnis frage passasti.  
Quod ferme in dirum tempus occideret Latina;  
Cum clarum speciem concreto lumine Luna  
Abdidi, & subitis stellanti nocte perempta esset. (i. c.)*

When Albans inowly heaps thou view'dst, and when  
With glad milk the Latine celebrat'st, then  
Comets of fire did tremble to thy sight,  
And thou a conflict phancy'dst in the night,  
Which time scarce cap'dst insuspicious: when  
The Moon withdrew her light and light from men,  
And on a sudden left a starry night.

In the third month of the siege of Jerusalem, the greatest Tower being shaken by the many batteries of the Ram fell, and with the fall thereof brake down a great piece of the wall; by which breach multitudes of the enemies brake into the Temple. The first who ventured to ascend the wall, was Cornelius Fastus the son of Sylla, with his band of souldiers, and immediately after the Centurion Furius with his Regiment, and between them both, the Centurion Fabius with a valiant band of his souldiers. These compassing the Temple about, while some sought to hille themselves, and others made some small resistance, slew them all; where many priests, although they saw the enemies rushing in with their drawn swords, yet being nothing at all dismayed, continued their sacrifices; and were slaine even while they offered and incensed in the Temple, pretending their duty they owed to their Religion before their own lives, [Id. *ibid.*]

All places were full of slaughters; some of the Jews were slain by the Romans, others by their own Countrymen of the contrary faction: Many threw themselves headlong down the rocks; others setting their houses on fire burnt themselves, not enduring to behold those things that were done by the enemy. There fell here 2000 of the Jews; there were very few of the Romans slain, but many wounded: amongst them that were taken captives was Abolom, the Uncle and Father in law of Aristobulus (he was the son of John Hircanus) whom as Josephus writes in the 13 book and 20 chapter, was honoured by Alexander Jannæus because he was contented to live a private and idle life, [Id. *ibid.*]

The Temple was taken on the fast day, C. Antonius and M. Tullius Cicero, being Consuls in the CLXXIX Olympiads, [Joseph, *lib. 14. cap. 8.*] and the first of that year, [Joseph, *Demonstrat. Evangelic. lib. 8. cap. 2.*] on the solemn fast of the third month; on which the City was afterwards taken by Sotius, [Joseph, *lib. 14. cap. ult.*] where it is to be taken for the third month of the civil year, beginning from Autumn, according to the Hebrews and other Eastern accounts, (as Josephus shewes in the first of his Antiquities, cap. 4. and Sr. Jerom in the beginning of Ezechiel;) to wit, the third month of the Syrians called by them, the former Canon, and by the Hebrews Cileu: on the 28 day of which month the Jews even to this very day, keep a Fast in memory of the sacred Roll burnt by wicked Jehojakim: [Jeremy, XXXI. 9. 22, 23.] which

which Fast (as is observed at the year of the World 3398.) was appointed for the first taking of Jerusalem by Nebuchadnezzar, when the Jews began first to serve the Babylonians; this event, this Pentecost is worth the observation, That on the same day of the same month, that the Temple should happen to be taken, and that after 543 years by Pompey, when the Jews began to serve the Romans; and again after 266 years by Solius, when they began to serve Herod the Idumean, and his posterity: and that 8 day of the month Cileu, answered to the 28 day of the Julian December this year: and (which also is worth observation) it fell also on a Saturday, or the Jewish Sabbath, in which the Temple was won by assault, as Dio notes: and this is reckoned the 79 year, from the 170, of the Grecian Empire, in which it is read, that the yoke of the Heathen was taken away from Israel; [1 Maccab. 13. 41.] from whence, it may be gathered, what a small time they enjoyed their liberty.

Pompey entered into the Temple, and many together with him, and there beheld those things that were not lawful to be seen by any but the High Priest: and whereas there were in the Temple, the Table, the Candlesticks, with the Lamps, and all Vessels for Sacrifice, and the Censers all of Gold, and an huge heap of Spices, and in the Treasuries of Sacred Money, about 2000 talents; yet Pompey medled not with any of these, but the next day he commanded them that had the charge of the Temple, to purifie and cleanse it, and to offer their solemn Sacrifices to God; [Joseph. lib. 1. Bell. cap. 5, lib. 14. Antiquit. cap. 8.]

Pompey restored the High Priesthood to Hircanus, both because he had shewed himself so forward all the time of the siege, and for that he hindered the Jews that were in the whole Country from joining with Aristobulus; [Id. ibid.] With the Priesthood he also received the Principality; yet Pompey forbade him to wear a Crown, and from thence, besides the former 9 years, in which he was High Priest during the reign of his mother Alexandra, he obtained also the High Priesthood other 24 years, [Id. lib. 20. Antiquit. cap. 8.] for which we take 23 years and an half.

Pompey put to death those that were the chiefest cause of the war, and gave great honours and rewards to Faulsus and others who first had ascended the wall, [Joseph. lib. 1. Bell. cap. 5, lib. 14. Antiquit. cap. 8.]

Pompey made the Jews tributary to the Romans, [Id. ibid. Euseb. Chron. Sever. Suppl. Hiflor. Sacr. lib. 2.] and the Cities which they had formerly conquered in Cœlolyria, he took from them, commanding them to obey their own Governours, and the whole Nation formerly advanced through prosperity, he contracted within their ancient bounds; and in favour of Demetrius of Gadara, a libertine of his, (of whose insolence, Plutarch wrote in the life of Pompey) he rebuked Gadara, which the Jews had formerly destroyed: other inland Cities, as Hippon, Scythopolis, Pella, Dion, Samaria, Marissa, Azorus, Jamma, Arathusa, he restored to the inhabitants, except those that were destroyed in the wars, and likewise the Sea Towns, as Gaza, Joppe, Dora, the Town of Straton, (which was afterwards magnificently rebuilt by Herod, and called Cæsarea.) Pompey set at liberty, and annexed all of them to the Province of Syria. [Joseph. ubi supra.]

Hircanus and Aristobulus, through their dissensions among themselves, saith Josephus, [lib. 14. cap. 8.] were the cause of this calamity to them of Jerusalem; for then we first began to lose our liberty, being subject to the government of the Romans: besides that, we have been enforced to surrender up to the Syrians, that Country we had lately taken from them in war, and the Romans have also exiled of us more than ten thousand talents in a short time. Which afterwards the same Josephus affirms [in cap. 12.] that Crassus alone took so much out of the Temple, so that he may here be understood to speak of the tributes and pensions laid upon the people.

With these things that are delivered by Josephus their Country Historian, it will not be from the purpose to compare those things we have delivered by Strabo Authors (who were contrary to the Jews in their principles) concerning those things were acted by Pompey against the Jews; amongst whom, Cicero is the principal, in whose Contulship these things were transacted; in his Oration for L. Flaccus, we meet with this Testimony of Pompeys abstinence, *Pompeius, having taken Jerusalem, moved nothing out of that Temple: but, as all things else, so he acted in the first place most wisely in this, That in so spacious and calumnious a City as it was, he allowed no place of hearing the speeches of slanderous detractors; for I think the religion of the Jews was no offence, but a shame to this excellent Emperor.* And as much as could be expected from a Heathen, he made a comparison between the Roman and the Jewish religion in this manner. *Every City hath its particular religion, and we have ours. Whilst the Hierosolymitans stood, and the Jews were at league with us, yet their religion did abhor the splendor of the sacred rites of our Empire, the majesty of our name, and the institutions of our Ancestors; and now, which is more, that nation (showing their opinion of us by their Arms, it is sufficiently manifest how dear they are to the immortal gods, in that they are conquered, farmed and made servile.*

Out

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Out of Titus Livius, in the 102 Epitome of his book, we have onely these words in effect. *Cn. Pompeius subdued the Jews, and took their Temple, which till that time had been inviolate, unless we should think that Eutropius and Orosius (as they did many other parts of their Histories) borrowed this out of him.* Thus Eutropius touches upon the businesse in his sixth book, *Passing over against the Jews, the third month he took Jerusalem, the head of the Nation: twelve thousand of the Jews being slain, and the rest taken into league.* Orosius [lib. 6. cap. 6.] writing that Pompey went from Petra in Arabia against the Jews; over whom Aristobulus having expelled his brother, Hyrcanus (being the first King of a Priest) reigned: it shews that he took this part of his history not out of Josephus, but some other more unskillful in the Jewish affairs, who notwithstanding relates the transactions of Pompey in this businesse, nothing amiss, thus. *He sent Gabinus with an army to Jerusalem, their City; and he presently came after himself, and was received into the City by the chief Elders: but being beaten off the walls of the Temple, by the common people, he set himself to oppose it. The place was not only fortified by the natural situation, but a very great wall, and notwithstanding one Legion after another, night and day, without intermission, attempted the wall; he was three months in taking of it, and took it at length, with much ado. Thirteen thousand (Josephus and Eutropius have 12.) of the Jews were slain there, the rest of the multitude were taken into truce. Pompey commanded the walls of the City to be thrown down, and levelled with the ground: and when he had beheaded some Princes of the Jews, he restored Hyrcanus to the High Priesthood, and brought Aristobulus Prisoner to Rome.*

Strabo, in the sixth book of his Geography, thus. *When Judea was now openly oppress with tyranny, Alexander was the first had made himself King instead of Priest: whose son, Hircanus and Aristobulus, striving for the government, Pompey came in and deposed, and demolished their bulwark, and took Jerusalem first by force. That fence was all of stone, and well guarded: within well furnished with water, but without altogether droughty. It had a ditch cut in the rock, 60 foot deep, and 250 wide. The walls of the Temple were made of the stone that were cut out of it. Pompey took it, as it is reported, by taking the opportunity of a fast day, in which they abstained from all manner of labours, having filled the ditch, and passed the wall by his scaling ladders. He commanded all the walls to be demolished, and as much as he could, destroyed and abolished all the receptacle of Robbers, and all those places where the Tyrants treasures were laid up. Two of them were sited in the entrance into Jericho, Tharax, and Taurus, the rest were Alexandrium, Hyrcanum, Machorus, Lyfias, and some place about Philadelpia, Scythopolis also next to Galilee; [pag. 792, 793.] and afterwards, Pompey taking away some places, that the Jews had by violence seized upon, preferred Hyrcanus to the High Priesthood. [pag. 764, 765.]*

In Lucan, in the third book of Pharsalia, among other Nations that he conquered, reckons up Judea, in these words.

*Me domus cognovit Arabs, me Marto feroces  
Henichi, notique crepro veltre Colchi,  
Cappadoces mea signa vident, & dedita sacris  
Incerti Indæ Dei, mollique Sophene:  
Armenios, Cilicisque feroci, Taurisque subegi.*

To th' Arabs and the warlike Heniochi tam'd  
And th' fleece-deprived Colchi I am known: my fam'd  
Ensigns the Cappadocians, and the Jews, wh' adore,  
An unknown God and soft Sophene fear full force:  
Taurus Armenia and Cilicia I've subdued.

Plutarch in Pompeio, He subdued Indæ, and took their King Aristobulus, Appian in Mithridaticis, concerning the same. *He made war upon Arias, the King of the Arabians of Nabatæa, and the Jews also, who had revolted from their King Aristobulus, until he took Jerusalem, a City, in their conceit, most holy.* [pag. 244.] and in Syriacis. *Only the Country of the Jews remained unconquered, whose King Aristobulus the conquering Pompey sent to Rome, and overthrew the walls of Jerusalem, the greatest and most holy City in all that Country.* [pag. 129.]

Cornel. Tacitus, Hiflor. lib. 5. cap. 9. *The first that conquered the Jews of all the Romans, was Cn. Pompey, and entered the Temple by right of conquest; there was first published, that their Temple was within, without any image, and an empty seat, and myriades: the walls of Jerusalem were thrown down, but the Temple stood still.* L. Cicero, [Hiflor. lib. 3. cap. 1.] concerning the same. *Marching through Libanus in Syria, and Damascus, he distributed the Roman Ensigns; he passed through those odoriferous Groves of frankincense and balsams: The Arabians were at his service; the Jews afraid to defend Jerusalem: but this he entered also, and saw openly that grand mystery of that wicked Nation, as under a skye of beaten gold;*

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concerning

concerning which, [see Lyptius, Elestor. lib. 2. cap. 5.] The brethren at odds about the Kingdom, he being made *Wupre*, adjudged the Kingdom to Hyrcanus, and claps irons upon Aristobolus, refusing to stand to the award.

And then Dio, [lib. 37.] in the Consulship of M. Tullius Cicero, and C. Anronius. Pompey marched into Syria *Palestina*, because their inhabitants had invaded Phenicia: this Country the two brethren, Hyrcanus and Aristobolus governed, and they by chance being at odds at that time for the Priesthood (which is with them all one with the Kingdom) of the God, whomsoever he be, filled the City with seditions: Pompey therefore presently, without any blows, conquered Hyrcanus, for he had no forces able to resist him: and Aristobolus also being besieged in a certain Castle, was forced to accept conditions of peace: and seeing he would neither give him money, nor yield up the Castle, he cast him into Prison, and then easily conquered the rest: but the winning of Jerusalem cost him much pain; indeed he easily obtained the City, being let in by those that favoured Hyrcanus: but the Temple that was seized upon by them of the contrary faction he took not, but with great pains, it was seated on an hill, and fortified with a wall of stone; neither if they had defended it all dayes alike, would it have been conquered; but, because they left off the defence of it on Saturdayes, and because they rested from all work on those dayes, they gave the Romans occasion of overthrowing the wall: for when they observed this custom of the enemies, they did nothing to the purpose on the other dayes; but when the week went about, and Saturday was come, then they fell to work, heartily, and was the Temple by main force. And thus at length the Jews were overcome, nothing at all defending themselves; then were the treasures taken away, and the Kingdom given to Hyrcanus, and Aristobolus carried away prisoner. These things happened at this time in *Palestina*.

Whilst Pompey made war about Judea, Ptolemæus (Auletes) maintained 8000 horsemen at his own charge, and feasted a thousand guests with so many golden drinking cups, always changing the cups, as they changed the dithes; as Varro relateth. [Plin. lib. 33.] to whom there was to be paid out of Egypt yearly the tribute of 12500 talents, as Cicero in an oration (which is lost) delivered. [Strabo, lib. 17. pag. 799.] although Diodorus Siculus related that the revenue of Egypt at this time was but only 6000 talents.

Seleucus in Palestine was built by Pompey. [Appian, pag. 253.]

Pompey, having left the government of Cæli Syria, to Scæurus; from Euphrates as farre as the borders of Egypt, departed into Cilicia with two legions; carrying Aristobolus prisoner with him, with his two sonnes, and as many daughters: [Joseph. lib. 14. cap. 8.] one of which called Alexander in his journey, escaped by flight, but the younger called Antigonus with his sisters was carried to Rome. [Id. lib. bell. cap. 5. fin.]

Appian writes that Pompey left Syria, at his departure thence, to be governed by his Quæstor Scæurus: [in Syriacis, pag. 119. cum lib. 5. bell. civil. pag. 676. 677.] Josephus adds in lib. 1. bel. cap. 8. that he gave the government of Syria, and Judea, all to Scæurus. Ammianus Marcellinus also in lib. 14. affirmeth, that Pompey having conquered the Jews, and taken Jerusalem brought Palestine into the forme of a province, committing the jurisdiction thereof to a Governor. indeed Hyrcanus then retained the name of King, but without a crown: but such was the dulness of his wit, that the governours of Syria took the power to themselves, not only of ordering the tributes, but of disposing of all things at their own pleasure in Palestine, as we shall see hereafter in the government of Gabinus.

Cicero and Antonius being Consuls, on the 9 day before the Calends of October was Octavius born, of Octavius and his wife Atia; (the sister of C. Julius Cæsar) [Sueton. in Octavian. cap. 4. 5.] who afterwards was called Cæsar Augustus. In whose reign our Lord Jesus Christ the Saviour of the World was born. [Luc. II. l. 6. 7.] Julius Marathus reporteth, that a few months before Augustus was born, there happened at Rome a prodigy (or oracle) publicly known, whereby was declared that nature was about to bring forth a King over the people of Rome: at which the senate being affrighted made an act, that no mans child that was begotten that year, should be reared; but those whose wives were with child, (for every one was willing to draw this hope to himself, took order that this act should not be brought into the treasury, and then inrolled. [Sueton. in supra. cap. 94.] concerning his birth day on the 9 of the Kalends of October, Augustus himself agrees with Suetonius in an epistle to his nephew Caius. [Gellius. lib. 15. cap. 7.] the new Kalender [in Scripionibus Græcorum CXXXIII.] and the Nabon stone. [ibid. pag. CXXXIX.] Dion also not dissenting who in the 56 book saith that he was born on the 23 of September: for in the Julian September of 30 daies, the IX of the Kalends of October which is the 23 of September, although in the Pompeian September which hath but 29 daies it is the 22 of the same month; but September, as the year was (before the correction appointed by Julius Cæsar) at Rome, it fell in June of the Julian period 4651.

Catullus conspiracy breaking forth at Rome, Q. Marius Rex, and Q. Metellus Creticus both of them were generals in the City, and both of them hindered from triumphing

umpling by the false accusation of some few, whose custome it was to set to sale all things both honestly, and dishonestly. [Salsus, in conjugation. Catullus.]

The Philadelphienes reckon their yeares from the second year of the CLXXIX Olympiade. [Fasti Siculi] this Philadelphia is not farre from Judea: of which Josephus, [lib. 1. bell. cap. 5. and Strabo. lib. 16. pag. 760 & 763.] where he notes that about it the receptacles of the thieves were this year taken away by Pompey, which perhaps was the cause of the first institution of this Epoch.

Pompey, marching about the rest of Cilicia, which did not acknowledge the Roman power, subdued it to the Roman without a blow. [Appian, pag. 244.] except that part that was possessed by the Eleuthero-Cilicæ, whose town being seated in the mountain Amanus, were afterwards conquered by Cicero the Proconsul of Syria.

Pharnaces sent to Pompey, the body of his father Mithridates done up in brins, yielding up to him both himself and his Kingdom: [Dio, lib. 37.] Appian writes that he sent it to Pompey to Synope in a gally; and also thole that had taken Manius (Aquilus) and many hostages both of Grecian, and Barbarians: and that he desired, that he might hold either his fathers Kingdom, or the Bosporan only, which his brother Machan, had received from Mithridates. Plutarch saith that Pompey, when he came to Amilius, that he found many gifts brought from Pharnaces, and many of the royall family, and also the corse of Mithridates, not very well known by his face, but was known by the scars, by them who desired to see that fight, for Pompey would not see it, but sent it to Synope.

For Pompey thinking that all hostility was extinct with his life; wreaked not any malice upon the dead body, but commanded it to be buried in the sepulchre of his fathers. [Dio, lib. 37.] he delivered therefore the body over to them, that should take care of it, and defraying the charges, he commanded it should be royally interred at Synope, and withall commended him for the excellency of his doings, as the most famous King of his age. [Appian, pag. 250.]

Pompey admired the wonderful rich apparell, and armes he wore: but Publius stole the scabbard of his sword, which cost 4000 talents, and told it to Asparathes. Caius the younger brother of Mithridates, gave privately Mithridates had of wonderful workmanship, to Faustus the sonne of Sylla who begged it of him, without Pompeys privity but Pharnaces when he afterwards understood of it, punished thole that had imbezzled thole things. [Plutarch.]

Pompey inrolled Pharnaces and Castor Phanagonalis among the friends and allies of the people of Rome. [Appian, pag. 251. Dio, lib. 37.] and also gave the Kingdom of Bosporus to Pharnaces, because he had freed Italy from many difficulties; except the Phanagorenses to whom he granted liberty because they first of all troubled Mithridates by revolting from him, both as he was gathering up again his Forces, and when he had an army and fleet, and thus by giving example to others, were the cause of his destruction. [Appian, pag. 250.] But after the departure of Pompey, Pharnaces assailed the Phanagorenses and their neighbours, until that thorough famine they were forced to come out and fight with him, and so were overcome; whom without doing any more hurt unto them, he received into friendship with him, onely taking hostages of them. [Appian, pag. 253, 254.]

Pompey recovered Castles in Pontus, the delivery up of which those that were in garison thought to defer till his coming before them; fearing, lest the treasure that was committed to their charge, might be taken away, and lay the fault upon them. [Dio, lib. 37.] In Talaura, which City Mithridates used as a Wardrobe, were found 2000 cups of Onix stone, made and fastened together with gold, many cups full of hot and cold drinks, beds, chairs, all most splendid; bridles for horses, and trappings for beasts and shoulders, all beset with gold and precious stones: in the receiving and reckoning of which, the Treasurer spent thirty dayes; part of them came from Darius the sonne of Hyllaspes to his successors from hand to hand: part of them Cleopatra had deposited with the Coans and were of the treasure of the Ptolemaic Kings, which Mithridates had carried from thence, they being delivered him by the Cretians; part the King himself had prepared and got together, being extremely desirous of rich household stuffe. [Appian, pag. 251, 252.]

At Rome at the time of the chusing Consuls, Cicero the Consul spake an oration for Murena, who was chosen Consul for the following year, and was accused for unlawfully bribing for the office, in which he saith that the army of L. Lucullus, which were come to his triumph, came to aid Murena in demanding the Consulship; of which triumph Cicero in his Lucullus thus maketh mention. When returned Conqueror from the Mithridatic war, he triumphed three years later than he ought to have done, through the false accusations of his enemies: for we that are Consuls, were almost faine to bring in the chariot of that famous man into the city, for C. Mummius had led the people of Rome against him, as if he had imbezzled much of the spoiles, and had protracted the war, and so

perwaded the people that they should deny him his Triumph, but the noblemen, and those that were most in authority, intermeddled themselves with the tribes, they increased so much by suit and persuasion, that at last they brought them to yield unto his Triumph, [*Plutarch, in Lucullus.*]

He made his Triumphant entry not troublesome for the long shew thereof, nor for the multitude of things that he brought thither, as many Capains had done before him; but he furnished the shew place (called Circus Flaminius) with the enemies weapons, of which there was great store, and with the Kings battering Engines, which was a pleasant sight to behold: and in their Triumph there was a certain company of men bravely armed, ten Chariots with Sides, and 60 friends and Captains of the two Kings, and 110 long ships armed on, their beaks drawn aloft after them; a Statue of Mithridates of fix foot high all of gold, and a Target set with precious stones: the Crown also of Tigranes was taken, and carried in Triumph: twenty cupboards of silver plate, of golden vessels and armour and coine 32. There were carried upon mens shoulders; eight mules golden beds, 56 carried silver bullion, and 107 that carried silver coine, little lesse than 2000000 Draehmes. Moreover, there were books of accounts carried, what money he had given to Pompey, and the treasures for the war against the Pirates, besides what he had given to his own Souldiers, which was 950 Draehmes a piece, and then he feasted all the Cities and Villages thereabouts. [*Id. ibid.*]

After the Triumph, and an account given of the Mithridatic war, he fell to a manner of living far more magnificent, than stood with the ancient temperance, and was the first among the Romans that brought in all manner of delicacies, after he had received the riches of the two Kings, Tigranes and Mithridates. [*Nicolaus Damascen. Historiar. lib. 27. apud Athenaeum, lib. 6. cap. ult. & lib. 12. cap. 21.*] Velleius Patriculus also confirmeth, that he was the first that brought in the profuse luxury in buildings, dyer, and household-stuff. [*Id. 2. cap. 33.*]

3942.

Pompey rebuilt Eupatori, which Mithridates Eupator had built, and so called from his own name, and destroyed it again, because it enervated the Romans; Pompey gave to it both lands and inhabitants, and called it Magnopolis. [*Strabo, lib. 12. pag. 556. Appian, pag. 251.*] He adorned Cabira in the forme of a City, and called it Diopolis. [*Strabo, ibid. pag. 557.*] He appointed Laws and Statutes for the Bythinians, and them of Pontus: of which Pliny the Prætor of Bythinia makes mention in his Epistle to Trajan. [*Id. 10.*]

Pompey marched out of Pontus into Asia (properly so called) and wintered at Ephesus. [*Id. lib. 37.*] and when he had finished all both by sea and land, yet he commanded the Cities of Asia to furnish him with a Fleet, equivalent to the price or rate of L. Sylla's imposition which he described. [*Cicero pro. Flacco.*]

D. Valerius Flaccus, who in the former year was Prætor at Rome, was this year Prætor of Asia. [*Id. ibid.*]

About the end of winter, Pompey distributes rewards to his conquering army to every one 1000 Attic Draehmes, (Plutarch confirmeth that he that had received least, received so many) and to the Tribunes and Centurions proportionable to their dignity; which sum of money they reckon to be 16000 talents. [*Appian, pag. 251.*] to the Lieutenant and Questors that defended the sea coast 2000 sesterium's, to each of the Souldiers fifty, as we read in Pliny, [*lib. 37. cap. 2.*] if that place be perfect.

D. Julius Silanus and L. Murena being Consuls, Metellus triumphed over Crete, [*Eutrop. lib. 6.*] and indeed upon the Kalends of June, (for as much as can be gathered from the fragments of the triumphal marbles) which fell at that time in the Julian March: but the chief ornament of the Triumph, Pompey drew from him, which was the captive Captains. [*Vellei. Patricul. lib. 2. cap. 40.*] for he took from him Laithenes and Panareus, by the aide of one of the common people, being perwaded therunto, [*Id. lib. 36.*] but yet the Triumph of Lucullus and Metellus was much favoured by every good man, both through their own virtue, and especially in envy to Pompey. [*Vellei. ut supra, cap. 34.*] Appian also makes mention of the Triumph of Metellus Criticus. [*Legat. 30.*]

When Cato came to Ephesus to salute Pompey, as one that was elder and greater in dignity than he, Pompey seeing him come, would not suffer him to come to him, as he late in his seat, but went to meet him as one of the chiefest noble men, and took him by the hand; embracing and saluting him, commended him in the presence of all men, both before his face, and when he was gone from him: but yet was glad when he was gone, as though he could not command freely in his presence; and also commended to him the care of his wife and children, which he never did to any almost that failed to Rome, though indeed Cato was allied to them. [*Plut. in Cato minore.*]

Pompey

Pompey, after he had partly by war overcome many Princes and Kings, and partly allied them to him by firm conditions of peace; and had taken not lesse than 900 Cities, and reformed 39 Cities that were either ruined or destroyed in war (as was Mazæa the head City of Cappadocia) and had increased eight Cities and Countries with Colonies, and had instructed the greatest part of the Nations thorough the Continent of Asia that belonged to the Romans in his own laws, and ordained a Commonwealth for them: then at length he set sail from Ephesus, and went towards Italy, in very great pomp, thorough Islands, and Greece, [*Id. lib. 37. Appian, pag. 251. Plutarch, in Pompeia.*]

When Pompey was come to Lesbos, he released the City of all taxes in favour of Theophanes, [*Plutarch, ibid.*] for the Mitylenians had delivered Marius Aquilius and others prisoners; to whom liberty was restored by Pompey in favour onely of Theophanes, [*Vellei. Patricul. lib. 2. cap. 18.*] This was Balbus Cornelius Theophanes a Mitylenian, a Writer of Pompey's Acts: whom he esteemed one of his most intimate friends, and made him a Citizen of Rome in the face of the whole army: to whom also the Grecian flattery when he was dead, bestowed divine honours, [*Cicero, pro Archia poeta. Strabo, lib. 13. pag. 617. Valerius Maximus, lib. 8. cap. 14. Cornel. Tacitus, lib. 6. Annal. cap. 1. Julius Capitolinus, in Maximo & Balbino.*]

At Mitylene Pompey beheld the poets play their prizes, where the only subject was his own acts and deeds: he was much delighted with the theatre, and drew a map and models of it, that he might make the like at Rome, but greater and more magnificent. [*Plutarch, ibid.*]

When he came to Rhodes, he heard the Sophists dispute, and gave to each of them a talent. Posidonius hath written the disputation he made before Pompey, against Hermagoras the Rhetorician; of the general questions. [*Id.*] but Pompey as he was about to go into Posidonius's house, forbade his Licitors (as the manner was) to knock at the doors, and he himself laid down the Licitors rod, at the door, to whom both the east and the west submitted. [*Pliny, lib. 7. cap. 20.*] concerning whose meeting Cicero thus relates in the second book of Tusculane questions, out of Pompey's owne mouth. I have often seen Posidonius my self, but I will tell you, what Pompey was wont often to declare unto me: that as he came out of Syria, and was come to Rhodes, he had a mind to hear Posidonius, but when he heard he was very sick, and in great pain with the gout, yet he would needs fee that famous Philosopher, who when he had seen him and saluted him, and long given him very great compliments, he told him, that he was very sorry that he could not hear him; but you may saith he, neither will I suffer that the paine of my body, shall frustrate the coming of so great a man to me: So he told me, that the Philosopher disputed very gravely and fully concerning this subject, That there was nothing good, but what was honest; and whereas he was all on fire as it were with paines, as if so many torches had been put to him, he often said in paine, all thou dost in writing; although thou art troublesome, yet I will never confesse thou art evil. Some also say, that Pompey came to Rhodes, at what time he went to the Mithridatic War, and being presently to march against Mithridates, then to have discomfited with Posidonius, and in his departure to have asked him if he would command him any thing, and that Posidonius should repeat that Verse in Homer,

Αἶε δαεσθῆναι, ἐκ τῶνδε καὶ ἡμεῖς ἀνάσσειν.

Rex gere placare, atque alius prestare memento.

Act nobly, and remember to excell.

as it is in Strabo, [*lib. 14. pag. 497.*]

Valerius Flaccus being Prætor, commanded the Cities of Asia to furnish him with money and Mariners for a Fleet, but fewer ships by half than Pompey used. This Fleet he divided into two Squadrons, that one should sail above Ephesus and the other beneath; in which Fleet M. Crassus sailed from Bous, (in Thrace) into Asia, and Placcus out of Asia into Macedonia: and whereas every year Gold was wont to be exported (in the name of the Jews) out of Italy, and all the Roman provinces to Jerusalem: Flaccus commanded by a decree, that none should be exported out of Asia: whereupon there was apprehended at Apamea, and weighed before the Prætor himself in the Court by Sext. Coelius a Roman Knight, not lesse than a 100 pound weight of Gold at Laodicea; more than twenty pound weight by L. Peducanus, at Adramum by the Lieutenant Cn. Domitius, at Pergamus not much; and this Gold was laid up in the Treasury. These things are mentioned in his Oration for him, and defended.

Scaurus, who was left President of Syria by Pompey, marched into Arabia, but by the difficulty of the place could not come as far as Petra: but yet he waited the Country

country round about: although he himself endured much evil; for his army was afflicted with famine; although Hyrcanus by Antipater's means supplied him with corn, and other necessities out of Judea. Antipater also was sent as Ambassador from Scarus, to Aretas, because he was his very familiar friend, to persuade him that by disbursing a summe of money, he might redeem his country from harraffing; who engaged unto him for 300 talents: and upon this condition the war was ended, notwithstanding the good liking of Scarus, than of Aretas. [Joseph. lib. 1. bel. cap. 6. & lib. 14. Antiquit. cap. 3.] hereupon Scarus called a silver coin to be stamped in his Adilship on the one side of which, a King clad in a barbarous habit. kneeled before him, who had on him a loose coat and hose, and presented a crown unto him that was carried on a camel's back; with these letters written about M. SCAVRVS & D. CVR. EX. S. C. M. Scarus Curule Adile by the decree of the Senate: and beneath; REX ARETAS, King Aretas. [Pighius his Annal. Roman. tom. 3. pag. 341. 362.]

When as Pompey had sent his Lieutenant Pilo to demand the Consulship; the Romans both deferred the comitia till his coming, and chose Pilo, who was there present, Consul, with a general consent; this commendation of Pilo by Pompey for him, wrought not only upon friends, but also with enemies; for they were all in a general fear of Pompey, before he had dismissed his army. [Dio. lib. 37.]

About the happening of Pilo his Consulship, (in the Julian November) Pompey came into Italy, as may be understood out of Cicero, [lib. 1. ad Atticum. epist. 9. & 11.] and whereas it was feared that he would not come without his army, and that he would regulate the public liberty after his own pleasure, and that he would make himself Lord of all Italy, and all the power of the Romans; as soon as he came to Brundisium, he of his own accord, discharged all his forces, before there came to him any decree either from the Senate, or people; [Valle. Patercul. lib. 2. cap. 40. Plin. Appian. Dio.] Plutarch saith, that Pompey when he thus kindly discharged his soldiers, commanded them to meet him a gain at his triumph: but Dio affirmeth, that he did not so much as intend to use them at his triumph: [lib. 37.]

In an oration at Rome, Pompey declared that he had made war in the East with 22 Kings, [Oref. lib. 6. cap. 6.] and that when he received Asia, it was the utmost province, but now when he restored it to his Country again it was the middlemost. [Pliny. lib. 7. cap. 26. Florus lib. 2. cap. 5.]

Q. Tullius Cicero, the younger brother of Marcus, was chosen Prætor by lot over Asia, and succeeded L. Valerius Flaccus. [Ad. Cicero, in orat. pro Flacco, & lib. 2. epist. ad Attic.]

When he was to go into his province, he had a great mind that T. Pomponius Atticus his wives brother should go with him as his Lieutenant: but he thought it not becoming him, that would not be Prætor to be a servant of the Prætor, [Carnel. Nepos in vita Attic.] which Quintus took very ill. [M. Cicero. lib. Epist. 14. ad Atticum]

P. Clodius, both for the revolt of Nisibis, and because that in womens habit, he had entered into a temple, into which it was not lawfull for a man to enter, and because he had defiled the wife of Metellus the high præsit, and of C. Cæsar, and had had to do with his own sister, being accused, lay, for these things, was quitted by the Judges who were bribed with money. [Cicero. lib. 1. epist. 13. ad Atticum. Liv. lib. 103. Plin. in Cicero. Dio. lib. 37.]

Cicero, writes to Atticus that he had taken from the Consul Pilo, Syria that was promised unto him, [lib. 1. epist. 13.] wherefore Marcus Philippus who had been Prætor, was sent successor to Scarus; who was left in Syria by Pompey: who skirmished with the Arabians, who lived near there and invaded Syria. [Appian. in Syriac. pag. 119. & 20.]

In the ninth year of the preihood and principality of Hyrcanus (to wit, from the death of his mother Alexandra; before Gabinus took the principality from her) in the month Panemus or June, that decree of the Athenians, in the honour of Hyrcanus seemeth to be published, which is extant in the lib. 14. Antiquit. cap. 16. of Josephus: although he refers that note of time to a preceding decree of the Roman Senate: which was set forth, both in the time of the former Hyrcanus the sonne of Simon, and upon the Ides of December, as we have shewen, at the year of the Julian period 4587. But this decree made in the honour of Hyrcanus the second sonne of Alexander was written on the XI day of Muncychion Attick, (about the 28 day of the Julian April:) by Euclis the sonne of Menander the Almulian, being secretary, and delivered to the governors on the 21 day of the Macedonian Panemus, or the XXVII day, (answering to the XX day of the Julian June) Agathocles being Prætor at Athens: as we have shewen in the first chapter of the book; concerning the solar year of the Macedonians and Athenians.

Q. Cicero, first of all casted the cities of Asia, of the charge of providing mariners, and

and a Fleet, [M. Tullius in Orat. pro Flacco.] and restored many Cities that were almost deserted; as Samos for one, a most noble City of Ionia, and another, Halicarnassus, a City of Caria, [Id. lib. 1. epist. 1. ad Quintum Fravrem.]

Pompey deferred his Triumph till his birth day, which he did on the thir 3, and the day before the Kalends, of October (which was his birth day, falling then either in July or June of the Julian account.) M. Metella, and M. Pilo, being Consuls; as may be gathered from the Marble Fragments of the Triumphal Records, but more fully out of the Records of the Triumphs of Pompey himself, mentioned by Pliny, [lib. 7. cap. 26. & lib. 37. cap. 2.] and although he had a most magnificent Triumph of so many Kings for two days together, [as it is in Valle. Patercul. lib. 2. cap. 40. & Appian. in Aspridaitica.] Although this Triumph lasted two whole days, yet was not the greatest of it fully shewed, as Plutarch saith: for a great part of the preparation, which would have served to furnish another Triumph was not seen.

They who strive to compare Pompey in all things with Alexander the Great, will needs have him not to be full 34 years old; whereas in truth he was 49, if we believe Plutarch: and indeed Pompey himself, even from his youth, by the talk of his flatterers, believing that himself was like Alexander, he imitated both his actions and counsels, [Salust. Historiar. lib. 3. apud Nonium Marcellum, in voc. Emulus.] But Velleius very elegantly observes, that they were too much byed about the age of that great man, [lib. 2. cap. 5.] who were deceived, in the account full five years: whereas the setting right of these things was so easy from the Consulships of C. Cæsar, and Quintus Servilius: Which fault Plutarch fell upon, whilst he corrected others: whilst he now saith, that Pompey was but 40 years old, when as indeed he was 45.

Pompey made his full Triumph over Africa, the second over Europe, the third over Asia, and lo made the three parts of the World, so many Monuments of his Victory, [Valle. Patercul. lib. 2. cap. 40. Plutarch in Pompey.] Whereupon this great Triumph was called The Triumph of the whole World, [Dio. lib. 37.] He was here by the whole Assembly saluted by the surname of Great, [Liv. lib. 103.] with which surname, given long ago by the people he was contented, although by his famous deeds he might have received many new names, [Dio. ut supra.]

The preface of the Triumph (as it is described by Pliny, lib. 7. cap. 26. out of his own Records) was thus. When he had freed the sea coast from Pirates, and had restored the command of the sea to the people of Rome, he triumphed over Asia, Pontus, Armenia, Paphlagonia, Cappadocia, Cilicia, Syria, Scythians, Jews, Albanians, Iberia, the Isle of Crete, Bactaria, and above all these, over the Kings, Mithridates and Tigranes: to which Plutarch adds, Media, Colchis, Mesopotamia, and Arabia; and Appian adds, the Heniochi, and Acheans.

Pompey brought 700 ships that were whole: there was a vast number of waggons that carried the armour, and also the beasts of thaps: after these went a multitude of captives and pirates, not bound, but clad in their Country habits: Noble-men, and Captains, or sons of the Kings, partly captives, partly hostages, to the number of 324. went before him, who sat on a lofty Chariot, [Appian.]

Amongst these was Tigranes, the son of Tigranes, the King of Armenia, with his wife and daughters, and Zolime the wife of Tigranes himself: Moreover the sister and five sons of Mithridates (Arathernes, Cyrus, Oxathres, Darius, Xerxes) and two daughters, Orlabaris, and Euparra: There was also led Othaces the King of the Colchians, and Aristobolus the King of the Jews, and the Tyrants of the Cilicians: also some women of the Royal Family of the Scythians, three Commanders of the Iberians: two of the Albanians, with Menander of Laodicæ, who was General of Mithridates Hosts: also the hostages of the Albanians and Iberians, and of the King of the Commagenians: also many other Trophies were carried, according to the number of battles, that either he or his Lieutenant had won in divers places, [Id. cum Plutarcho.]

The pictures of Tigranes and Mithridates though absent, were carried, and how they fought, how gave ground, how fled. The assailing also of Mithridates was represented, and how he secretly fled away by night: and last of all his death was represented to the eyes of the beholders, the Virgins also that were the companions of his death being likewise set out in pictures: there were carried also tables with the images of his sons and daughters that died before him, and the figures of the Barbarian gods in their own Country habits, [Appian.]

Pompey himself was carried in a Chariot set with precious stones, clad, as is reported, in the Coat of Alexander the great: there followed the Chariots the companions of this expedition, the Colonels both of Hosts and Foot. [Id.]

The day before the Kalends of October, which was his birth day; he brought a pair of Tables with the men of two precious stones, three foot broad, and four long, in which was a golden Moon of 30 pound weight; three Parlour Tables, nine Cupboards



boards of plate of gold and precious stones: three golden Images of Minerva, Mars, and Apollo: three Crowns set with pearls, a golden Mount square, portrayed with Stags and Lions and fruits of all kinds, compassing about a golden Vine, (of which formerly, at the end of the year of the World 3939.) A Bower of pearls, upon the top of which was a Sun-dial. Pompey's own image of pearl. [Pliny, lib. 37. cap. 2.] Pompey also writes, that he carried trees in Triumph, namely the Elme tree, and the Balsome tree, which only groweth in Judea, [Id. lib. 12. cap. 4. & 25.]

There were also Carts, and other Vessels laden with gold, and diverse other Ornaments, among which was the bed of Darius the son of Hytaspes, and the Throne and Scepter of Mithridates Eupator, and a golden image of him, eight cubits to the breast, [Appian.] a silver Statue of Pharnaces, who first reigned in Pontus; and gold and silver Chariots, [Pliny, lib. 37. cap. 12.] and of silver coin 7000 Myriades, and 510 Drachmes, [Appian.] Moreover it was shewn in Tables, that all the tribute of the people of Rome was before but 5000 Myriades, but with these that he had gotten for the people of Rome, they now amounted to 8500 Myriades, [Plutarch.]

There was also carried a Table, containing a breviary of those things that Pompey had done in the east, inscribed with this Title: 800 ships with prows were taken; eight Cities built in Cappadocia, in Cilicia, and Cœlœsyrta 30, in Palestine Seleucia: Kings conquered, Tigranes the Armenian, Artoces the Iberian, Orozes the Albanian, Thus the Title, [Appian.] the like to which Pliny makes mention of, [lib. 7. cap. 26.] placed in the Temple of Minerva, and dedicated to the Epiles. Cn. Pompeius Magnus, Captain General, having finished a war of thirty years, having overthrown, routed, killed, and having badly yielded unto him, twenty one hundred eighty three thousand men, sunk and taken 846 ships, having had yielded unto him 1330 Towns and Castles, having conquered from the lake of Maeis to the Red Sea, deservingly offers this vow to Minerva.

He brought into the publick treasury in plate, and in gold and silver coin 30000 talents, [Plutarch.] among other gifts that were dedicated by him in the Capitol, was the Cabinet of King Mithridates; as Varro and other Authors of that time confirm, which first of all inclined the Romans towards pearls and Jewels. [Pliny, lib. 37. cap. 2.] There also was dedicated all the most precious things of Mithridates, that were found in the new Cattle, [Strabo, lib. 12. pag. 556, 557.] and that golden Vine that was brought out of Judea: [Id. in Josephus, lib. 14. cap. 5.] also six cups of the stone of Murtha, then first brought to Rome, which presently were commonly used, they being desirous to have plates and dishes of the same, [Pliny, lib. 37. cap. 2.]

When Pompey came triumphing into the Capitol, he put none of the captives to death, as those that had triumphed before him used to do; but paying their charges out of the publick money, sent every one home into his own Country, except those that were of royal extraction. [Appian.] For that which Appian adds, that Aristobolus was put to death, and after him Tigranes, appears to be false from this, that Aristobolus afterwards returned into his Country, Josephus and Dio confirm, and that Tigranes was kept in chains with Flavius a Senator, by the command of Pompey, and taken out of his custody by Clodius the Tribune of the people, which Alconius Pedianus confirmeth in his Commentary upon the Milonian Oration.

The Gazenes (being now freed from the command of the Jews) begin the account of their times from hence, [Festus, Siculi, anno. 4. Olymp. 179.] That the Gazenes began their year about the 27 day of the Julian October, we gather out of Marcus a Deacon of Gaza, in the life of Porphyry, a Bishop of Gaza;

That none should succeed Quintus Cicero in the Prætorship of Asia, his brother Marcus was the cause; as he himself in an Epistle to him shews: in which, among other things that were well done by him in the Province, he reckons this: That the thieves of the Mysians were taken away, and murders in many places suppressed, and that peace was settled through the whole Province, and not only the robberies and thieves of passengers, in the Countries, but more and greater in the Towns, [lib. 1. epist. 1. ad Quint. Fratr.]

When M. Cicero had sent a Commentary of his Consulship, written in Greek, to Rhodes to Posidonius (the Apamean) both a Philosopher and an Historian, that he should write concerning the same things in a better stile which when he had read, he wrote back to him, that he was not by this at all provoked to write, but that he was clearly afraid, [lib. 2. epist. 1. ad Atticum.]

Ptolemæus Auleus had a son born, he being grown old, which son succeeded him in his kingdom; so that he was not above 13 years old, when after the battle of Pharsalia, Pompey fled to him, as Dio observes in his 43 book.

Pompey demanded of the Senate, that all things that he had granted to Kings, Governours, and Cities, that the fathers would confirm; [Appian, Bell. Civil. lib. 2. pag. 432.]

Lucullus had at this time given himself over to enjoy his pleasure and riots: but being stirred up by the Senate, that he should use his authority to deal in matters of State, he presently set upon Pompey: [Plutarch in Pompeio.] therefore he and Metellus Creticus, having in mind the injury he had done them, and with them part also of the Nobility resented him, that those things that were either promised to Cities, or the rewards to them that had deserved evil of him, should not be disposed of after his own pleasure. [Vellei. Patensul. lib. 2. cap. 40.] and Lucullus appointed, that Pompey should propose to the Senate particularly concerning all his acts; and not demand that they should be all approved in a lump, for otherwile he said it would be unjust, to approve all his acts simply, before they knew what they were; as if they had been done by some Lord. And whereas he had disannulled some of Lucullus's acts: he demanded, That both their acts should be proposed in the Senate, that it might confirm either of them that were worthy of approbation. Cato, and Metellus Celer the Consul, and others that were of the same opinion, earnestly defended Lucullus, [Dio, lib. 37.] He bragging also, that the victory over Mithridates belonged to him, drew Crassus also to his party, [Appian, Bell. Civil. lib. 2. pag. 432, 433.] and thereupon obtained a confirmation of his decrees, which Pompey had disannulled, [Plutarch in Pompeio.] but overthrew all the constitutions that Pompey had made after he had overcome the Kings, and whereas he had demanded that lands might be divided among his Souldiers, Lucullus hindered it by the assistance of Cato. [Id. in Lucullo.]

Pompey being thus turmoiled in the Senate, was compelled to fly unto the Tribunes of the people, [Plutarch in Pompeio.] and seeing that L. Flavius the Tribune, who had demanded that grounds might be divided to Pompey's souldiers: also added this to it, That all the Citizens might give their voices; that by this means this might be the easier granted; and also that all Pompey's acts might be confirmed: but Metellus the Consul so eagerly withstood it, that he was carried to prison by the Tribune. Notwithstanding, the Consul resolutely persisted in his opinion, as also did others, for that Pompey was fain at length to give over his demand; now too late repenting, that he had discharged his Souldiers, and expelled himself to the injuries of his enemies. [Dio, lib. 37.]

In the mean while, C. Julius Cæsar came to Rome to demand the Consulship: him Pompey joyned with him as a companion, (wearing unto him, that he would do his endeavour, that he should be made Consul: for by this means he hoped that now at length his acts, which he had made in the provinces beyond the seas, which so many withstood, should be confirmed by Cæsar being now Consul, and whereas Pompey and Crassus were at great odds ever since the Consulship that they had borne together with very great dissention; he not only reconciled them among themselves, but entered into a Society with them both, upon this contract, That nothing should be done in the common wealth, which displeased either of the three, which conspiracy was destructive to the City, and all the world besides, and at length to themselves also, [Liv. lib. 103. Vellei Patensul. lib. 2. cap. 44. Sueton. in Julio Cæsare, cap. 19. Plutarch. in Lucul. Cæs. Pomp. Cæsare, Appian, bell. civil. lib. 2. Dio, lib. 37.]

This conspiracy of the three principal men of the city, Varro the most noble writer of this time, comprised in one book, and called it *trivium*, or three headed. [Appian, pag. 433.] Afanius Pollio also began to write his history of the civil war, from the same, which was made in the Consulship of Metellus Celer; as Horace [in lib. 2. carm. ode. 1.] and his interpreters Acron and Porphyrio confirm, for neither (as many thought) the dissention of Cæsar, and Pompey brought in the civil wars, but their agreement rather conspiring together to root out the nobility first, and then falling at odds among themselves. [Plin. in C. Cæsare.]

In this very year, in which the CLXXX Olympiade was solemnized, and Herodes, (another besides that Herod of Athens, of whom Pausanias and A. Gellius mention as the famousst man of his time) was Prætor in Athens, Diodorus Siculus begins the history of Cæsars affairs who also in that year sheweth that he travelled over Egypt, in the reign of Ptolemæus, who was called *Πτολεμαῖος*, or new Bacchus, [Bibliothec. historiar. lib. 1. part. 1. & 2.]

There was a third year added to the Prætorship of Quintus Cicero in Asia; although Suetonius saith, that he governed the proconsulate of Asia little to his credit: [In Octavio Augusto, cap. 3.] whereupon in this year there was written an excellent epistle by Marcus Cicero concerning the well governing of a common wealth, which is read in the first place among those that were written to his brother Quintus.

The Senate lent Lentulus Marcellinus one that had been Prætor to succeed Marcus Philippus in the government of Syria, *το 3 ης, ταπεινὸν διὰ τὴν ἀναβολὴν αὐτοῦ*, *το 4 ης*



πρωτοισι βρεχληνται δεσφας ἀμνημον, faith Appian in Syriaci, by each of them (to wit, severally not jointly) there was spent two years space, in fighting with the Arabians, who bordered upon them intruded their Country.

Julius Cæsar the Consul, confirmed all Pompeys Acts as he had promised him, without any gaitaying of Lucullus or any one else. [Appian, Bell. civil, lib. 2, pag. 435. Dio, lib. 38.]

Pompey also obtained, that the Senate should not confirm those honours that Lucullus had promised to some of Pontus; saying, it was unjust, that another having finished the war, the distribution of Rewards and Honours should be put in the power of another. [Strabo, lib. 12, pag. 558.] and having filled the City with arms and soldiers, he expelled Cato and Lucullus out of the Market-place, and also confirmed his Acts by violence and force. [Plutarch, in Pomp. & Lucullo.]

Suetonius writes, that Cæsar in his first Consulship, let to sale societies and kingdoms, [cap. 54.] as who, for example, took from Ptolemy alone, 6000 talents in the name of himself and Pompey: and Diorelates, [lib. 39.] that Ptolemy (Auletes) spent vast sums of money upon certain Romans, both of his own and what he borrowed, that by them the kingdom of Egypt might be confirmed upon him, and that he might be called their friend and ally. And Plutarch in the life of Cæsar relates, that Auletes owed to Cæsar 1750 Myriads, a thousand whereof, when he came into Egypt, after Pompey was killed, he exacted, and the rest he had forgiven to Auletes his children.

And in this year, in which Cæsar was first time Consul, Cæsar himself, in the third Commentary of the Civil War, sheweth, that Auletes by a law and a decree of the Senate, was taken into the alliance of the people of Rome; and that he obtained this honour from the Senate, before the proscription of his brother Ptolemy Cyrius, (which was the year following.) Cicero confirmeth in the Section Oration, who also is to be consulted with, [in lib. 2. ad Atticum, epist. 16.]

C. Antonius, was condemned, Cicero in vain (who was his Collogue in the Consulship) defending him, [Dio, lib. 38.] who living a banished man in Cephalenia, and having all the Island under his command as his own possession, began to build a City, but did not finish it, [Strabo, lib. 10, pag. 455.]

It is decreed that P. Clodius should go Embassador to Tigranes the King of Armenia; which when he contemned, he was made of a Patrician a Plebeian by adoption; that by that means he might be chosen Tribune of the people, [Cicero, lib. 2. ad Attic. epist. 7. & Orat. pro domo sua, Dio, lib. 38.]

Brithagoras a man of great authority among the Heraclenians of Pontus, with his son Propylus went unto Julius Cæsar: and having insinuated himself into his friendship, followed him up and down thorough all lands for 12 years together, onely that he might do good to his fellow Citizens. [Mennius, cap. 26.]

P. Clodius, being now made Tribune of the people, that he might draw the new Consuls to his party, he decreed unto them large provinces: To Gabinius, Syria, with Babylon and Persia; to Pilo, Achaia, Thessalia, Grecia, Macedonia, and all Bœotia, [Cicero, pro Sextio, pro domo sua, de provinciis consularibus, Plutarch, in Cicrone.]

Q. Cicero, when he had governed Asia three years, departed out of the province, as in his Epistles [lib. 2. ad familiar. epist. 15. & lib. 6. ad Attic. epist. 6.] his brother Marcus confirmeth; who being then in exile in Thessalonica, thus writeth to Atticus concerning his brothers voyage, [lib. 3. ep. 9.] My brother Quintus when he had departed out of Asia, before the Kalends of May, (about the end of the Julian February) and was come to Athens on the Ides, he was forced to make haste, lest that there might happen some more calamity in his absence, if perchance any one should not be content with the ill we suffer already; wherefore I had rather he should make haste to Rome, than come to me.

By a tribunial law of P. Clodius, the priest of Cybele in Pessinus, a City of Phrygia is dispossessed of his priesthood; and Brogitarus a Gallogracian (who is thought to be that Bogodiatrus, to whom as Strabo writes, Pompey gave Mithridatium, having taken it away from Pontus, [lib. 12, pag. 567.] a wicked man, was desirous of it, not for the reverence to the Temple, but for violence sake, he having bought it with a great sum of money by his Embassadors of Clodius, was substituted in his room: and whereas the priests of Pessinus in ancient time had been petty kings, (as Strabo shews in the same place) by the same tribunial law, not onely Deiotarus, was often thought worthy of that name by the Senate; but also his son in law Brogitarus, who had never demanded it of the Senate, but onely had agreed with Clodius for so much money to be paid him by bond, was ordained to be called King: but Deiotarus received that part of the law that agreed with the Senate, that he should be a King, without giving any money to Clodius; and preserved Pessinus in their ancient Religion: and had rather that his son in law should enjoy the title by the gift of Clodius, than that

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that the Temple should want her ancient religion. [Cicero de Aruspiciis respons. & pro Sexto.]

The same Clodius also, that he might be revenged of Ptolemæus the King of Cyprus, the brother of Auletes, the King of Alexandria (and it we believe Velleius Paterculus, most like him in all his vicious courses of life) because he had formerly neglected him when he was taken by Pirates even when he lived quietly, and enjoyed his ease, and without throwing any cause or mentioning any wrong he had done, preferred a law, for reducing of his kingdom into the form of a province; and for the confiscation of his money and goods, and sent M. Cato out of the Commonwealth, under a Title of most honourable charge: and preferred a law also, that he should against his will, should be sent into Cyprus, to command there with pretorian power, and had a Quæstor also allowed him. [Cicero, pro Sextio, & pro domo sua, Livy, lib. 104. Florus, lib. 3. cap. 9. Plutarch in Cætone minore, Strabo, lib. 24, pag. 684. Vellei. Patercul. lib. 2. cap. 45. Appian, Bell. Civil, lib. 2, pag. 541. Dio, lib. 38.] concerning whom, Cicero in his Oration for Publius Sextus, speaks thus, That miserable Cyrius, who was always an ally, was always a friend, concerning whom there was never so much as the least suspicion brought against him, either to the Senate, or our Generals, (as they say) lives to see himself, his very meat and cloaths confiscate. Behold, who should other Kings think their fortune stable, seeing by this wicked example of that lamentable year, they may see themselves by one Tribune, and six hundred Aruspices, strip of all their fortunes and all their kingdoms. Whereupon also Ammianus Marcellinus [lib. 14.] is not ashamed to say, that the people of Rome invaded that Island, rather through covetousness (by reason of the want of money in their Treasury) than justice. And Sextus Rufus in his breviary, That the poverty of the people of Rome, and scarcity of money in the Treasury, provoked them to seize upon that Island that was so famous for its riches, so that they got the command of it more covetously than justly.

Tigranes, the son of Tigranes, a King and an enemy, was as yet kept prisoner by Pompeys command, at L. Flavius his house, who was Prætor. Clodius, the Tribune of the people, being bribed with money, desired of Flavius, that he would give him leave to sup with them, that he might see him; who being brought, he caressed him, and taking him out of prison, let him go free: neither would render him again at Pompeys demand. And when he had taken shipping and was fled, he was driven back by a tempest. Clodius the Tribune sent Sextus Clodius, to bring him unto him. Flavius also, as soon as he heard of it, went to apprehend him; within four mile of the City they fell to scuffling, many are slain on both sides, but more on Flavius party: amongst whom was Papirius a Roman Knight, a Publican, and very familiar friend of Pompeys. Flavius, without any companion, hardly escaped to Rome. Clodius the Tribune, contumeliously used Pompey and Gabinus that took this outrageous ill, and beat and wounded their fellows, and brake Gabinus, the Consuls bundle of rods; and confiscated his goods. [Cicero, pro domo sua, Afron. Peditan. in Orat. Miloniam, Plutarch in Pompeio, & Dio, lib. 38.]

Pilo and Gabinus, the Consuls, expelled Syrius and Isis and Harpocrates, with Cynoccephalus, forbidding them the Capitol, and overthrow their Altars, restraining the vices of their filthy and idle superstitions. [Terentian, in Apologico.]

Ptolemæus Auletes, being commanded by the Egyptians, to demand of the Romans, the Island of Cyprus, or else to renounce their alliance, did not consent; and indeed he incurred their hatred, both for this cause, and for the great taxes he laid upon the Egyptians, that he might pay the debt; that he had contracted for the purchasing of the Romans alliance. Wherefore, when he neither could persuade them to be quiet, nor could compell them by force; (for he had no hired Soldiers) he fled out of Egypt, and sailed to Rome. [Livy, lib. 104. Dio, lib. 39.] that Cæsar and Pompey might with their army restore him again. [Plutarch in Cætone minore.] But Timagenes (who under Augustus his reign, wrote some Histories out of whom Seneca, [lib. 3. de ira, cap. 23.] affirmeth, that Ptolemæus departed the kingdom without any good cause, or that he was compelled by any necessity; and that he left Egypt by the persuasion of Theophrastus, because he would give Pompey occasion to get money, and of making new wars. [Id. in Pomp.]

Cato going to the expedition of Cyprus, Clodius the Tribune allowed him neither ships, nor soldiers, nor servants, to go with him, only two Secretaries, whereof one was an arrogant thief, and the other a client of Clodius; and as if the usefulness of Cyprus had been but a light matter, he commanded him to restore the exiles of Byzantium, endeavouring to keep him from Rome as long as possibly he could. [Id. in Cætone minore.]

Cato by his friend Canidius, whom he sent before him into Cyprus, tampered with Ptolemæus, that he should yield, without any fighting: putting him in hope, that he should

should neither live poorly, nor in contempt, and that the people would give him the preit-hood of Paphian Venus, Cato in the mean while staid at Rhodes, both for making preparation, and to tarry for an answer. [*Id. ibid.*] but Ptolemy, when he perceived what was decreed against him, and neither durst take up arms against the Romans, neither did he think he could live, if he were outed out of his Kingdom: he therefore put all his treasure into shipping, and took sea, that by his Kingdom's ships, he might perish as it pleased himself, and his enemies be defeated of their prey: but seeing he could not endure to sink his gold and silver, he carried home again the reward of his own death, and by drinking poison, ended his life; by his Tide King of the Island, but in his mind a miserable slave to his money. [*Id. ibid. Florus, lib. 3. cap. 9. Strabo, lib. 14. pag. 684. Peller. Patruell. lib. 2. cap. 45. Valer. Maxim. lib. 9. cap. 14. Appian. Bell. Civil. lib. 2. pag. 441. Dio. lib. 39. Antonian. Marcellin. lib. 14. Sueton. Rufin. in Brevitario.*]

Ptolemaus Auletes failing to Rome, when he had arrived at Rhodes, and then had a mind to meet Cato; he sent unto him, hoping that he would come unto him: but he sent to Ptolemy, and told him, That if he had a mind to see him, he should come unto him. After he was come, he neither went to meet him, nor rode from his seat, but saluted him as one of the common people, and bad him sit down. At first it amazed him, and he wondered to see such a superciliousness and severity in one that had so simple and mean a train. When they began to talk of his business, Cato accused him of folly; that leaving his own felicity, he had subjected himself to such dishonour, such great pains, and all to satisfy the covetousness of the chief men of Rome, which he could never do, if all the Kingdom of Egypt were coined into silver. Wherefore he counselled him to return with his Navy, and to reconcile himself to his subjects; offering himself also to go along with him, and to help him to be reconciled. The King being as it were recovered from his madness and folly, by this speech, when he perceived the truth, and Cato's wisdom, intended to follow his advice. But being again turned from this by his friends, as soon as he came to Rome, and was tain to wait at the Magistrates gates, he began to bewail his inconsiderate enterprise, and that he had scorned the divine oracles of such a great man, [*Plutarch in Catoe minore.*] but his coming on the other side, wrought to much trouble to the Romans afterwards, that Crassus (as Cicero saith in his oration for Caelius) used that speech of the Tragedian: *Utinam ne in monte Pello.*

The Alexandrians, seeing they knew not of Ptolemy his voyage into Italy, (supposed he was dead, they let over the Kingdom to his daughter Berenice, which was legitimate, together with her elder sister Tryphena (which was elder than Cleopatra) [*Strabo, lib. 17. pag. 796. Dio. lib. 39. Porphyrius in Græc. Eusebian. Scaligeri pag. 226.*] and sent Menelaus Lampon, and Callimachus, to Antiochus Pius, (or Asiaticus rather his cousin, whom Pompey had dispossessed of his Kingdom) that he would reign together with the women, but he being taken with a sickness, died. [*Porphyrius ibid. pag. 227.*]

Both the Consuls in their souldiers coats, went into the provinces, Piso into Macedonia, and Gabinus into Syria: the people following them with their curies, [*Cicero pro Sextio, & in L. Pison.*] and when Gabinus was about to set saile in Syria, he invited Antonius (who was afterwards Triumvir) to go along with him to the wars which he refused to do as a private souldier, whereupon he gave him a command of horse, and he went with him to the wars. [*Plutarch in Tribune.*]

T. Ampius, by the means of P. Clodius the Tribune, obtained the Province of Cilicia, contrary to the customes [*Cicero. pro domo sua. cum. lib. 1. ad Famil. epist. 3.*]

Of the things concerning his voyage of Gabinus into Syria, and of his first coming thither. M. Cicero thus makes mention in his Oration of Consular Provinces. *His voyage into the Province, was after this manner, That King Ariarathes hired your Consul, to commit murders, as if he had been a Thracian: Then at his first coming into Syria, he lost many of his Horse, and afterwards his best Foot were cut off. The which lotte of his Horse and Foot, he also mentions in his Oration for Sestius.*

Although it was said that the King of Cyprus left a vast sum of money behind him, yet he determined to go first unto Byzantium. M. Brutus, his sisters son, (the murderer of Julius Caesar afterwards) was in Pamphilia, where he then lived for the recovery of his health. Cato wrote to him, that he should immediately come to him from thence into Cyprus, because he suspected that Caudius, in meddling with money, would be light fingered: which voyage Brutus undertook much against his will, both for Caudius his shame, whom he thought Cato slandered, and also because he thought this office too mean, and unfit for him, being a young man, and given to his study: yet notwithstanding, he behaved himself so carefully, that Cato commended him. [*Plutarch, in Catoe, & Bruto.*]

Alexander

Alexander the son of Aristobolus, who in the way escaped from Pompey, troubled Judea with incursions. Hircanus at that time being not able to resist him, being in determination about building the walls of Jerusalem, that Pompey had thrown down, from the doing of which he was hindered by the Romans who were there: But Alexander travelling thorough the Country, armed many Jews; so that in short time having gotten together 10000 Foot, and 1500 Horse, he strongly fortified Alexandria, a Castle seated near Corea, and Hyrcanium, and Macharon, not far from the Mountains of Arabia, [*Joseph. lib. 1. Bell. cap. 6. lib. 14. Antiquit. cap. 10.*]

Against him A. Gabinus the Governour of Syria undertook an Expedition, having first before him M. Antonius with some Commanders. These joined with some Jews, who were under their command, whose Captains were Pitholus and Marichus, taking also some Auxiliaries of Antipater: These met with Alexander, Gabinus following with the rest of the army. Alexander drew near Jerusalem, where joining battle, the Romans killed of the enemy about 3000 men, and not fewer prisoners taken: but Gabinus when he was come to the Castle of Alexandria, offered the besieged conditions of peace, and promised them pardon for all that was past. And whereas many of the enemies had encamped themselves without the Fort, the Romans set upon them, where M. Antonius behaved himself very valiantly, having slain many of his enemies, [*Id. ibid.*] who being curiously entertained by Antipater, when being Triumvir, he came 16 years after into Syria, he threw towards his sons Phatales and Herod, that he was not unmindful of this curetie, [*Id. lib. 1. Bell. cap. 10. lib. 14. Antiquit. cap. 23.*]

Gabinus, having left part of the army at the siege of Alexandria, he went to visit the rest of Judea; and commanded, that what Cities he found destroyed, that they should be rebuilt: and by this means, were Samaria, Azotus, Scythopolis, Anthedon, Apollonia, Jamnia, Raphia, Dora, Marisa, Gaza, and many others rebuilt. So that they afterwards were quietly inhabited, whereas they had laine a long time before desert.

Having thus ordered these things in the Country, Gabinus returned to Alexandria; and whereas they intended to assault it, Alexander by his Embassadors demanded pardon, offering him the Castles of Hyrcanium, and Macharon, and last Alexandria: all which Gabinus, by the advice of the mother of Alexander, levelled with the ground, lest they should be an occasion of new wars; for the woman being solicitous for her husband and children, who were carried captive to Rome, favoured the Romans; and using all obsequiousness towards Gabinus, obtained of him whatsoever she desired, [*Id. lib. 1. Bell. cap. 6. lib. 14. Antiquit. cap. 10.*]

After this, Gabinus having disposed of his affairs, carried Hircanus to Jerusalem, and committing the care of the Temple and Priesthood to his charge, he made others of the Nobility Rulers of the Common-wealth; and having appointed five seats of Judicature, he divided the whole province into so many equal parts. So that some were to demand Justice at Jerusalem, some at Gadara, (otherwise Dora) some at Amathus, some at Jericho, and some at Sephora. And thus the Jews being freed from the single command of one alone, they were willingly governed by an Aristocracy, [*Id. ibid.*]

Philippus Euergetes, the son of Gryphus, and Tryphena the daughter of Ptolemy the eighth King of the Egyptians, (who 35 years before was King of Syria) being sent by the Alexandrians to take upon him the kingdom of Egypt, was hindered by Gabinus the Governour of Syria, [*Porphy. in Græc. Eusebian. Scaligeri pag. 227.*]

Pompey at Rome undertook Ptolemy Auletes his cause, and commended it to the Senate, and moved for his restoring [*Strabo, lib. 17. pag. 796.*] but Ptolemy demanded that he might be restored by Cornelius Lentulus Sp. either the Consul, to whom the province of Cilicia was given in charge, [*Dio. lib. 39.*] Spinther also himself propounding, that he might be brought back into his kingdom again by him: when was a decree of the Senate made to that purpose, [*Cicero, lib. 1. ad Famil. epist. 1. cum Orat. in L. Pison. & pro Rabirio Posthumo.*]

And it was said, that this advice was given by the same Consul, that a greater authority of providing corn thorough all the Roman Empire, both by sea and land, might be given to Pompey; so that Pompey being busied in a greater command, he himself might be sent to aide King Ptolemy, [*Plutarch, in Pompeio.*]

The Alexandrians sent an hundred men to Rome, that they might defend their cause against the accusations of Ptolemy, and might also accuse him of the injuries he had done unto them: the chief of which Embassie, was Dio an Academicus, [*Strabo, lib. 17. pag. 796. Dio. lib. 39.*]

Ptolemy, sending out certain men into all parts, laid ambushes for the Embassadors, and killed most of them in their voyage; some of them he slew in the very City, and the rest, partly by fearing them, and partly by bribing them, he brought the matter

matter to that paffe, that they did not so much as dare to agitate before the magistrates their cause from whom they were sent, or once make any mention of them that were killed. [ *Dio. ibid.* ] to which belongeth that, that Cicero hath concerning the murdering of the Alexandrian Embassadors against all law and honesty. (in the oration, de *Aruspicium respons.* ) and concerning the beating of the Alexandrians at Puteoli [ in orat. pro *Calp.* ]

This buifness was so vulgarly talked of, that the Senate was very angry, especially Marcus Favonius egging them on particularly: both because many Embassadors of their allies being sent to Rome, were violently bereaved of their lives, (one whereof Cicero, in orat. de *Aruspicium responsis*, makes mention of, namely one Theodotus that was sent Embassador from a free City, was stabbed by the means of P. Clodius, and Hermachus Chian:) and because there were a great number of Romans at that time, who had suffered themselves to be corrupted with bribes: wherefore they called Dio the chief of the Embassy unto them, that they might be certified by him, concerning the truth of the buifness, but Prolemyes money had so much prevailed, that neither Dio came into the Senate, neither was any mention made of those that were killed, all the while that he was at Rome. [ *Dio. ut supra.* ]

And at length also Dio himself a very learned man, who lodged with Luccius (who also was a most learned man, of whom Cicero begged [ in lib. 5. ad familiar. epist. 12. ] that he would write the story of his Consulship ) with whom he was acquainted at Alexandria, was treacherously murdered: but for this murder neither P. Afcinius, who was accused as being guilty, nor Prolemy suffered any punishment, for Afcinius was quit in his tryall; and Pompey entertained Prolemy at his house, and helped him all he could; and although many, because they had taken bribes, were in after times accused before the Judges, yet very few were condemned: because feeling there were many that were guilty of the same fault, very one in fear to himself helped the other: men did commit those villanies then for the love of money. [ *Cicero, in Orat. pro Calp. Dio, lib. 39.* ]

M. Cato having reconciled the banished men with the rest of the citizens, and settled a firm concord in Byzantium, sailed into Cyprus: whom the Cypriots willingly received, hoping that in the place of servants as they had been, they should now become friends, and allies of the people of Rome: Cato found there great and royall preparation in plate, tables, jewels, and purple; all which was to be sold, and to be turned into ready money: so that he gathered little less than 7000 talents of silver. [ *Plutarch, in Catone minore, & Bruto, Strabo, fin. lib. 14. Dio, lib. 39.* ]

Here he himself was very careful in searching out all things, and to set the highest price, and to be at all bargains himself, and cast it up to the last penny: neither would he trust to the custom of the market place, but suspected all apparitions, cryers, praisers and friends; he also talked apart with them that set the prizes, and forced many to buy, and to sell many things by this means, and whereas he offended many of his friends as distrustful of him, but especially his most intimate friend Manius he provoked almost to an impenetrable offence: so that this gave occasion to Julius Cæsar of accusing him, in the book that he wrote called *Anticato*: for this Manius (whom Valerius Maximus; lib. 4. cap. 3. surnameth Rufus) set forth a commentary, concerning Cato, and his expedition into Cyprus: whom Thrafas chiefly followed, in which commentary Manius doth not write that this difference grew between them out of any distrust of Catoes: but that when he was come late into Cyprus, Cato did not entertain him, and preferred before him Canidius, who was with him before, and had given good proof of his fidelity, and abstinence to him. [ *Plutarch, in Cæson. min.* ]

In the last month of his Consulship (then falling upon the Julian September) when the new Tribunes of the people entered upon their office, P. Cornelius Spithier prepared to take his voyage into his province of Cilicia, and Prolemy Auletes departed from Rome, as that place out of the [ 22. lib. Annal. of Festeftella ] quoted by Nonius Marcellus is sheweth. As soon as the tribunes entered upon their office, C. Cato a turbulent and bold young man, and one that could speak indifferently well, began with the favourable rumour of the people to raise hatred by his continual speeches to the people, against both Prolemy who was now departed from the city, and also against P. Lentulus Spithier, who was now preparing for his voyage, but Prolemyes cause was defended by Cicero, as he himself seems to shew in his orat. on for Cælius, and Fortunatianus doth more clearly confirm, quoting by name that very oration of his for King Prolemy.

In the beginning of the Consulship of L. Marcus Philippus, and Cn. Lentulus Marcellinus, the statue of Jupiter Capitolinus being strook with lightning, gave some stop to the restitution of Ptolemyes, for when the Sybils books were consulted, they were reported to have foretold, that a King of Egypt with crafty counsels (as it is in Cicero, in the oration pro Rabirio Posthumo) should come to Rome, and concerning the suspicion of him (as it is in Dio) thus to have declared her then sentence, If a

King

King of Egypt wanting your help shall come hither, ye shall not deny him friendship, but ye shall aide him with no forces; for if ye shall do otherwise ye will raise labours and dangers. Which Oracle was divulged among the people, by the means of C. Cato the Tribune of the people: for it was not lawful to reveal any prophecies of the Sybills to the people, unless the Senate had so decreed it: and it seemed to be the lawful, seeing the people took it so heavily. Wherefore Cato fearing that the Sentence of the Oracle should be suppressed, he compelled the priests to translate it into Latine, and to declare it to the people, before the Senate had decreed anything concerning it. [ *Dio, lib. 39.* ] Notwithstanding this was the opinion of the people of Rome, that this name of a pretended Religion was brought in by the ill willers of Lentulus Spithier (the procounsell of Cilicia) and yet not so much to hinder him, as that none should have a mind to go to Alexandria for the desire of an army, (which amongst the rest, Pompey did most of all seek to have.) [ *Cicero, lib. 1. ad familiar. epist. 4.* ]

Ammonius Ptolemyes Embassador, did openly with money oppose the reduction of the King by Spithier: those few that wished well to the Kings cause, would have the matter to be committed to Pompey. The Senate approved the forgery of Religion, not for Religion, but for ill will, and for hatred of the Kings great bribes. [ *Id. ibid. epist. 1.* ] and because they could not tell how to contradict the matter of Religion, there was a decree of the Senate made, that it seemed dangerous for the Commonwealth, that the King should be brought back into his kingdom without a multitude. [ *Id. ibid. epist. 2. & lib. 2. ad Quinti fratrem, epist. 2. Appian, in Syriaci, pag. 120. & Parthe, pag. 134.* ]

When Pompey understood of the Oracle, that he demanded that Pompey might come to aide him in Spithiers stead, and there were little tuckens found that were thrown about, both in the Market-place, and the Senate-house, that signified so much: whereupon the Kings letter concerning this buifness being publicly read by Aulus Plautius the Tribune of the people, his Colleague Caninius (falsely by Plutarch called Canidius) propounded a law, that Pompey without an army, and onely accompanied with two Lictors, should bring the King in favour again with the Alexandrians: which law, although it did not seem to displice Pompey, yet it was decreed by the Senators, partly under colour of the charge of the corn, that was already committed unto him, and partly as for colour of the safety of Pompeys person (as they pretended to be afraid for him.) [ *Plutarch, in Pompeio, Dio, lib. 39.* ]

But in the Senate concerning this buifness, there were divers opinions; Bibulus was of opinion, that Ptolemy should be settled in his kingdom without an army, by three Embassadors, and thole to be private men: Cælius, that by three Embassadors, and thole either private men, or men in office. Volcatius, at the propoal of Lupus the Tribune of the people (with whom Afranius, Libo, Hypæus, and all the familiar friends of Pompey concurred) that by Pompey: Horatius, Cicero, and Lucullus, that it should be done by Lentulus Spithier; but Servilius denied that he ought to be settled at all. [ *Cicero, lib. 1. ad familiar. epist. 1. & 2.* ]

In the month of February (or the Julian November) C. Cato published a law for the depriving of Lentulus of command; which gave his son occasion to change his garment; as Cicero in lib. 2. ad Quintum fratrem, epist. 5. makes mention: which must be meant of the command of settling of Ptolemy in his kingdom again according to the decree of the Senate granted unto him in his Consulship; for it is manifest out of the Epistles of Cicero written unto him (lib. 1. ep. ft. 7. and thole that follow) that he retained after the promulgation of this law, the Procounsellship of Cilicia, with the addition also of Cyprus (Cato being now departed from thence) and now made tributary and reduced into the form of a province by the Romans, as Strabo sheweth: at the end of the 24. book.

Ptolemy, seeing he could neither be settled in his kingdom again by Pompey (as he most desired) nor by Lentulus, now despairing of his returne, went to Ephesus, and tarried there in the Temple of Diana, [ *Dio, lib. 39.* ]

Antiochus, with his son Antigonus escaping from Rome, returned to Jerusalem: a multitude of Jewes coming to him again, partly of such as desired a change, and partly for the old love they bare him, he determined to rebuild the Castle of Alexandria that was dismantled. [ *Jeseph, lib. 1. Bell. cap. 6. & lib. 14. Antigoni, cap. 11.* ]

Against him contriving these things, Gabinus, the President of Syria, sent Souldiers, with their Captains, Sifima (his son) Antiochus and Servilius, to keep him from seizing upon Alexandria, and to take him if they could, for many other Jewes rejoiced unto him for the reputation that he had, and Ptolemaus also, the Governour of Jerusalem, left the Roman party, and came to him with a thousand men well armed: and whereas many of that company were not well armed, Antiochus dismissed them, as unfit for execution. He took onely eight thousand armed men

(among

(among whom those that Pitholaus brought) and marched to Machærus. The Romans pursued them, and fought with them; where Aristobolus's party valiantly held out a good while; but having lost 5000 men, they were forced to fly. Near 2000 fled into a certain Mountain, from whence they got away, and provided for their own safety as well as they could. Another thousand with Aristobolus brake through the ranks of the Romans, and fled to Machærus, and began to fortifie the Castle: but not being able to hold out the siege above two days, having received many wounds, he was taken prisoner with his son Antigonus, and brought to Gabinus. [*Id. ibid.*]

Plutarch thus amplifieth the action, giving the whole victory to the honour of Antiochus. Being sent against Aristobolus, who made the Jews to rebel, he was the first man that got up the walls of a most strong Castle of his, and so drove him out of all his holds: then joining battle with a few men of his, he overthrew a great army, and put them all to the sword, except a few. Aristobolus also, with his son, was taken prisoner. [*Dio. lib. 39.*] not very rightly writes, how Gabinus went into Palestine, how he took Aristobolus, (who was fled from Rome, and made some commotions) and that he sent him to Pompey: and that having laid a tax upon the Jews, how he went from thence into Egypt, to settle Ptolemy again in his kingdom.

Tyrannio, teaching in Cicero's house, orderly disposed his Library, using the help of Dionysius and Menophilus, two Book-binders, sent him by Atticus; [*Cicero, lib. 2. ad Quintum Fratr. epist. 4. & lib. 4. ad Atticum, epist. 4. & 8.*] namely Tyrannio Amilcius, who (fourteen years before) was taken by Lucullus, who became rich and famous at Rome, and got together about 30000 books. [*Suidas in Voc. Tyrannio.*] who caused the books of Aristotle to be transferred out of the Library of Sylla; from whom it is reported that Andronicus Rhodius received the Copies; and that he published those summaries that we have. [*Suidas, lib. 23. pag. 608. Plutarch in Sylla.*]

Valerius produceth witnesses of the assistance of M. Cato, in the administration of the business of Cyprus, [*lib. 4. cap. 3.*] *Epirus, Achaia, the Islands Cyclades, the sea coasts of Asia, the Province of Cyprus:* for when he undertook the charge of bringing away the money, he kept his mind free from venery or bribes, having matter sufficient to be intemperate in both, for the Kings riches were in his own power, and the necessary places of lodging in all his voyage, were the Cities of grace, which were most abounding with delight: And thus Attianus Rufus his faithful companion in that expedition signifieth in his writings,

Cato tearing a tedious voyage, prepared divers Coffers; each of which held two talents, and five hundred drachmes: so each of these he tyed a long rope, and fastened at the end a great piece of cork: so that if the ship should miscarry, the cork should shew the place: And thus was all the money, laying a little, brought very late. But Cato had provided two books, wherein he had cast up the accounts of all things that he had gotten: one of the which a free man of his called Philargyros carried with him, who taking ship at Cenchrea, was drowned, and all his baggage; the other he himself kept till he came to Coreyra: where, lying in the market place in his Tents, the Souldiers making many fires, by reason of the frost, set the Tents a fire, and so lost that book also: and although the Kings Stewards might easily silence his enemies, and detractors; yet it vexed Cato, because he had not so much kept these accounts for the approbation of his fidelity, but that he might give example to others of being diligent. [*Plutarch in Catone Minore.*]

This Cato with great diligence, carried up the river of Tiber, in light boats, the riches of Cyprus, as if they had been spoils taken from an enemy, and carried in a fleet. [*Florus, lib. 2. cap. 4. Valerius Maximus, lib. 4. cap. 11. Ammian, Marcellen, lib. 24.*] which brought more treasure to the treasury of the people of Rome, than any triumph, as Florus affirmeth, [*ut supra.*]

The news of Cato's coming being told, presently all the Magistrates and Priests, together with the Consuls (one of which was L. Marcus Philippus, the father of Marcia, Cato's wife) the whole Senate, & many of the people went to the river side to meet him; so that this bringing of him in, differed little from the shew and splendour of a triumph. Notwithstanding, his insolence was observed in this, that he did not come aloft to the Consuls and Prætors that came to meet him, nor stayed his course, but failed by the shoar, in one of the Kings Gallies, with six oars on a bank, neither did he come ashore, untill he came with his fleet, to the place where the money was to be landed. [*Vellei. Paternul, lib. 2. cap. 45. Plutarch in Catone minore.*] but when he landed, the Consuls, and the rest of the Magistrates, were ready to receive with him all civilities; not rejoicing so much for the vast fume of gold and silver, as that the fleet had brought Cato late home again. [*Valer. Maxim, lib. 8. cap. ult.*]

The money being carried thorough the Market-place, the people wondered at the treasure, far greater than they hoped for. [*Plutarch.*] he became, having gathered together many slaves, and much money out of the Kings riches, and could not be accounted by any one, but had delivered up all things: Cato received no less honour than if he had returned a Conquerour from the Wars: for, many men having offered themselves to be corrupted with bribes, he caused it to be accounted a rarer virtue to despise money, than to conquer an enemy. [*Dio, lib. 39.*]

Pliny relates, that Cato brought back with him from this Cyprian Expedition, one Pytholopher, [*lib. 7. cap. 30.*] Cato obtained of the Senate liberty for Nicias the Kings Steward, giving good testimony of his fidelity and diligence. [*Plutarch, in Catone.*] Clodius intended that those slaves that were brought from Cyprus, should be called Clodian, because he had sent Cato thither; but because Cato withstood it, he could not obtain it: wherefore they were called Cyprian; for Cato would not suffer them to be called Porcian, though some were of that opinion. [*Dio, lib. 39.*]

Clodius being angry with Cato, because he had opposed him, calumniated the service that he had done, and demanded an account of his deeds: not because he thought he could accuse him of any unjust act, but because he thought it would make some thing for him, that all the Records almost were lost in the shipwreck. Cæsar helped Clodius also in this business, although he was absent, and (as some report) sent accusations against Cato to him by letters. [*Dio, ibid.*] but Cato told them that he had brought as much money out of Cyprus, although he had not received so much as one horse or souldier, as Pompey had brought from to many Wars and Triumphs, wherein all the World was in combustion. [*Plutarch, in Catone.*]

Cato opposed himself against Cicero, who was very urgent that none of those things that Clodius had done in his Tribuneship, should be confirmed in the Senate, not so much in favour of Clodius, but because that among other acts that should be revoked, his commission also for Cyprus should be one, because the Tribune that sent him was unlawfully chosen. [*Plutarch, in Catone, & in Cicero.*]

Phraates the second, being wickedly put to death by his sons, Orodes succeeded him in the kingdom of the Parthians, his brother Mithridates being expelled out of Media, over which he commanded. Thus [*Dio, lib. 39.*] but the sons contending for the kingdom, it seems Orodes was first banished, and after him Mithridates also: But Surenas a rich man, and one among the Parthians next the King in blood and authority, brought Orodes back again from banishment: whose prerogative by birth it was, that he should always crown the new King of the Parthians. He reduced Seleucia the Great under the Kings power; and was the first man that scaled the walls, and overthrew with his own hands them that defended it: and although he was not as yet thirty years old, yet had he gotten a very great opinion for his advice in council, and his wisdom: for they report these things of him; as Plutarch in Cræsus, and Appian in Parthicus, [*pag. 140. 141.*] but yet the same Appian, both in Parthicus, [*pag. 144.*] and in Syriacis, [*pag. 120.*] acknowledged at another time, that Mithridates was driven out of his kingdom by his brother Orodes: although Justin notes in [*lib. 42. cap. 4.*] that Mithridates was depoted from his kingdom for his cruelty by the Parthian Nobility, and that his brother Orodes seized upon the kingdom, the Royal Seat being vacant: although very falsely he there makes this Mithridates the same with Mithridates the King of the Parthians, to whom his famous acts gave the surname of Great: seeing that between this Mithridates the Great, and he that was the brother of Orodes, there was a various succession of many Kings among the Parthians: as appeared out of the very prologue of the 42 book of Trogus Pompeius, an epitome whereof Justin hath given us.

Mithridates being driven out of his kingdom, either by the Parthian Nobility, or his brother Orodes, came to Gabinus the Proconsul of Syria, as he was preparing for an Expedition against the Arabians, and wrought so with him, that he should let the Arabians alone, and go against the Parthians, and help to restore him to his kingdom. [*Appian, in Syriacis, pag. 120. & Parthicus, pag. 134. Dio, lib. 39.*]

Upon the Ides of May (falling upon the Julian February) the letters of Gabinus were read in full Senate concerning the war that he had had with the greatest Nation: and Tyrants of Syria, (under which name, the Princes of Judea, Commagene, Chalcis, Emela, Thracanitis, Batanea, and Abilene, are wont to be called) but they were not believed: and the procession, that under that notion he desired might be granted him at Rome, was denied him. [*Cicero, lib. 1. ad Quintum, fratr. epist. 7. Orat. de provinciis Consulibus, & in L. Pisonem.*]

When Gabinus had sent Aristobolus the King and his sons to Rome, the Senate indeed kept him prisoner, but sent his sons immediately back again into Judea, because that they understood by Gabinus's letters, that he had promised his mother so much for the delivery of the Castles: thus Josephus, [*lib. 1. Bell. cap. 6. & lib. 14. Antiquis.*]

The year  
of the  
World.

The  
Julian  
Period.

The  
Greek  
Chron.

cap. 11.] where he further adds, That Aristobolus held the Kingdom and Priesthood three years and six months: which the Arabian Collectour of the Jewish History, (let forth by the same man at the end of the Parisian Bibles of many languages) [cap. 40.] understands it of the space of the former principality; until he was taken prisoner the first time: whereas it seems rather to be understood of that former, and this later, both taken together: so that he reigned three years and three months, before the former captivity, (as Josephus confirmeth in lib. 20. Antiquit. cap. 8.) and before his second captivity three months also.

M. Cicero, in the Oration that he spake in the Senate, de *Provincis Consularibus*, counselled that L. Pilo and A. Gabinus (in whose Consilship he was banished) might be recalled, and their Provinces, Macedonia and Syria, might be assigned to the future Consuls; objecting these things among other against Gabinus. He being General in Syria, there is nothing done, but some trucking for money with the Tyrants, compositions, plunderings, thieveryes, murders. Being the General of the people of Rome, his army being in battle array, stretching out his right hand, exhorted not his Soldiers to gain honour, but cried that all things were by him already bought, or to be bought: but now he hath delivered the wretched Publicans into slavery, to Jews and Syrians, Nations that are themselves born to slavery. And he hath continued in this, That he will not do justice to a Publican, he hath revoked all agreements made between them, without any wrong done by them. He hath taken away all watches, he hath freed them that paid tribute, and many Pensioners; in what Town soever he was, or whither soever he was to come, he forbade any Publican, or Publicans serving, to be there.

Gabinus, when he had afflicted Syria with many mischiefs, and had done more wrong to the Province than the Thieves, who were very stout at that time; yet he accounted all this gain that he had gotten, but little, and therefore he let his mind upon the expedition against the Parthians, and made preparation for that voyage. [Dio. lib. 39.]

Archelaus, the friend of Gabinus, being made High Priest of the Comani in Pontus, by Pompey: (as is said at the year of the World 3940.) he there living with Gabinus, he hoped that he should be his companion in the Parthian wars, that he was preparing for; but the Senate would not permit it. [Strabo, lib. 12. pag. 398. & lib. 17. pag. 796.]

When Gabinus, leading his army against the Parthians, had passed the Euphrates, Ptolemy came with letters from Pompey, and promised that he would give a huge sum of money to Gabinus and his army, part to be paid in hand, and part when he was restored to his kingdom. That it was 10000 talents that was promised by him to Gabinus, not only Plutarch, but also Cicero confirmeth, in his Oration for Gabinus Posthumus; where he reckoneth it up to be 2160000 Sesteritiums. Most of the Commanders were against it, and Gabinus himself was in doubt to undertake it, although he would very fain have been fingering those 10000 talents. But Antonius, who was covetous of doing great matters, and desirous to gratifie Ptolemies requests, was very ready to egge on, and perwade Gabinus to undertake this war: and although the Law forbade that any Governours of Provinces should go out of the bounds of their own Government, nor undertake any war upon their own head; and also the people of Rome had forbid, being induced thereto by the religion of the Sibylls verse, that Ptolemus should be restored at all; yet by how much the more it was forbidden, by so much the more the more gain: wherefore leaving off the Parthian affairs, he undertook the expedition against the Alexandrians. [Joseph. lib. 1. Bell. cap. 6. & lib. 14. Antiquit. cap. 11. Plutarch in Anton. Appian, in Syria. pag. 120. & Parthie. pag. 134. Dio. lib. 39.]

Bernice, the daughter of Auletes, held at that time the Kingdom of Egypt, who having sent for one Seleucus out of Syria, who as he said himself, was of the stock of the Syrian Kings, and called him husband, and made him partner in the command of the Kingdom, and of the war: He was a most lordly man, (as Suetonius describes him in Vespasian. cap. 19.) furnished in contempt, Ptolemus Cores and Cybistates, Napheax &c. or Changing he brake open the golden Coffin, that the body of Alexander the Great was buried in, but got no profit by that thievery, for the Queen seeing him to be a man, strangled him within few days, seeing the could no longer endure his fardiness and piggardliness. And whereas there was a husband sought out for her, that should be of royal extraction, that Archelaus the High Priest of the Comani, then being in Syria, and taining that he was the son of Mithridates: (under whom his father Archelaus had waged war against Sylla and the Romans) was brought to the Queen by some friends: by whom being entertained as an husband, that was fit to govern a Common-wealth, upon the same conditions that Seleucus was, he enjoyed the Kingdom six months, together with her. [Strabo, lib. 17. pag. 794, 796. & lib. 12. pag. 558. Dio. lib. 39.]

C. Clodius

The  
Julian  
Period.

The year  
before  
Christ.

C. Clodius, the brother of P. Clodius by his piourship (which Dio. lib. 39. bare faith he this year) obtained the province of Asia. (Cicero, ad Attic. lib. 4. epist. 14.) whose Quæstor in that province C. Scribonius Cælio was: to whom there be many letters of Cicero's extant, [in lib. 2. ad familiar.]

By a law made by C. Trebonius the Tribune of the people, there were provinces appointed to the new Consuls: to Cn. Pompey Spain, and Africa, to M. Licinius Crassus Syria with the adjacent countreys: and moreover power was given to both of them, to take as many souldiers out of Italy, and from their allies, as they would themselves, and to make peace or war with whom they would likewise. [Dio. lib. 105. Plutarch. Crasso, Pompeio. Cælio minore. Appian, bel. civil. lib. 2. pag. 457. 458. Dio. lib. 39.]

Crassus, as soon as he had by lot obtained his province, could not dissemble his joy, supposing that nothing could ever have happened more luckily for him, among his familiar freinds he would talk to vainly and childishly, as did not become his age, and wisdom: delighting to himself not only the conquest of Syria, and Parthia, but carrying on his vain hopes even to the Bactrians, Indians, and the western ocean, though in the decree made by the people concerning his government, there was no mention made of the Parthians, yet all men knew that Crassus gaped upon that prey, and Cæsar writing to him out of Gallia, commended his resolution, and advised him to go on, [Plutarch in Crasso.]

As Gabinus leaving his soune Sisenia, who was very young, with very few souldiers, and the province also over which he was governour, more excoled to the injuries of thieves, went through Palestine into Egypt [Dio. lib. 39.] against Archelaus whom the Egyptians had chosen to be their King. [Liv. lib. 105.] in which expedition he made use of his freinds Hyrcanus, and Antipator, for all things that were necessary for the war, for Antipator helped him with money, and arm, and corns and men, [Joseph. lib. 2. bel. cap. 6. lib. 14. cap. 10.]

Whereas they were to passe thorough deep, dry, sandy places, about the fens and marshes of Solonis, which the Egyptians call the exhalations of Tryphan. M. Antonius being sent before with the horse (whom Gabinus had made commander of the Cavalry he being as yet very young, [as Appian notes, lib. 5. bell. civil. pag. 676.] did not only win the passe, but took also the city of Pelusium, a very large city. [Plutarch in Antonio.] the Jews also who inhabited Pelusium, and were as keepers of the passage into Egypt, being drawn unto his party. [Joseph. ad supra.]

The garrison of Pelusium being thus reduced, Antonius made the way safe for the army, and sealed in a fair way the victory for the general: but Ptolemy as soon as he was entered into Pelusium, was so inflamed with anger and hatred, that he would have put all the Egyptians to the sword. Antonius interceded and would not suffer him, [Plutarch in Antonio.]

Gabinus having marshalled his army in two battalions, marched from Pelusium, and the same day discomfited the Egyptians that opposed him. [Dio. lib. 39.]

Cicero, in an oration that he made at Rome, not only excoled from the ignoble King of the Commagenians, the little town Zeugma that is seated upon the Euphrates but also speaking many things against him, he excoled to the laughter of all men the purple gown, that he had gotten when Cæsar was Consul. [Cicero. lib. 2. ad Quintum Fratri. epist. 11.]

Upon the Ides of February (falling upon the Julian November the Tyrians were admitted into the Senate, and against them many of the Syrians, Publicans, Gabinus was extremely vexed: notwithstanding the Publicans were chidden by Domitius because they followed him post. [Id. ibid. epist. 12.]

About the Kalends of May (falling upon the Julian February) there was a great rumour at Puteoli, that Ptolemy was in his Kingdom, as Cicero writes, [ad Attic. lib. 4. epist. 9.] and indeed he was in Egypt, and Gabinus had taken Archelaus, who came out against him sooner then was thought he would, so that there was no more business to be done, but Gabinus fearing, lest having done nothing he should receive little money from Ptolemy, than was agreed upon, and hoping moreover, that because Archelaus was a man both stout, and of good reputation: he should receive more money, and also having received a great summe of money of Archelaus, he let him go, as if he had fled from him. [Dio. lib. 39.]

M. Antonius after he had done many noble acts, in fights and battles, whereby he shewed himself a yaliant and wise commander, but especially in one, where he compassed and circumvented the enemy behind, and by that means gave the victory to them that were in the front, for which he was honoured with many excellent gifts. [Plutarch in Antonio.]

The people of Egypt marched out of the walls of the city, under the conduct of Archelaus against Gabinus, and had given command that the camp should be fortified

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with a rampire and a ditch, they all cried out that that Work should be done with the publick money : wherefore their minds being so elevated with pleasure could not withstand the spirit of the Roman Army, [*Valerius Maximus*, lib. 6. cap. 1.] Then again Gabinus obtained a victory both by sea and land : for the Alexandrians indeed have minds daring enough, and by nature are heady and rash to speak any thing that comes next to mind, but most unapt for war and the labours thereof belonging : although in feditions (which happen often among them, and those very great) they presently fall to murders, and account it a good to be desired, to die, especially in them, [*Dio*, lib. 59.]

Gabinus having therefore conquered them, and slain among others in fight Archelaus, he presently was Master of all Egypt, which he delivered over to Ptolemei, [*Dio*, *ibid*, lib. 105, *Strabo*, lib. 12, pag. 558, & lib. 17, pag. 796.] all which business Cicero toucheth in few words, in his Oration against Pilo, speaking of the madness of Gabinus. *That vast prey being now spent, that he had drawn from the fortunes of the Publicans, from the Countries and Cities of the Allies, part of which prey his insatiable lusts devoured, part his new and unheard of luxury, part the purchases that he had made in those places that he had wholly plundered, part bartering, and all for building up this mountain of Tefuliani; but when the intolerable building was left off for a time, he sold to the Egyptian King himself, his bundle of rods, the army of the people of Rome, the power, and the threatening of the immortal gods, the answers of the Priests, the authority of the Senate, the commands of the people; the revenue and dignity of the Empire : whereas the bounds of his Province, were as great as he would himself, as great as he could desire, as great as he could buy with the price of my life, yet could he not contain himself within them. He brought his army out of Syria, how durst he carry it out of the Province? He made himself a mercenary soldier to the King of Alexandria, what more vile than this? He came into Egypt, he joined battle with the Alexandrians: When had either the Senate or the people undertaken this war? He took Alexandria: What could we expect more from his fury, but that he should send letters to the Senate, of all the famous actions that he had done? But that he sent none, Dio observed, left he himself might be the accuser of his own villanies.*

M. Antonius (ought for the body of dead Archelaus (with whom he had had great familiarity and friendship) and gave it royal burial) for which he left a great fame among the Alexandrians, [*Plutarch*, in *Antonio*.] but in Pontus the son of Archelaus received the Priesthood of the Communi after his father, [*Strabo*, lib. 12, pag. 558.]

Gabinus left at Alexandria some of his soldiers for a Guard with Ptolemei: who afterward came to live after the fashion of the Alexandrian life and licentiousness, and unlearned the name and discipline of the people of Rome, and married wives, by whom they had many children, [*Cassius*, *Commentar*, de *Bell. civil*, lib. 3.] to whom belongeth of *Lucan*, lib. 10.

— pars maxima turbe  
Plebs erat Latia: sed tanta oblivio mentis  
Cepit, in externos corrupto milite mores,  
Ut duce fusc famula jusque satellitis irent,  
Quos erat indignum Phario parere tyranno.

— The greater part were Latians born,  
But they, corrupted into forraign manners,  
Did to forget themselves, they did not learn,  
To obey a Scjant, follow a servants Banners,  
Whom th Pharian Tyrants rule was much below.

Ptolemei being restored to his kingdom, put to death his daughter the Queen Berenice, [*Strabo*, lib. 17, pag. 796, *Dio*, lib. 39, *Porphyry*, in *Græc. Eusebian*, *Scaliger*, pag. 226.] He also killed many of the rich Noblemen, because he had much need of money, [*Dio*, lib. 39.]

C. Rabirius Posthumus, a Roman Knight, who being absent had rashly trusted Ptolemei both when he was in his kingdom, and coming to Rome also, and being present when he departed with money both of his own and his friends; that he might recover it, was forced to change the Roman Gown, for the Grecian Coat at Alexandria, and to undertake there the Proctorship and Stewardship for the King; being made the Kings Overseeer by Auletes: notwithstanding he was afterwards put in prison, law many of his familiar friends in bonds, and death awaited before his eyes; and at last was faine to flee out of the kingdom naked and poor, [*Cicero*, *pro C. Rabirio*.]

Whilst Gabinus tarried in Egypt, Alexander the son of Aristobulus seizing again by

by force upon the Governours made many of the Jews to revolt, and having gathered together a great army, and ravaging the Country, put to death all the Romans he could meet with, and belleged all those that fled to Mount Garizim: but Gabinus being returned, sent Antipater, knowing his great wisdom, to the rebellious, who reduced many of them to obedience; but Alexander having slain with him 10000 Jews, ventured to meet Gabinus, and fought with him near the mountain Hyath, in which fight the Jews lost 10000 men. Then Gabinus having ordered the affairs of the City of Jerusalem by Antipaters advice, went against the Nabathæans, whom he overcame in one battle, [*Joseph*, lib. 14. cap. 11.]

King Mithridates (the son of Phraates the second) being forsaken by Gabinus, did not recover the Parthian Kingdom by the help of the Arabians, (as it is commonly believed from the false interpretation of the words of Appian, *in Syria*, pag. 120.) but retired rather to Babylon, as is gathered out of Justin: which when his brother Orodes had long besieged, and at length, by reason of famine, had forced the Townsmen to yield it up, and bound his sons, relying upon the necessity of kindred, willingly yielded himself into him. But Orodes taking him rather for an enemy, than a brother, commanded him to be slain before his face, [*Justin*, lib. 41. cap. 4.]

Gabinus privately sent back Mithridates and Othanes, men of account among the Parthians, who had fled unto him, causing a baine to be spread among the Soldiers, that they were fled, [*Joseph*, lib. 1. *Bell. cap. 6. lib. 14. cap. 11.*]

Whereas the Syrians complained much of Gabinus, both for other things, and also, because that through his absence, they were grievously infected with Thebes: and whereas the Publicans also complained, that by reason of them, they could not gather the tribute, and so were run much in debt. The Romans angry hereat, determined to have the matter judged, and were prepared to condemn him, and Cicero also vehemently accused Gabinus: and was of opinion, that the Sybil's Oracles should be read again: perwading himself, that there was some punishment let down for him, that had violated them. But Pompey, one of the Consuls, of his own accord favoured Gabinus, as did also Crassus, the other Consul, both that he might gratifie his Collegue, and also for the monies sake that Gabinus had lent: and whereas both of them openly defended him, they suffered nothing to be decreed against him, upbraiding Cicero, among other things, with his banishment, [*Dio*, lib. 39.]

Pompey, in his second Consulship, dedicated his Theatre, by exhibiting most magnificent games and shows, [*Cicero*, lib. 2. de *Officiis*, & lib. 9. ad *familiares*, epist. 1. *African*, *Pedian*, in *Orat. Pisonianam*.] although it was reported, that this Theatre was not built by Pompey himself, but by his freed man Demetrius, (a Gadarene) out of the money that he had gotten, when he was a soldier under him; who gave the honour of this work to Pompey, left he should be spoked of, that a freed man of his should get to much money, that he could spend to much, [*Dio*, lib. 39.]

Gabinus did not admit the Lieutenant that was sent by Crassus to succeed him in the Province of Syria, but kept it, as if he had received a perpetual magistracy, [*Dio*, *ibid*.]

Whereas the Tribunes of the people hindered Crassus, the Consul, from raising any Soldiers, and endeavoured to make void the expedition that was decreed him, Crassus run to arms; the Tribunes of the people, because they saw that their liberty, should be lost, was but infinite to withstand his actions, left off from gaining arms, but cursed him to the pit of hell: and as Crassus went into the Capitol, to make his accustomed prayers, for a prosperous voyage, they told him what unlucky signes and prodigies had happened, [*Id. ibid*.]

When as Atcius, the Tribune of the people, was prepared to hinder Crassus his departure, and many also of the farse mind were offended, that he should make war against men that were at peace with them, and confederates. Crassus, fearing this, defied Pompey that he would go with him out of the City, for he was of great authority with the common people: for although many were ready prepared to decry and hinder Crassus; yet when they saw Pompey go before him with a pleasant and smiling countenance, they held their peace, and made a lane for them, [*Plutarch* in *Crasso*.]

But Atcius, the Tribune, meeting Crassus, at first by word of mouth withheld him; bidding him go no further: then he commanded a Sergeant to lay hold on him, and carry him to prison: but the rest of the Tribunes not permitting it, Crassus got without the walls, [*Id. ibid*, cum *Dio*, lib. 39.] Notwithstanding, Atcius ran to the gate, and there kindled a fire, and as Crassus passed by, he cast in perfumes, and made sprinklings over it, pronouncing horrible curses, calling upon terrible and strange names of gods. The Romans thought these secret and ancient execrations to be of such





wineffe, I did nothing else. In this judgment of the treason, Gabinus had very flow answers, but was hated by all manner of men: Alius was a sharp and sure enforcer; Pompey was very earnest to beg the Judges to favour him, [Cicero, lib. 3. ad Quintum Fratr. epist. 3.] Gabinus said that he related Ptolemei for the good of the commonwealth, because he was afraid of the fleet of Archelaus, because he thought the sea would abound with Pyrates; he said also that he might do it by law. [Id. in orat. pro Rabirio, Posthumus.] the friends of Caesar and Pompey, were very ready to help him: saying that the Sybils meant another King, and other times: and upon this they stood mott, because in the oracle there was no certain punishment mentioned. [Dio, lib. 39.] the youth of L. Lentulus was incredible for to be an accuser, whom all said was brought in on purpose that Gabinus might overcome, but notwithstanding unlike there had been great contention, and intreaties of Pompey, and a rumour of a disaffection which caused much feare, Gabinus had not answered to Lucius Lentulus, but when the Judges gave their sentence, there were 32 condemned him, and 38 absolved him, [Cicero, lib. 4. epist. 2. and lib. 3. ad Quintum Fratr. epist. 4.]

Dio delivers in the 39. book of his histories, that Gabinus, when he stood the trial for so high crimes; that he gave great summes of money, and when he was absolved, there wanted but little, but that the people had killed the Judges: but that Gabinus was brought to the judgement of the people by Memmius, and exempted by the intercession of Lælius the Tribune of the people, Valerius Maximus [in lib. 8. cap. 1.] relateth after this manner. A. Gabinus in the great heat of his infamy being subjected to the suffrages of the people by C. Memmius his accuser, seemed as if all his hopes were broken: because the accusation was fully proved, and his defence had but a weak foundation; and those that judged him, through a rash anger, were very desirous to punish him: the Licor and prison were always before his eyes, whereas in the mean time all were dast by the intervention of a propitious fortune: for Siffenna the sonne of Gabinus through the meer impulsion of amazement fell humbly prostrate before Memmius from thence hoping for some awaging of the storm, from whence the violence of the tempest brake out: whom the insolent conqurour rejected with a stern countenance, and having struck him from his finger let it lie on the ground a great while, which spectacle was the cause, that Lælius the Tribune of the people, commanded Gabinus to be dismissed, that we may learn by this example, neither insolently to abuse the successe of prosperity, neither that any one ought to be too much cast down by adversity.

Yet notwithstanding did Gabinus escape; for being acquitted of his treason, he was again brought into judgement, both for other causes, and also because he had wrongfully extorted 100000 (either drachmes or pence) from the Province, and so was condemned of extortion. Pompey who was gone from the City to provide corn, (for much corn was spoiled by the overflowing of Tiber) and was then in Italy, made all the halfe he could to be present at the judgement; but seeing he came too late, he departed not out of the Suburbs, till the businesse was finished. He then called the people together without the walls of the City, (because it was not lawful for him to come into the City, he having at that time the dignity of Proconsul) and spake unto them in the behalf of Gabinus, and rehearsed unto them the letters that he had received from Caesar, for the safety of Gabinus; and used much intreaties with the Judges: and he avowed Cicero not only from accusing Gabinus, but so wrought him, that he pleaded his cause: but yet all these things did Gabinus no good; for the Judges, partly for the fear they had of the people, and partly because they had not received any great bribes from Gabinus, (who being accused for light faults, did not bestow much costs, and thought surely he should come off free,) condemned him to banishment: from which he was afterwards brought back by Caesar, [Dio, lib. 39.]

Cicero in the Oration for Rabirius Posthumus acknowledged, that he did very earnestly defend Gabinus after that they were made friends, whereas they were great enemies before: in which although his curtsie be commended by Valerius Maximus, [lib. 4. cap. 2.] yet Dio confirmeth, that Cicero was branded with the name and crime of a Runnagado: and truly Marcus quite forgot what he had formerly written to his brother Quintus, [lib. 3. epist. 5.] I had been undone if I had defended Gabinus, as Panfa thought I ought to have done: although in the Oration for Rabirius, he giveth this account of his doing it. The renewing of our friendship was the cause that I defended Gabinus, neither doth it ever repent me to have enemy mortal, and friendship immortal.

Timagenes the Alexandrian (or as some will the Egyptian) the son of the Kings Banker, who being taken in the war, was brought to Rome by Gabinus, and was redeemed by Faustus the son of Sylla, taught Rhetoric at Rome, under Pompey, Julius Caesar, and the Triumvirs, and set forth many books: [Suidas in Timagenem.]

Publius Cornelius Lentulus Spinther the Proconsul of Cilicia, when he had behaved himself well in the war, was by the army saluted Captain General, [Cicero, lib. 1. ad familiam, epist. 8. 9.]

Appian Claudius Pulcher, about the end of his Consulship, being by the decree of the Senate desigued successor to P. Cornelius Lentulus, without a law proposed to the Tribes, went into Cilicia at his own charges, [Id. ibid. epist. 9. & lib. 3. ad Quintum Fratr. epist. 2. & lib. 4. ad Attic. epist. 16.] whom Lælius went to meet when he came into the Province, [Id. lib. 3. ad familiam, epist. 7.] after whom Appian undertaking the command, most miserably afflicted the Province, and almost destroyed it, [Id. ad Attic. lib. 5. epist. 16. & lib. 6. epist. 1.]

Whereas Crassus ought to have proceeded with the same force, and making use of the fear the Barbarians were in, with which he had taken the first places of Melopotamia, to have attempted Babylon and Seleucia, Cities that were always enemies to the Parthians: he was wearied with staying in Melopotamia; and longing after ease and idleness in Syria, he gave the Parthians time to provide themselves for the war, and occasions of distressing those Roman souldiers that were left in Melopotamia, [Plutarch, in Crasso, Dio, lib. 40.]

He having disposed Garrisons in those Cities that had yielded unto him, which were 7000 Foot, and a 1000 Horse, he returned into Syria to winter there. Thither came his son P. Crassus to him from Julius Caesar out of Gallia, who had bestowed upon him such gifts as Generals use to do, and brought with him a 1000 choice horse [Plutarch.]

Crassus spending his time in Syria, was more like to a Publican than a General: for he did not spend his time in providing of armes, nor training of his souldiers; but did reckon up the Revenues of the Cities, and for many dayes was weighing and measuring the treasures of the Goddess of Hierapolis. He also demanded souldiers from divers people, and then for a sum of money discharged them: and these things brought him into contempt. As they were going out of the Temple of the Goddess of Hierapolis the young Crassus fell upon the threshold, and presently his father fell upon him, [Plutarch.] Hierapolis is that City which some call Bambyce, others Edessa, and the Syrians Magog: where the Syrian Goddess Atargatis, called by the Grecians Decto, was worshipped, [Strabo, lib. 16. pag. 748. Pliny, lib. 5. cap. 23.]

Rabirius Posthumus, was accused before the Judges of treason because he followed Ptolemei to Alexandria, for the money that he owed him, [Sueton, in Claudius, cap. 16.] for now Gabinus being condemned of extortion, and gone into banishment, C. Memmius accused Rabirius because he was the cause that Gabinus went to Alexandria; because being made the King Decetes or overseer, he had taken the coat of Alexandria, and had gathered money out of the tributes imposed by Gabinus and himself. Cicero defended when it was pitifull cold weather, as may be gathered out of his oration, which is yet extant.

M. Crassus, his sonne Publius being killed and the army being discomfited, perished with shame and disgrace, beyond the river Euphrates. [Cicero, lib. 2. de divinacione.] this discomfiture Dio declares in lib 40, but Plutarch more fully in the life of Crassus, out of whom all that age read in Appian, de Particis, are taken as it were word for word, wherefore it will be worth the labour to set down the principall parts of this most famous history, taken from thence, as Salianus hath done.

Orodes the King of the Parthians, sent Embassadors into Syria unto Crassus: who should expostulate with him concerning the invasion of Melopotamia, and demand the reasons why he made war, he sent moreover Surana with an army to recover those places that had been taken, or revolted: he himself took an expedition into Armenia, least Artabazes the sonne of Tigranes, who reigned there, and was afraid of his own Kingdom, should send any aid to the Romans, [Dio.]

The Embassadors of Orodes came to Crassus in Syria, as he was drawing his forces out of their winter quarters (although Florus relates that this was done in Melopotamia, whereas Crassus was encamped at Nicephorium) putting him in mind of the leagues that they had made with Pompey and Sylla: and withall declaring unto him; that if his army was sent against the Parthians by the people of Rome, that then they would have no peace with the Romans; but if Crassus had brought this war against the Parthians for his own private gain, and had seized upon his cities, that their King would use him more favourably, in consideration of Crassus his old age, and that he would send back his souldiers to the people of Rome: to which Crassus, gaping after the Kings treasures, answered nothing, nor pretending any imaginary cause of war but that he would answer them at Seleucia: [Plutarch lib. 3. cap. 11. Plutarch Dio.] then Vageses the chief of the Embassadors smiling, and striking the palm of his right hand with the fingers of his left, said, That hautes should sooner grow there, than that he should see Seleucia, and so the Embassadors returned, telling King Orodes that he must prepare for war.

In the mean while certain souldiers who had been left in Melopotamia, hardly

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hardly elaped with great danger, brought him news of the formidable multitude of the Parthians, what kind of arms they use, and their manner of fight, as they had learned by experience : which so much discouraged the Romans, that some of the Captains were of opinion that Crassus should fly, and deliberate in council, concerning the whole business : among which was Cassius the Treasurer of Crassus, the Sooth-sayers also sought to deter him : but Crassus gave no ear to any of them.

He that chiefly encouraged Crassus was Artabazes the King of the Armenians, who came into his Camp with 6000 Horse, which were laid to be the Kings Guard. He promised him also other 10000 men at arms, and 30000 Foot, whom he would pay. He also persuaded Crassus that he should invade Parthia thorough Armenia, and that he would abundantly furnish his army, and that the march that way would be safer, by reason of the unevenness of the country, and so not so much in danger of the Horse, in which the Parthians did abound. But Crassus neglected this most wise counsel, and thanking the Armenian, sent him back, telling him that he would march thorough Mesopotamia where he had left many goodouldiers of the Romans.

Whereupon he came to Zeugma, at the bank of Euphrates ; where he neglected the threatenings of many prodigies, which Plutarch and Dio mention. The chief of which was this, as it is noted in Julius Obsequens, in his book of prodigies. How a sudden tempest snatched the Standard from the Standard-bearer, and sunk it in the water : and how by a sudden darkness of the sky that felly they were hindered from passing over, yet Crassus would not : and by Florus, [lib. 3. cap. 11.] thus, When the army had passed Zeugma, suddenly, while winds threw the Standards into Euphrates, where they sunk, Crassus also neglected the counsel of Cassius, who advised him, That he should refresh his army in some of the Cities, in which he had a Garrison, until he heard some certain news of the Parthians ; or else that he would march along the river to Seleucia, and so the ships would supply him with victual, and would follow the Camp, and that the river would keep the enemy from environing him.

As Crassus was considering on these things, Augarus, or Abgarus Ofoenus withdrew him from this whollom advice : for he is rightly filled by Dio ; who by Florus [lib. 3. cap. 11.] is called Mazares the Syrian, and the copies of the Breviary of Sextus Rufus varying, he is called Mazarus, Marachus, Macorus, and also Abgarus in Plutarch, he is called Ariamnes, a Captain of the Arabians : although in some Copies of Plutarch, and in those, out of which the Parthica of Appian are taken, he is found to be called Acbarus : this man was formerly in league with the Romans in Pompey's time, but now followed the Barbarians party. And whereas he was of the Parthians side, he made as though he was a great friend to Crassus, and liberally bestowing much money upon him, fought out all his counsels, and declared them to the Parthians : and when as Crassus had determined to march to Seleucia, and from thence to go to the City of Ctesiphon ; he persuaded him, that he should not take that counsel, because it would take up too much time, but that he should lead his army directly against Sillax and Surena, two of Orodes his Captains (leaving Euphrates behind him, which only could furnish him with victual, and be for a fortification to him.)

He then led his army through a vast Plain, both sandy and wanting water, where also was neither root nor green herb. And now Crassus began to suspect treason, especially when Artabazes sent Embassadors to him, that he could send him no forces, because he had a great war that lay upon him, for Orodes now wasted the Country of the Armenians ; but yet very earnestly advised Crassus to come into Armenia, and to join forces with him, that they both together might fight with Orodes : but if he were not pleased to do this, that he should be sure to turn those places that were most convenient for Horse. Crassus angrily rejected this advice, and not vouchsafing to write to the King, told them, That he had no leisure to think upon Armenia, but that in his return he would punish the Armenian for his treachery : but immediately Abgarus, before his treachery was discovered, withdrew himself, when he had persuaded Crassus, that he might compass the enemies in, and route them.

They had not gone far, but that some few scouts came in (for the rest were killed by the enemy) telling them, That there were huge forces, who courageously marched on towards them : at this Crassus was astonished, and all the army was strooken with fear ; and Crassus at the first following Cassius his advice, set his battle wide, but presently changing his mind, he contracted his forces, and made it square and deep. He gave the leading of one wing to Cassius, the other to his son C. Publius, and he himself led the battle in the middle. As soon as they came to the river Balisus, most of the Commanders persuaded him to encamp, and to lodge there all night ; and in the mean time, to send to see what forces the enemy had, and how they were armed. This advice also Crassus rejected, because his son, and some of his Horse men, much desired

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desired to fight : and so he commanded them that would eat and drink, should do it standing, keeping their ranks : which before it could be done by all, he marched on with a disorderly march, not fair and solitly, until the enemies were in view.

Surena shewed not his whole body at the first, neither the brightneesse of their arms, but set them in a convenient place for a terrouse to the Romans, whom they endeavoured with their lances to make break their ranks : but as soon as they saw the depth of the battle, and that the souldiers kept their ranks, they retired : and when as they seemed to be in disorder, before the Romans perceived it, they had on every side environed them. But when Crassus commanded his light Horse men to assaile them, they had not marched far, but they were ill entertained with a shower of darts, and were driven to retire to the force of the armed men ; which gave the first beginning of fear and tumult, especially they feeling the force of the weapons that brake through all, and the greatneesse of the wounds.

The Parthians being thus sundered from them, began to shoo : with their darts on every side upon the whole body of the army, that no dart fell in vain ; and with to great force, that it made either an horrible wound, or most commonly death ; and with to great constancy, that they did not cease from shooting even when they fled : and indeed the Romans were in hope, that when these darts were spent, that then they should come to handy-blows : but when they knew that there were many Camels laden with darts, from which they that had first spent their darts took a compasse and fetched others ; then Crassus began to faint, perceiving that there would be no end of their shooting, until they were all killed with their darts : whereupon he commanded his son to endeavour by all means to joyne battle with the enemy, before they were wholly compassed about.

Young Crassus therefore taking with him 1300 Horse, (a 1000 whereof he had received from Caesar) and 500 Archers, and eight Ensigns of the next footmen who had Bucklers, gave a charge upon the Parthians ; who fleeing on purpose, withdrew him a good way off from his father : then turning about, they thrust them thorough with their darts on every side, Publius himself (whom Orosius commends as a most choice young man, [lib. 6. cap. 13. and Estrupius, in lib. 6.] as a most famous and excellent young man) because he could not use his hand that was pierced thorough, commanded a gentleman to thrust him thorough the side. Centurius a Senator and Orator is said to have died in the like manner. Megabacchus a man valiant both in body and mind, thrust himself thorough, as did the rest of the Nobility : the rest getting to an Hill, were killed in fight by the Spears of the Parthians. There are but 500 said to be taken prisoners.

They, having cut off Publius his head, marched towards Crassus, who expected the return of his son, during which time the enemy did not presse too hard : but when as messenger came upon messenger, that Publius was clean lost, unless he were immediately succoured with a very strong party ; he intended to march with the whole army ; when as the enemies came upon him, with a terrible noise, being grown more fierce by reason of the victory, bringing the head of his son upon a Spear. That spectacle brake the hearts of the Romans, notwithstanding Crassus endeavoured to hearten on his men, to exhort from the enemy the joy they had received, and to revenge their cruelty : the battle is renewed, but seeing the Romans were on every side again wounded with their darts, many of whom died miserably, for those who desperately, that they might escape the darts, came upon the enemy, were with great Lances forced into a narrow compasse, with which at one thrust they strook thorough two bodies : until the night approaching, the Parthians retired, bragging that they would allow Crassus one night to bemoane his son.

That same night Octavius and Crassus called together the Centurions and Souldiers ; for Crassus being overwhelmed with sorrow for the publick and his own private loss, kept himself in the dark with his head covered : whereas the fear of what was to come forced the rest of the army to advise about flying, the army in all places began to dislodge without any sound of Trumpet : but whereas those that were weak perceived themselves to be forsaken, there was great tumult and confusion, and all the Camp was filled with howling and lamentation : the fear and astonishment seized upon those that marched, because they thought the enemy would be raised by this noise, and come and set upon them : and indeed the enemy did know that they were removing, but neglected to pursue them ; three hundred light-horlemen, under their Captain Egnatius late in the night came to Carræ, and calling to the watch, commanded them to tell Coponius the Governour, that Crassus had had a great fight with the Parthians ; but said not a word more, and marched hastily to the Zeugma. Coponius by the consultedness of the speech (supposing that no good news was told him, presently armed his men, and meeting Crassus who marched slowly by reason of his wounded men, he received him with his army into the City.

As soon as it was day, the Parthians go to the Romans Camp, and there put to death 4000 that were left there. Many also their Horse men took up as they were wandering in the plain : among these there were four cohorts, whom in the same night Vargunteus a Lieutenant lead, and had lost their way by night : these getting to an hill, the Parthians compassing them in, killed them all in fight, except twenty Souldiers : who breaking through the middle of the enemy, came safe to Carræ. Orofius also mentions this slaughter of Vargunteus. [ *lib. 6. cap. 13.* ]

Surenas being uncertain whether Crassus and Cassius were at Carræ, or fled to some other place, sends certain men to Carræ, that he might know the truth, under a colour of making a league with the Romans, if they would yield up Mesopotamia : which when the Romans approved of, because all things were in a desperate condition with them, and demanded time and place for the meeting of Crassus and Surenas. Surenas understanding that the enemy was shut up in Carræ, the next day he came before it with his whole army, and exceedingly fraintaining the Town, commanded the Romans, That if they would have any truce, that they should deliver Crassus and Cassius prisoners. Hereupon the Romans exceedingly lamented, that they were to be cheated, and casting off all hopes of any aide from the Armenians, they thought how they might escape by flight.

This counsel was to be kept secret from any of the Carrenians, yet Crassus declared it to Andromachus, the most perfidious of all men, whom also he took to be his guide in his march. Whereupon the Parthians knew all their counsels, by the treachery of Andromachus, and because it is neither the custome, nor safe, for the Parthians to fight by night ; but Crassus went out by night, and least the enemy should be too much behind them that fled. Andromachus led them, some one way, some another, and at last brought them into deep bogs, and places that were full of ditches : there were some who suspected Andromachus his often turnings, and would not follow him ; for Crassus retired to Carræ, and from thence with 500 men, took his way into Syria. Others having gotten faithfull guides, took the way of the mountains, which they call Synaca, and before day, were retired into a safe place, and those were almost five thousand men, over whom Octavius, a valiant man, was Commander.

But the day overtook Crassus, who was intangled in those difficult places and bogs, by the treachery of Andromachus, he with four cohorts of legionary Souldiers, and a few Horse men, and five Lighters, having gotten out of those fastnesses with great pains, the enemy even now approaching, he fled to another hill, within twelve furlongs from Octavius, not so fortified, nor so steep for Horses : but being under the Synaca, and joynted to it with a long neck that stretched through the middle of the whole plain, so that Octavius could not but see the danger that Crassus was in : and therefore he first, with a few others came to his aide, and the rest chiding one the other followed him, and beating the enemy from the hill, received Crassus into the middle of them, and covering him with their Targets, spake nobly, That no weapon of the Parthians could touch the body of their General, till they had killed them that defended him to the last man.

Wherefore Surenas seeing the Parthians not so courageous as they were wont to be, and that it was a dangerous thing to fight with desperate men, especially they fighting from an higher place ; and if perchance night should overtake them, that then the Romans could not be taken, they keeping the mountains, but that they would go to the Armenians, and so might be a means of renewing the war, (as Dio saith) he plotted another treachery and fallhood : he let some prisoners go free, who had heard some Barbarians say on purpose, That their King was not altogether averse from making peace with the Romans, that he would use Crassus with all the civility that might be, if it could be effected by his means. In the mean while, the Barbarians forbore to fight : and Surenas with some noble men, came near the hill with his bow unbent : and holding forth his right hand, invited Crassus to make a league with him ; and told him, That he had had experience of the force of the Parthians ; yet now, if he would, he should have experience of his humanity. Crassus did not assent unto him, whom for good cause he had reason to be afraid of, as who saw no reason of this sudden change.

But the Souldiers demanded peace even with reproaches to Crassus ; he endeavoured by entreaties and reason to persuade them, that they would hold out but the rest of the day, and that at night they should march through mountainous places, and that they would not break off the hopes of a safety that was to near them ; but when they began to mutiny, and beating of their harness, began to threaten him : being affrighted, he went towards the enemy, but turning about to his own men, he said, *Ten, if Octavius and Petronius, and all you Roman Commanders that are here with me,*

see

see, whose violence is upon me yet, if ever any of you that come off safely, tell, that Crassus was deceived by his enemies, and not delivered up by his own citizens. Which he might seem to have said, as it were trying by this friendly speech if he could allwaye their obstinate minds, w<sup>h</sup> hilt he provides for their honour, but Octavius and the rest staid not on the hill but went down with him : the Lighters that would follow him for his honours sake, Crassus himself forbade.

The first who came from the Barbarians were two mungrell Grecians, who dismounting from their horses worshipped him, and saluted him, in Greek, desiring him that he would send (some before to see if Surenas and the rest that came to parly, whether they came unarmed, he presently sent two Rocci that were brothers, whom Surenas staid, and coming on horseback, whereas Crassus was a foot, he commanded an horse to be brought to him, and that he should go to the rivers side to write the articles of the peace, because the Romans were not very mindfull of their covenants, and withall gave him his right hand, and when Crassus sent for an horse, he told him there was no great need, for the King, saith he, giveth you this, presently there was brought him an horse with a golden bridle, upon which the grooms mounted Crassus : and following him behind lashed him, then Octavius first took hold of the bridle, and after him Petronius one of the Colonels, and then the rest of the Romans came about him to stay the horse, and to take him from them that pressed upon Crassus on every side.

And whereas at first they were jussling and thrusting one the other, at last they came to blowes. Octavius drew his sword and killed a groom one of the Barbarians, another kills Octavius, striking him behind ; Petronius had no weapon, but being strook upon his coat of mail lighted from his horse, and had no hurt, but Promanethros or Marathes by name a Parthian killed Crassus, or as others will have it, cut off his head and right hand, as he lay dead. Dio leaves it in doubt, whether he were killed by his own men, least he should come alive into the enemies hands, or whether he was slain by the enemies. Livy relateth *lib. 106. that he was taken, and making resistance, least he should suffer any thing being alive, was killed : himself being allowed a parly, had upon a sign given by the enemy, come quick into their hands ; if the resistance of the tribunes, had not moved the Barbarians to prevent the fight of the general : as Florus saith *lib. 3. cap. 11. and Sextus Rufus following him, in his brevity to Valentinian the Emperour, Crassus himself being allowed to a parly, might have been taken alive, but by the resistance of the tribunes he escaped, and whilst he sought to fly was killed.**

This Surenas the General of the Parthians took Crassus by treachery, and killed him at Simaca a city of Mesopotamia. [ *Serabo. lib. 16. pag. 747.* ] although he had rather have taken him alive. [ *Orofius. lib. 6. cap. 13.* ] Velleius Paterculus saith that he was killed with most part of the Roman army. [ *lib. 2. cap. 46.* ] Pliny saith, that all the Lucanian Souldiers were killed with him, or which there were many in the army. [ *lib. 2. cap. 56.* ] Jornandes writes, that they lost eleven legions almost, and their General also. [ *de regno. succession.* ] it is said that the number of those that were slain were 20000 : and of those that were taken alive by the enemy 10000 : as it is in Plutarch. Appian affirms, that of an 100000 scarce 10000 fled into Syria. [ *lib. 2. bell. civil. pag. 438.* ] that these things were done in the month of June, Ovid shews in *lib. 6. Fastorum*, in the middle of Summer (*auri flos et viri*) saith Dio in *lib. 40.* of his histories : where also he addeth, that the Parthians at this time recovered all their country again that lay within the river Euphrates.

The remains of the Roman army shunning each man for himself, being scattered by flight into Armenia, Cilicia, and Syria, did scarce afford a man alive to bring the news of the overthrow. [ *Florus. lib. 3. cap. 18.* ] as soon as this overthrow was known, many provinces of the East had revolted from the alliance and protection of the people of Rome, unless Cassius gathering together a few souldiers of them that fled, had quitted Syria that began to grow proud with great vertue and moderation. [ *Orof. lib. 6. cap. 13.* ] this is that Cassius who would not accept of the command that the souldiers offered him at Carræ in meer hate to Crassus, and Crassus also himself willingly yielded to considering the greatness of his losse : yet now being compelled by necessity, took upon him the government of Syria. [ *Dio. lib. 40.* ] he was also the treasurer of Crassus who kept Syria within the command of the people of Rome, and was also the same C. Cassius, who together with Brutus, afterwards killed Julius Cæsar. [ *Velleius Paterculus. lib. 2. cap. 46. together with 56. & 58.* ]

Surenas sent the head and right hand of Crassus to Orodes, into Armenia : and he spread a report by messengers of his own, at Seleucia, that he brought Crassus alive having dressed up one Caius a captive who was very like him, and so made a ridiculous shew, which in disgrace they called a triumph. [ *Plutarch.* ]

In the mean time Orodes was reconciled w<sup>th</sup> Artabazes, or Artarales the Armenian, having betrothed his sister to his sonne Pacoras : and there they made feasts

feasts and revels, in which were many Greek verses (sung: for Orosius understood the Greek tongue, and was a Scholar: and Arnavallus also had written Tragedies, and Orautions, and Histories: there as Jason the Tragedian of Trallis was singing some verses out of the Bacchis of Euripides, concerning Agave, Syllaces came into the dining room, and threw the head of Crassus before them, which Pomaxathres, or Maxathres, rising from supper, took to himself, as though it did more belong to him than the other. [Id.]

Among other indignities, some report, that the Parthians poured melted gold into the mouth of Crassus, insulding also over him in words; amongst whom is Florus; whose words concerning this matter are these, [lib. 3. cap. 11.] *The head and right hand of Crassus was brought to the King, and made sport for him, nor that unsiftly; for they poured melted gold in at his open mouth, that he whose mind was on fire with the desire of gold, while he was alive, his dead and bloodless carcase might be burnt with gold: like to which both Sextus Rufus hath in his Breviary, and Jornandes who follows him.*

Surenas not long after, suffered a punishment worthy of his perjury, being killed by Orodes who envied his honour, [Plutarch, in Crasso.]

At Rome M. Cicero was made Augure in the room of young Crassus, who was killed in the Parthian war, [Id. in Cicero.]

Crassus the father being dead at that time, one head of Varro his three-headed faction is cut off, and a foundation laid of the civil wars between Pompey and Caesar: for Crassus being killed who was above them both, it remained to Caesar, that he might become the greatest, to displace him that was above him, [Plutarch, in Cesare & Pompeio.]

*Nec quonquam jam ferre potest, Cæsare priorem,  
Pompeiusve parem.* [Lucan, lib. 1.]

Caesar would no superiour fear,  
Nor Pompey any equal bear.

3952. During an interregnum there was a decree of the Senate made, that neither any Consul nor any Prætor should have by lot any foreign province till after the fifth year of his Magistracy: which also a little after was confirmed by Pompey, [Dio, lib. 40.] who by the Interrex Servius Sulpicius on the V. Kalend of March in an intercalary month (about the beginning, namely of the Julian December) was created Consul, [Alcon, Pedian, in orat. Milonian.]

The Parthians invaded Syria, but with no great army, because they thought the Romans had there neither Souldiers nor General; wherefore Cassius easily repulsed them, [Dio, lib. 40.]

Cassius coming to Tyrus, arrived also in Judea, when at his first entrance he took Tarichæa, and led from thence about 30000 Jews prisoners. He put to death also Pitholus, because he had entertained Aristobolus his faction, which he did at the persuasion of Antipater, who could do very much with him: for Antipater, seeing he was in great credit with the Idumæans, fought by curtesies and familiarity the friendship of others who were in power: especially he joyined in affinity to him, the King of the Arabians, to whose custody he committed his children during the war that he had with Aristobolus: but Cassius having forced Aristobolus the son of Alexander to be quiet by conditions, removed his camp to Euphrates, to keep the Parthians from passing over, [Joseph, lib. 1. Bell. cap. 6. lib. 14. Antiquit. cap. 12.]

3953. M. Marcellus, and C. Sulpitius, being Consuls, the league is renewed with the Rhodians: in which it is provided, that one people shall not make war on the other, but send mutual aides one to the other. The Rhodians also swore, that they would have the same enemies that the Senate and the people of Rome should have, [P. Lentulus apud Cicero, lib. 12. ad familiar. epist. 15. cum Appian, lib. 4. Bell. civil. pag. 617, 630.] and by this means Ptolemaeus Apamensis, who had a Schoole at Rhodes, seems to have come to Rome, M. Marcellus being Consul, as we read in Suidas [in voc. noivdndw] a very noble Philosopher, Mathematician, and Historian: a Sphere of whose making Cicero in lib. 2. of his divination, maketh mention of. If any body should carry this Globe into Scythia or Britain, which of late our familiar friend made, whose each turning performs the same in the Sun and Moon and the other five Planets, as it doeth in the heaven each day and night: who in that barbarity would doubt, but that this was a most exact Sphere?

Whereas by the decree of the Senate, and by the law Pompey made the year before, none could obtain any either Consular or Prætorian province, unless he had been Consul or Prætor five years before. M. Calpurnius Bibulus, who had been Consul seven years before, and M. Tullius Cicero who had been Consul eleven years before, and

and yet had never been sent into any province, had by lot, Bibulus Syria, and Cicero Cilicia: concerning Syria, Dio is witness, lib. 40. and of Cilicia, Cicero himself, lib. 3. ad familiar. epist. 2. which he wrote being now designed Proconsul to Appius Pulcher, the Captain General, whom he was to succeed (for the army had given him the title of Captain General, because he had commanded well in the wars in Cilicia) in which he signifieth that it happened both against his will, and beyond any thought of his, that he should necessarily go to command in his Province by the decree of the Senate. But Cicero had for his Lieutenant, his brother Quintus Tullius, C. Pomponius, L. Tullius, and M. Anneius: his Quæstors were L. Messinius and Cn. Volusius. Plutarch relates in the life of Cicero, that he had in his army 12000 Foot, and 2600 Horle. He himself saith, That he had the name only of two Legions, and those very little, [lib. 5. ad Attic. epist. 15.] which army was scarce able to defend one Town, as M. Cælius wrote to him, [Ibid. lib. 8. epist. 5.]

On the XI. Kalend of June (which as the year was then accounted at Rome, fell upon the sixth day of the Julian March,) Cicero, going into his Province, came to Brundisium, there he met with Q. Fabius, the Lieutenant of Appius Claudius Pulcher, whom he was to succeed: who told him, that he needed a greater force to command that Province: and almost all were of opinion, that the Legions of Cicero and Bibulus should be supplied out of Italy: which the Consul Servius Sulpicius positively denied to yield to: but yet there was such a general content of the Senate, that Cicero and Bibulus should suddenly be dispatched, that he was fain at last to yield, and so it was done, [Ibid. lib. 3. epist. 3.]

Before the civil war of Caesar and Pompey, on the seventh of the Julian March, a little after noon, there happened an horrible eclipse of the Sun, of ten parts and an half, concerning which Dio saith, [lib. 40.] *ἡ δὲ οὐρανὸς ἐξέβηκεν*, the whole Sun was eclipsed, and Lucan, [lib. 1.]

*Ipsæ caput medio Titan cum ferret Olympo,  
Conditæ ardentes atra caligine curas;  
Involutique orbem spectrâ, gentesque coegit  
Desperare diem.*

— Titan hides  
(When mounted in the midst of heaven he rides)  
In clouds his burning Chariot, to enfold  
The World in darkness quiet: day to behold  
No Nation hopes.

Cicero loosing from Brundisium, came to Actium, the XVII. Kalend of July, (the 29 day of the Julian March) and then taking his journey by land, came to Ancon on the VII. of the Kalends of July, (the eight day of April) [lib. 5. ad Attic. epist. 9, & 10.] whereas the day before he came thither, Memmius (who was condemned, for unlawful bribery for an office, and was then in banishment) was gone to Mytilene, [Ibid. epist. 11.]

In the month of the Julian April, Ptolemaeus Awletes died, concerning whom M. Cælius in an Epistle to M. Cicero, written from Rome on the Kalends of August (the 15. day of the Julian May) [lib. 8. ad familiar. epist. 4.] whereas C. Marcellus was chosen Consul for the next year. News was brought, and it is accounted for certain, that the King of Alexandria is dead. He left his heirs, of his two sons the eldest, and of two daughters, the also that was the eldest: and that this might be so, Ptolemy in the same Will, did humbly beseech the people of Rome by all the gods, and by the league that he had made with them at Rome. The copy of his Will, (one whereof was sent to Rome by his Embassadors, that it might be laid up in the Treasury, and another, after the same example) was left and kept sealed up at Alexandria, [Cæsar, lib. 3. Commentar. Bell. Civil.]

Wherefore in this Testament it was commanded, that his eldest son Ptolemy, after the ancient custom of the Egyptians, should be married to Cleopatra his eldest daughter, and that both of them should possess the Kingdom, but so notwithstanding that they should be under the tuition of the people of Rome. [Dio, lib. 10.] concerning which Cleopatra speaks to Caesar, [in Lucan, lib. 10.]

*— non urbes prima tenebo  
Fœmina Nilacæ: nullo discrimine fœcus  
Reginam scit ferre Pharo, lege summa perempti  
Verba patris, qui jura mihi communia regni  
Es thalami cum fratre dedi.*



I am not the first woman that have sway'd  
The Pharian Scepter: Egypt has obey'd  
A Queen; not Sex excepted: I desire  
Thine read the will of my deceased Sir  
Who let me there a partner to enjoy  
My brothers Crown and marriage-bed

The copy of this will being brought to Rome, seeing because of publick employments it could not be put in the Treasury, it was deposited with Pompey, [*Caesare, lib. 3. Bell. civil.*] who as Eutropius relates, was made Tutor to the new King by reason of his young years, [*lib. 6.*]

M. Cicero having stayed those ten dayes at Athens, the day before the Nones of July (the 19 of the Julian April) departed from thence, [*lib. 2. ad familiar. epist. 8.*] on which day looting from the Haven Piræum, he was carried by a certain wind to Zocera, which kept him there till the Nones. the VIII of the Ides (the 25 day of April) he came to the Village of Cios, from thence to Gyarus, from thence to Seyarus, from thence to Delos, [*lib. 5. ad Attic. epist. 12.*]. The XI. Kalend of August (the 5 day of the Julian May) he came to Ephesus: failing the flower by reason of the weakness of the Rhodian barks. Thither came to him an incredible multitude: and the Grecians very willingly offered themselves unto him, as if he had been the Prætor of Ephesus, [*id. epist. 13.*] but the Prætor of the Asiatick Governments (which were separated from the province of Cilicia) was Q. Thermus who was then at Ephesus: with whom Cicero conferred concerning a business of his Lieutenant M. Anicius, who had a controvertie with the Sardineans, and unto whom both for him and for others, he afterwards writ many Epistles, [*lib. 13. ad familiar. epist. 53, 54, 55, 56, 57. & lib. 5. ad Attic. epist. 20.*] but that P. Silius was Prætor of Bithynia at that time, is gathered out of the 13 Books, [*ad familiar. epist. 61.*]

P. Nigidius expected Cicero at Ephesus, returning to Rome from his Embassie, a very learned man; Cratippus also came, thither from Myriene to see and salute Cicero, who was at that time the chiefe of all the Peripateticks: as Cicero himself witnesseth in the preface to Plato his Timæus, translated into Latine by himself.

Leaving Ephesus, Cicero went to Tralli, in a very dry and dusty way, [*lib. 5. ap. Attic. epist. 14.*] The VI. Kalend of August (the 20 day of the Julian May) he came to Tralli, where there met him L. Lucilius with letters from Appius Pulcher, [*lib. 3. ad familiar. epist. 5.*] by which he understood among other things, that a mutiny of the souldiers was appeased by Appius, and that they were all payed even to the Ides of July, [*lib. 3. ad Attic. epist. 14.*]

The day before the Kalends of August (the 14 day of the Julian May) Sulpitius and Marcellus being Consuls, Cicero came to Laodicea, into a province (undone and even overthrow by Appius) from which day the yearly Magistracy, committed to him by the Senate, began to be reckoned, [*lib. 5. ad Attic. epist. 15, 16, 20, 21. cum lib. 3. ad familiar. epist. 6. & lib. 15. epist. 2. & 4.*] But whereas Cicero understood by the Cypriot Embassadors who came to meet him at Ephesus, that Scæpius the Governour of Appius in Cyprus besieged the Senate in their Senate-house in Salamine with some Troops of Horse, that he might furnish some of the Senators: what day he first entred the province he sent letters, that the Horsemen should immediately depart the Island, [*lib. 5. ad Attic. epist. 22. & lib. 6. epist. 1.*]

When as he saw by reason of the time of the year, he must presently go to the army, having stayed three dayes at Laodicea, (whilest the money was received which was owed him from the publick exchange) the III. Nones of August (the 17 of the Julian May) he made a journey to Apamea: and there tarried four or five dayes, three at Synnada, and five at Philomelium: in which Town when as there was a great concourse of people, he freed many Cities from most grievous tributes, and heavy usuries and great debts, [*lib. 3. ad familiar. epist. 5. & lib. 15. epist. 4. cum lib. 5. ad Attic. epist. 15, 16, 20.*]

Appius Claudius, whereas by the law Cornelia (of Cornelius Sylla the Dictator) there were thirty dayes granted for one to depart the province after the coming of a Successour: in those dayes far in judgement at Tarsus, in which Cicero did the like at Apamea, Synnada, and Philomelium, [*lib. 3. ad familiar. epist. 6. & 8. cum lib. 5. ad Attic. epist. 16, 17.*]

M. Bibu the Proconsul, about the Ides of August (the 25 of the Julian May) departed from Ephesus by shipping with a very prosperous gale into Syria his province, [*lib. 15. ad familiar. epist. 3.*] whom when the Senate had permitted: to raise souldiers in Asia, he would make no murther, [*ibid. epist. 11.*] for the Auxiliaries of the Allies were

were through the sharpnesse and injuries of the government of the Romans, either lo weakened, that they could help them but little; or lo alienated from them, that there was little to be expected from them, neither did any thing seem fit to be committed unto them. [*ibid.*]

Whereas before the coming of Cicero into the Province, the army was scattered through a sedition, five Cohorts, without any Lieutenant, without any Colonel, yea without any Centurion, stayed at Philomelium, the rest of the army was in Lycæonia. Cicero commanded his Lieutenant, M. Anicius, that he should conduct those five Cohorts to the rest of the army: and having rallied the whole army in one place, that he should encamp at Iconium in Lycæonia: which when he had exactly done; Cicero came into the Camp the VII. Kalends of September. (the seventh day of the Julian June.) Seeing that in some dayes before, according to the decree of the Senate, he had got together a good band of Souldiers newly raised, and good store of Horse, and Voluntary Auxiliaries of free people, and of Kings their Allies, [*ibid. epist. 4.*]

Dejotarus the son, who was declared King by the Senate, took with him into his Kingdom Cicero's sons, whilst M. Cicero made war in the Summer quarters. [*lib. 5. ad Attic. epist. 17, 18.*] Plutarch delivers, [*in lib. de Stoicorum repugnantiis.*] that Dejotarus the father, that he might settle the Kingdom upon this one son, put to death all his other sons: but of both the Dejotari, father and son, who both reigned together; Cicero makes mention in the XI. Philippick, with great commendation of them both.

Pacorus, the son of Orodes King of the Parthians, with whom was married the sister of the King of the Armenians, with great forces of the Parthians, and a great band of other Nations besides: passing over the Euphrates, made war in the Province of Syria. [*lib. 15. ad familiar. epist. 1, 2, 3, 4. & lib. 5. ad Attic. epist. 18.*] but indeed Orocles was General, Pacorus only bearing the name of General, for he was not yet past 15 years of age, [*ibid. lib. 40.*]

The Parthians being thus gone into Syria, and having reduced under their power all places that lay in their way, came as far as to Antioch, with an hope of winning also the rest: for neither did the Romans keep that Province with a just army, and the people hardly enduring the domineering of the Romans, did incline to the Parthians, as to their neighbours and familiar friends. [*ibid.*] Also the Proconsul Bibulus was not yet come into the Province: for whereas that Province was appointed to him but for a year, as it was to Cicero, it was reported, that for this cause he came lo late into the Province, that it might be late ere he departed it. [*Cicero, lib. 5. ad Attic. epist. 16. & 18.*]

Cicero, in the III. Kalends of September, (the II. of the Julian June) mustered his army at Iconium, [*lib. 3. ad Attic. epist. 19.*] The Kalends or III. of the Nones of September, the Embassadors that were sent from Antiochus, the King of the Commagenians, came to the Camp at Iconium: who first brought Cicero news, That great forces of the Parthians began to passe the Euphrates: and that it was said, That the Armenian King would make an invasion upon Cappadocia. [Which news when it was brought him, although there were some that thought, that there was not much credit to be given to that King; yet Cicero was much troubled, both for Syria, and for his own Province, and indeed for all Asia. Wherefore he thought it fit that the army should be conducted through Lycæonia, and the County of the Mauritians, and through that part of Cappadocia, which joined to Cilicia, [*lib. 15. ad familiar. epist. 1, 2, 3, 4.*]

Wherefore after he had stayed ten dayes at Iconium, he dislodged his army, and incamped at the Town Cybistra, in the farthest part of Cappadocia, not far from Mount Taurus. That Arravaldes the Armenian King, whatsoever he intended, should know that the army of the people of Rome was not far from their borders, and that he and the Parthians might suppose themselves shut out of Cappadocia, and so he should defend Cilicia that bordered upon them, and keeping Cappadocia, might hinder any new deviles of the neighbouring Kings; who though they were friends of the people of Rome, yet durst not be openly enemies to the Parthians. [*lib. 5. ad Attic. epist. 20. & lib. 15. ad familiar. epist. 2. & 4.*]

Cicero sent his Horse from Cybistra into Cilicia, that the news of his coming being declared to the Cities in that part, the minds of men might be the more confirmed to him: and that he might quickly hinder what was done in Syria. [*lib. 15. ad familiar. epist. 2.*]

There he took special care for the service that was enjoined him by the Senate, That he should defend Ariobarzanes, the King of the Cappadocians; and provide that both he and his Kingdom might be in safety: and whereas the King himself, with his brother Ariarathes, and some of his fathers ancient friends came to the Camp



to the Proconsul (where he staid three or four daies, as is gathered out of *lib. 6. ad Attic. epist. 2.*) and complained of treasours that were laid for his life, and desired that some horse and foot of the Roman army, might be a guard for him: Cicero exhorted his friends that they should defend with all care and diligence, the life of their King being taught by the lamentable example of his father; and exhorted the King, that he should learn to reign by preferring his own life, from whom he was certainly assured that treason was plotted against him, them he might ute at his pleasure: that he might punish those that there was necessity to punish, and free the rest from fear, that he should ute the guard of the Roman army more for terror to those that were in fault, then for contention: and that it would come to passe, that all, when they shall know the decree of the Senate, should understand, that he would be a guard to the King, wherefore there shall be any need, concerning whom in the end (of that second epistle) to the Consuls and Senate, Cicero saith that he was more careful to certify them, because that in King Ariobarzanes there were such tokens of virtue, wisdom, fidelity, and good will towards them: that they did not seem without good cause to give him such a charge of his preservation.

Cicero settled in great favour and authority Mithras and Athenaeus whom Ariobarzanes had banished through the importunity of Athenaeus, and whereas there would great war be raised in Cappadocia, if the priest of the Comanians; whom as Hierus confirmeth in his book [de bell. Alexandrin.] was accounted the next after the King in majesty, command and power, by the consent of that nation (should defend himself by armes, as was thought he would do; he being a young man, and provided with horse and foot, and money, and allies also who would faine see some innovations, Cicero brought it to passe, that he departed the Kingdom; and so the King obtained the Kingdom: with honour, without any tumult, or war, the authority of his court being more confirmed unto him, [*Ibid. epist. 4.*] although he in another epistle thought, that there was nothing more pilled than that Kingdom, nothing more poor than that King. [*lib. 6. ad Attic. epist. 1.*]

And after this manner was the Kingdom of Ariobarzanes preferred with the King himself. [*Cicero in epist. 5. lib. 15. ad familiar. 1.*] and Cappadocia is reconciled to his obedience without arms, and with much good liking. [*Plutarch. in Ciceron.*] concerning whom this Cicero brags of himself so Atticus. [*lib. 5. epist. 20.*] Ariobarzanes lives and reigns by my means, in my way, by the by, by my advice and authority: and because I kept my self a while free from access to them, that lay in wait for him and was only so but a provision, free from bribes I preserved both King and Kingdom.

In the mean time Cicero knew by many letters and messages, that Cassius (Bibulus being yet absent out of Syria) was with an army at Antioch, and great forces both of the Parthians, and Arabians, were come to Antioch; and there that a great body of horse, which had passed into Cilicia, were all killed, by those troupes of horse he himself had sent thither, and by a Praetorian cohort, which was in garrison at Epiphania: and that the Parthians were in Cynhethica a part of Syria, that was next to Cilicia: when therefore he saw that the forces of the Parthians were turned from Cappadocia, not far from the borders of Cilicia; he left Cylistra of Cappadocia, (when he had encamped five daies) and conducted the army into Cilicia; and in the borders of Lycania, and Cappadocia, the XIII of the Kalends of October (the 30 day of the Julian June) he received letters both from Tarcondimous and from Jamblichus a governor of the Arabians, who were accounted friends of the Roman commonwealth, declaring that Pacorus with a great body of Parthian horse was passed Euphrates, and encamped at Tyba: concerning which he presently wrote to the Consuls, and Senate. [*lib. 15. ad familiar. ep. 2. 2. 4. cum lib. 5. ad Attic. ep. 18. 8. 20.*]

A rumour of the coming of Cicero, both encouraged Cassius, who was in a manner besieged in Antioch, and cast a fear upon the Parthians, they departed therefore from Antioch before the coming of Bibulus being happily driven back by Cassius: who also pursued them in their retreat from the town, and did execution upon them. [*lib. 5. ad Attic. ep. 20. 21. & lib. 2. ad familiar. ep. 20.*] which history Dio thus declares more fully.

When the Parthians were put by the hopes of taking Antioch, Cassius stoutly repelling them, (for they are very awkward at the storming of places) they marched towards Antigonia: the suburbs of which city are planted with trees, and so they neither durst, nor could come near it: they intended to cut down the trees, and to clear the place of the wood, that they might more boldly get upon the city on that side: but when this would not succeed neither, both because it was a business of great labour; and time was trifled away in vain, and Cassius also lacked up any straglers, they retreated from Antigonia, intending to set upon another place: in the mean time Cassius having placed ambushes in the way they were to passe, flew himself to them with a few, to draw them to pursue him, then he turned upon them. [*Dio. lib. 40.*] where Oracles the great commander of the Parthians received a wound, whereof he died a few daies after. [*Cicero, lib. 5. ad Attic. epist. 20.*]

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In Julius [*lib. 40. cap. 4.*] this story is not so truly written, Pacorus being sent to pursue the remains of the Roman army, after he had achieved many enterprises of Syria, he was called home again, as mistrustfully by his father: in his absence, the army of the Parthians that was left in Syria, was with all the captives thereof slain by Cassius the treasurer of Cassius.

Livy declares that C. Cassius the treasurer of M. Crassus slew the Parthians, who had marched into Syria. [*lib. 108.*] Volken, that he with great successe routed and overthrew the Parthians, that came over into Syria. [*lib. 2. cap. 45.*] Sexus Rutilus in breviario, that he with great admiration fought against the Parthians, (for he calls the Parthians) who made an irruption into Syria, and utterly destroyed them being driven beyond Euphrates: [*Eutropius in lib. 6.*] that with singular valour, and great virtue, he restored the state when it was even lost, so that he overcame the Persians in divers battles; to which may be added that of Orofius [*lib. 6. cap. 13.*] concerning the same Cassius. He overcame in battle, and slew Antiochus, and his great forces: and by way drove out the Parthians that were sent into Syria, by Orodes: and were entered as far as Antioch, and killed also their general Oracles, and that of Cicero, in the 11. Philippi, he did many gallant things, before the coming of Bibulus the chief commander; whereas he utterly routed the greatest commanders and great forces of the Parthians, and freed Syria, from an horrible invasion of the Parthians: for it deserves no credit, that which is added concerning Cassius in the 14. Chap. of the Jewish History, which being set forth in Arabic, carries the title of the second book of the Maccabees, he passing over Euphrates, conquered the Persians, and brought them under the obedience of the Romans: he also reduced to their obedience, those 22. Kings that Pompey had subdued: and brought under their obedience whatsoever was in the countries of the East, for we have already heard out of Orofius [*lib. 6. cap. 6.*] how Pompey bragged that he had made war with twenty two Kings.

The day before the Kalends of October, (the 11. day of the Julian July) the Senate being called together into the temple of Apollo made a decree, that into Cilicia and into eight other provinces should henceforward be sent Proprætors, who formerly had been Prætors at Rome, but yet never had any command in any province. [*lib. 8. ad familiar. ep. 8.*]

Cicero marching with his army by the streights of Taurus into Cilicia, came the III Nones of October (the 16 day of the Julian July) to Tarsus. [*lib. 5. ad Attic. ep. 20.*]

On the Nones of October, (the 15. day of the Julian July) on the same day were read in the Senate, the letters of Cassius declaring his victory; wherein he wrote, that of himself he had finished the Parthian war: as also the letters of Cicero, declaring the Parthian tumult, whereupon there was little credit given to Cassius his letters. [*lib. 4. ad Attic. epist. 22.*] and the same day Cicero went from Tarsus towards Amanus: [*lib. 3. ad familiar. epist. 8.*] which mountain belonged both to him and Bibulus, and it divides Syria from Cilicia, by the separation of the waters, and full of everlasting enemies. [*Ibid. lib. 1. epist. 10. & lib. 5. ad Attic. epist. 20.*]

The next day (the 19. of the Julian July) he encamped in the plain of Moplectia; from whence he wrote the eighth epistle [*lib. 3. ad familiar. 1.*] to Appius Picher, (whom he succeeded in the Proconsulship) in which may be read this, If you ask concerning the Parthians, I think there were none; those Arabians that were, who were habited like Parthians, are said to be all returned, they deny that there was any enemy in Syria: for when Cicero was come to Amanus, he knew that the enemy was returned from Antioch; and that Bibulus was at Antioch; and from thence he certified Deiotarus who was in all half coming unto him with a great army of horse, and foot, and all his forces: that he saw no cause why he should come out of his Kingdom: and that he would immediately send letters and messengers to him, if by chance any extraordinary matter should fall out. [*lib. 15. ad familiar. epist. 4.*]

But when Cicero considered that it did extremely concern both provinces, to settle Amanus, and to take away a perpetual enemy from that mountain, and go to some other parts of Cilicia, and when he was gone about a daies journey from Amanus, and had encamped at Epiphania: the III Ides of October (the 23 of the Julian July) when it began to grow towards evening, he marched with his army in all haste, so that at the III Ides of October, as soon as it was day, he went up the Amanus. [*Ibid. 1.*]

Having marshalled his cohorts and auxiliaries, over which he himself with his brother Quintus his Lievetenant commanded some, others his Lievetenant, C. Pomptinus, and the rest M. Anneius and L. Tullius commanded; and came suddenly upon them before they were aware: many were killed, many taken, and the rest were scattered. Egerana (or rather Eriana) which was not like a village but a city, because it was the principal town of Amanus: and also Seypra, and Cerninoris (or Commori) which both stoutly and a long time made resistance, Pomptinus keeping that part of Amanus, from break of day till ten of the clock, were taken, and a great multitude of the enemy slain, six Castles well fortified were taken by their sudden coming; and more burnt; when they had done this Cicero encamped at the foot of the Amanus, at the altars of Alexander, by the river Ilium, which place Darius was overcome by

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Alexander

Alexander, there he spent four days, in destroying the reliques of Amanus, that belonged to his Province, and in waiting the Country: and for the obtaining of so just a victory, he was called by the army Imperator, or Captain General: and for having spoiled and waited Amanus on the fifth day he departed from Amanus: [*Ibid. cum lib. 2. epist. 20. lib. 5. ad Attic. epist. 20. Plutarch in Cicero.*]

In the mean time Bibulus coming to Amanus, he began to look for a lawel in a mustard tree, and gape after the vain name of Captain General: but he had a great loss, for he wholly lost his prime, Cohort, and a Centurion of the Vanguard, a Noble man, one Aulus Dextro, a kinsman of his own, and all the rest of the same Cohort: and Sextus Lucilius, a Colonel (the son of T. Gravius Cæpio, a rich and renowned man) [*Ibid. 5. ad Attic. epist. 20.*]

Cicero brought his army to the most dangerous part of Cilicia, which was inhabited by the Eleuthero-ciles, cruel and fierce men, and who were provided of all things for defence: who seeing they never had obeyed their Kings, entertained at this time fugitives, and were daily in expectation of the coming of the Parthians: he set upon Pindenissa, a Town of theirs: that was feared in a steep and well fortified place, the 57. day before the Saturnalia, (the XII. Kalend. of November, or the first of the Julian July) he compassed it about with a Rampart and a Trench: and kept them in with six Castles, and very great Brigades: he assailed it with a Mount, Engines and a most high Tower: he made use of many archers, and great store of Engines for battery: as Cicero himself signifies in an epistle to M. Cælius Rufus chosen Edile, which was written on the 25. day of the siege (the 25. of August) [*Ibid. 2. ad familiar. epist. 10.*] and also in his letters to M. Cato, [*lib. 1. 5. epist. 4.*] and to Pomponius Atticus, [*lib. 5. epist. 20.*] all written after the taking of the City.

With great pains and preparation, but without any nouble or charge of the Allies, many of his men being wounded, but the army safe, Cicero made an end of this business. Upon the very day of the Saturnalia (the XIII. Kalend. of January, or the 26. day of the Julian September) the Pindenissenses by main force were at his mercy: all the City being either beaten down, or burnt: he granted the whole spoile of it to his Soldiers, except the Horses; the slaves were sold on the third day of the Saturnalia. He took hostages from the Tibareni, who were next neighbours to the Pindenissenses, and alike wicked and audacious as they. After this he sent his army to their winter quarters; over which he let his brother Quintus, that the army should be quartered in those places that were taken from the enemy, or that were not well guarded. [*Ibid.*] And to he having settled his affairs for the Summer, appointed his brother Quintus to command in the Winter Quarters, and over Cilicia, [*lib. 5. ad Attic. epist. 21.*] and as he intended the Summer months to prosecute the war, so the winter months to sit in judgement. [*Ibid. epist. 14.*]

Publius Lentulus Spinther triumphed at Rome for Cilicia, as is gathered out of the Epist. [*ad Attic. lib. 5. epist. 21. compared with lib. 1. ad familiar. epist. 9.*]

The Ion of Orodus the King of the Parthians, came into Cyrrhestica, a Country of Cilicia, in which also the Parthians wintered. [*lib. 5. ad Attic. epist. 21. & lib. 6. epist. 11.*]

Cicero sent Q. Volusius, a trusty man and wonderful free from bribery, into Cyprus, to carry there a few days; that those few Roman Citizens, which had business to do there, should not say they had not right done them: for it was not fit that the Cypriots should be called to judgement out of their own Island. [*lib. 5. ad Attic. epist. 21.*]

Cicero being entertained in the Cities of Cilicia with great admiration, on the Nones of January (or the 13. day of the Julian October) went from Tarsus into Asia: Wherefore passing over Taurus, in the sixth month of his command, which way never he went, he brought it to pass, that without any violence, without any reproach, but only by his authority and advice, the Grecian and Roman Citizens, who had kept in their corn, did promise great store to the people, for the easing of the famine, (which raged much in that part of Asia, seeing there was no harvest.) [*Ibid.*]

Dejotarus, whose daughter was betrothed to the son of Artavaldes (the King of Armenia) whose aids Cicero had made great use of, came to Laodicea, to live with the young Cicero's; and brought him news, that Orodus intended to come into those parts, with all the Parthian forces at the beginning of Summer. [*lib. 5. ad Attic. epist. 20. 21. cum lib. 6. epist. 11.*]

At Laodicea, from the Ides of February, (the 29 day of the Julian November) to the Kalends of May (the 26 day of the Julian February) Cicero kept Court: for that part of Asia that belonged to him, from the Ides of February, for Cibara, and Apamea: from the Ides of March, for Synnada and Pamphilia. Many Cities were freed from

from their debts, and many were very much eased, all of them using their own laws and judgement, having obtained liberty to do so, were greatly revived. [*lib. 5. ad Attic. epist. 21. lib. 6. epist. 11.*]

At Rome there were processions decreed by the Senate, for Cicero, because he had conquered in Cilicia: L. Emilius Paetus, and Q. Claudius Marcellus being Consuls. [*lib. 2. ad familiar. epist. 12. lib. 8. epist. 11. lib. 23. epist. 5, 6, 12. & lib. 7. ad Attic. epist. 11.*]

C. Cælius, who had been M. Crassus his Treasurer, being about to depart, after the Parthian war out of Syria, commended M. Fabius to Cicero, then being at Laodicea, [*lib. 9. ad familiar. epist. 25. & lib. 15. epist. 24.*] to whom Cicero wrote back, congratulating him both for the greatness of the actions that he had done, and also for the opportunity of the time, because that he was to depart out of the Province with great favour, and commendation of the Province: he advised him to make halt to Rome, where by reason of his late great victory, he tells him that his coming will be very famous.

Cicero commended to Quintus Thermus, the Prætor of Asia, his Lieutenant M. Amicius, whole wisdom, virtue, and fidelity he had tried in the war against the Cilices, who was to go for the deciding of a controversy he had with the Sardinians: and desired him that he might be sent back before the Kalends of May, at which time he intended to go into Cilicia. [*lib. 13. ad familiar. epist. 55. 57.*]

P. Cornelius Dolabella, who a little after was married to Tullia, the daughter of Cicero, accused both of treason and bribery for his office, Appius Claudius Pulcher, when he was demanding a Triumph at Rome, for the good service he had done in Cilicia: and as soon as Dolabella came before the Tribunal, Appius entered into the City, but laid aside the demand of a Triumph: at length Q. Hortensius, and M. Brutus defending him, he was acquitted from each crime. [*lib. 8. ad familiar. epist. 13. 16. lib. 3. epist. 10. 11. 12. lib. 6. ad Attic. epist. 6. & lib. de claris Oratoribus.*]

The Horsemen that were left by Gabinus in Italy, killed two sons of M. Bibulus, the Proconul of great towardsness. [*Cæsar. lib. 3. de Bell. Civil. Valer. Maxim. lib. 4. cap. 1.*] Cleopatra the Queen lent the murderers in bonds to Bibulus, that he might punish the murderers at his own pleasure: but he presently sent them back to Cleopatra, without any hurt done them: saying, That the authority of punishing them belonged to the Senate, and not to him. [*Valer. ibid. Seneca ad Marcian.*]

Cicero thought of going into Cilicia, on the Nones of May, [*lib. 2. ad familiar. epist. 13. & lib. 6. ad Attic. epist. 21.*] but he came not to Tarsus before the Nones of June, (the second day of the Julian April.) There many things troubled him: a great War in Syria, and great robberies in Cilicia. [*lib. 6. ad Attic. epist. 4.*]

Going from thence, when he was incamped by the river Pyramus, Q. Servilius sent him letters from Tarsus, which were written from Appius Claudius Pulcher, dated at Rome the Nones of April (the fifth day of the Julian February) in which he signified that he was quit of Treason. [*lib. 3. ad familiar. epist. 11.*]

When Syria was in a flame with the Parthian war, and there was great fear at Antioch, and Bibulus, for all his great sorrow, (for the murder of his sons) took all the care of the war: although there was great hopes in Cicero and in his army: yet it is reported that Bibulus should say, That he had rather suffer any thing, than seem to have need of the help of Cicero: and whereas he wrote to Thermus, the Prætor of Asia, concerning the Parthian war; yet he never wrote to Cicero: although he knew that the greatest part of the danger of the war belonged to him. Notwithstanding, his Lieutenants sent letters to Cicero, that he should come to their aid. [*lib. 2. ad familiar. epist. 17. & lib. 6. ad Attic. epist. 5.*]

And indeed Cicero had but a weak army of his own, yet he had good Auxiliaries of the Galatians, Pisdians and Lycians: yet he thought it his duty, to have his army, as near as he could to the enemy, as long as he should command in that Province according to the decree of the Senate: and whereas the term of his charge that lasted but a year, was almost out; he agreed with Dejotarus, that the King should be in his Camp with all his forces. [*lib. 6. ad Attic. epist. 11. & 5.*] concerning whom Cicero saith, in the XL. Philippick, I and Bibulus were both Captains General, in near and neighbour Provinces: we were both of us helped by that King, with Horses and Foot.

The Parthians kept Bibulus besieged, [*Cæsar. in Bell. Civil. lib. 2.*] who kept himself within a Town extremely well fortified, and full of men, as long as the Parthians were in the Province, [*Cicero, lib. 12. ad familiar. epist. 19.*] and never let foot out of the

the Town, as long as the Parthians were on this side the Euphrates. [lib. 6, ad Attic. epist. 8. & lib. 7, epist. 2.]

But the Parthians left Bibulus but half alive. [lib. 7, ad Attic. epist. 2.] by an incredible felicity departing out of Syria. [lib. 6, ad Attic. epist. 2. & lib. 7, epist. 2. ad familiar. epist. 17.] For Bibulus had sent the Parthians some against another; for having entered into friendship with Orodotes, a Noble man, who was an enemy to Orodes, he persuaded him by messengers that went between them, that he should make Pacorus King, and that by his side he should make war upon Orodes. [lib. 6, ad Attic. epist. 2.]

Bibulus in his letter he wrote to the Senate, concerning the things that he had done, that that he and Cicero had done together, he attributes to himself alone; that that Cicero had done alone, that he attributes unto himself; but that that he himself had done alone, that he makes common between them as Cicero complains in an epistle that he wrote to Salust his Treasurer. [lib. 2, ad familiar. epist. 9.] where also he notes as a mark of a poor, malicious, jejune, and vain spirit, that he filled not Ariobarzanes King, but the son of King Ariobarzanes, (whom the Senate he self called King, and commended him to Cicero) and when as he that had done no great matter, endeavoured to obtain a Triumph. Cicero also thought it would be a disgrace to him, not to obtain the fame; seeing Bibulus his army had their hopes in Cicero's army: he also by the advice of his friends, began to think of a Triumph. [lib. 6, ad Attic. epist. 7, lib. 7, epist. 2.]

The fear of the Parthians being now removed, Cicero withdrew all Garrisons, which were good and strong, that he had provided for Apamea and other places. [lib. 2, ad familiar. epist. 17.]

Whereas about the III. Kalend. of August (the 26. day of the Julian May) the term of his office, which was to last but a year, was almost at an end, and some body was to be left by him at his departure, who should command according to the decree of the Senate: Cicero preferred to the government of the Province, which was now freed from the fear of the Parthian war, C. Calpurnius, who was newly sent to him from Rome to be his Treasurer, (in the room of Cn. Volusius) a Noble young Gentleman indeed, but one that wanted both gravity and continence. [lib. 2, ad familiar. epist. 15. & 19, cum lib. 6, ad Attic. epist. 4. & 6.]

The III. Nones of August, (the 29. day of the Julian May) his annual commands being now ended, he went by ship to Sidia, a City of Pamphilia. [lib. 3, ad familiar. epist. 12.] From thence he went to Laodice, the utmost bound of the Province: and there he commended his Treasurer Messinius to stay for him, that he might leave his accounts according to the Julian Law, in the Province, in the two Cities of Laodicea and Apamea. [lib. 6, ad Attic. epist. 7, cum lib. 2, ad familiar. epist. 7. & lib. 5, epist. 20.] but of the prey (of the Mount Amanus) he touched not a penny, but left it wholly, selfertia (his Cohort grumbling at it, who thought it ought to be distributed among them) to the Treasury; taking security also of all the publick money at Laodicea; that it might be safely returned to him and the people, without any danger of carriage. [lib. 7, ad Attic. epist. 1, lib. 2, ad familiar. epist. 17.]

The Senate decreed a very large procession of 30. days, by the persuasion of Cato, to M. Bibulus, as soon as they had received his letters. [lib. 7, ad Attic. epist. 2. & 3.] But the Legions which the Senate had decreed, should be sent into Syria, by Manius (who was to succeed Salust in the Treasurers office there) were detained: the Province being now freed from the fear of the Parthian war. [lib. 2, ad familiar. epist. 17.] But there was a Decree of the Senate made, that there should be sent to Bibulus for the Parthian war, one Legion from Cn. Pompey, and another from Julius Caesar. Pompey, of those Legions that he had with him, granted none; but yet he commanded them that were Commissioners in that business, that they should demand that Legion from Caesar, that he had lent Caesar. Caesar, although he made no doubt but that his adversaries intended that he should be left without any Legions, sent back to Pompey his Legion: and also gave another out of his one number, that he might satisfy the Decree of the Senate: therefore these two Legions were furnished, as though they were to be sent against the Parthians: but seeing there was no use of them for that war, the Consul Marcellus fearing they should be again restored to Caesar, kept them in Italy, and gave them to Pompey. To what purpose these things tended, although Caesar knew well enough, yet he determined to suffer all things, because he saw here was offered him no abridgement of keeping those Legions by him that he had already, and of raising more. [Cesar commentariis, de Bell. Civil. lib. 1. Histories, de Bell. Gallico, lib. 8, Plutarch in Pompeio, & Dio, sub fine, lib. 40.]

Cicero persuaded Q. Thersmus the Prætor, who was to depart out of Asia, that he would leave a noble young Gentleman, his Treasurer, Governour of that Province, (which

(which was C. Antonius; as Pighius shews in his Annals, Tom. 3. pag. 431.) [lib. 2, ad familiar. epist. 18.]

Cicero laid up with the Publicans at Ephesus, all the money which lawfully came to his share, which was, 20000 Sesteritiums. [lib. 5, ad familiar. epist. 20.] and being very much hindered by the Easterly winds, on the Kalends of October (the 25 of the Julian July) he sailed from Ephesus. [lib. 6, ad Attic. epist. 8.] and landed at Rhodes, [Plutarch in Cicero], for the young Cicero's sake, [lib. 6, ad Attic. epist. 7, cum lib. 2, ad familiar. epist. 17.] and there he heard of Hortensius his death. [Lutius Bruti, fides, de claris oratoribus.]

Cicero, the winds being against him, the day before the Ides of October, (the seventh day of the Julian August) came to Athens. [lib. 14, ad familiar. epist. 5. lib. 6, ad Attic. epist. 9.]

The motions of the civil war between Caesar and Pompey approaching, the Sun, a little after his rising, on the 21 day of the Julian August, was eclipsed almost two parts, to which it may seem that that of Petronius, concerning the Prognosticks of this war it to be referred.

namque oraculo  
Deformis Titan vulnus caligine texti,  
Civiles acies jam tum spiritus putares.

For bloody Sol appear'd with visage like to death,  
Thou'dst think th' civil wars just then began to breath.

Bibulus departed out of Asia, as Cicero shews in the eighth epistle of the seventh book to Atticus, dated the V. Ides of December; or the first day of the Julian October.

On the Kalends of January, (falling on the 22 day of October) on which C. Claudius Marcellus, and L. Cornelius entered upon the Consulship: there was a Decree of the Senate made, That Caesar should dismise his army before a certain day, and if he did not, that he should seem to do it against the Common-wealth; against which Decree, when as M. Antonius, and Q. Catius, the Tribunes of the people, had in vain interceded; it was made the beginning of the civil war between Caesar and Pompey [Cesar commentariis, lib. 1, de Bell. civil. Cicero in Philippicis, 2. Valler. Patercul. lib. 2, cap. 9. Dio, lib. 41, init.]

The day before the Nones of January, (the 25 of October) Cicero came to the City; where was given him such a mutiny, that nothing could be more honourable; but he fell upon the very flame of the civil discord, or war rather. [lib. 16, ad familiar. epist. 11.] but he entered not the City. A full Senate amid these troubles, earnestly demanding a Triumph for him: which Lentulus the Consul, that he might make his court to the greater, deferred. [lib. cum lib. 7, epist. 1, ad Attic.] And whereas the Senate decreed a Triumph for him; he said, he had rather, if there were a peace concluded, follow Caesars Chariot. [Plutarch in Cicero.] but the discord increasing, not only deferred, but clean took away both his and Bibulus his Triumph also. [lib. 16, ad Attic. epist. 2. & 6. & lib. 11, epist. 6.]

On the VII. Ides of January, (the 28 day of October) there was a Decree of the Senate made, That the Consuls, Prætors, Tribunes of the people, and all Proconsuls that were in the City, (amongst whom Cicero was one) should do their endeavour, that the Common-wealth should receive no damage; and immediately the Tribunes of the people, who had interceded against that decree of the Senate, fled out of the City, and went unto Caesar. [Cesar commentariis, de Bell. civil. Cicero ad familiar. 11. 6. p. 11. Dio, lib. 41.]

In the next day, the Senate being called without the City, Pompey also being present, Provinces were decreed for private men: two of them were for the Consul, the rest the Prætors had. Syria fell to Scipios share. [Cesar, ut supra.] This was Metellus Scipio, who had married his daughter Cornelia, the widow of Publius Crassus, who was slain by the Parthians, to Pompey this year, (that is two years before he was put to death) and had been his Colleague three years before in the Consulship: [Plutarch in Pompeio, Dio, lib. 40.] but that Sextius, or Sestius, succeeded Cicero in the Province of Cilicia, is gathered out of lib. 5, ad familiar. epist. 20, compared with lib. 11. ad Attic. epist. 7. and that Sexilius Rufus was sent the first Questor, with prætorian authority into Cyprus, which was henceforward separated from Cilicia, is gathered out of lib. 13, ad familiar. epist. 48, and that the three governments of Asia (Cibyra, Synnada and Apamea) were taken from the Province of Cilicia, and were given to the new Proconsul of Asia: P. Servilius Sigionius gathers out of the 67. epistle of the same book. [de antiquis iure provinciarum lib. 1, cap. 11.]

On the same day, the VIII. Kalend. of March, (the 11. of the Julian December)

On which the Feralia were celebrated, (as we may see in the inscriptions of Grutens, pag. CXXXIII.) Cæsar came from Cornifium to Brundisium after noon, and Pompey from Canusium in the morning, [lib. 8, ad Attic. epist. 22, & lib. 9, epist. 2.] when Autume was already past, [Dio. lib. 41.]

Pompey sent his father in law Scipio, and his son Cneus, from Brundisium into Syria, to provide a fleet. [Plutarch in Pomp.] concerning whom Cicero, in the first epistle of the ninth book, [ad Atticum] written the day before the Nones of March, (the 23. of the Julian December) Scipio went into Syria, either according as his lot fell, or for the honour of his son in law, or by an angry Cæsar.

The VII Ides of March (the 26 of December) Cæsar came to Brundisium, and encamped before the walls; as himself shews in an epistle to Oppius, and Cornelius Balbus, [lib. 9, ad Attic. epist. 16.]

On the XVI Kalends of April, (as it is in the 10 epistle of the 9 book ad Atticum: not the IIII Kalends of March: as it is in Lipfius in the 31 epistle of the century to the Germans and Frenchmen) on which the Liberalia were celebrated, (as appears in the marble records in Gruters inscriptions, pag. CXXXIII) which there fell upon the 3 day of the Julian January, Pompey went from Brundisium with all the forces that he had, to Epirus, on which very day of the Liberalia, or Dionysia, his sonnes were overcome in Spain at the battle of Munda, four yeares after that their father was said to go to the war, [Plutarch in Cæsare,] to wit, on the same day on which Pompey the father, leaving Italy, made the feat of the war in Græce; not on which he fled from the city to make war, as by a mistake it is written by Orofius, [lib. 6, cap. 16.]

The next day Cæsar entered Brundisium: and there made an oration, and so marched towards Rome; being willing to be at the city before the Kalends, [lib. 9, ad Attic. epist. 18.]

From thence Cæsar dismissed Aristobulus into his own country of Palestine; that he might do something against Pompey. [Dio. lib. 41.] Josephus relates that he sent Aristobulus having freed him from prison into Syria: giving him also two legions, that he might the more easily keep the province in order, yet both of them were frustrated of their hopes, Aristobulus being poisoned by the Pompeians, and buried by the Cæsarians. [Joseph. lib. 1, bell. cap. 7, & lib. 24, Antiquit. cap. 13.]

Alexander also the son of Aristobulus, was beheaded at Antioch by Scipio, according to Pompeys letters, being first publicly accused of what he had done against the Romans: but Ptolemei Mennæus the governour of Chalcis, which is seated in mount Libanus, having sent his son Philippio to Alcalon to the wife of Aristobulus, sent for her son Antigonus and her two daughters; the youngest of which named Alexandra Philippio fell in love with and married. [Id. ibid.] Pompey having gotten a yeares time to provide forces in (which free from war, and at idleness from any enemy) gathered together a great fleet out of Asia, and the Islands Cyclades, Corcyra, Athens, Pontus, Bithynia, Syria, Cilicia, Phœnice, and Egypt: and took care that a great navy should be built in all places, he exacted also great sums of moneys from Asia, Syria, and all Kings, Governours, Terrarchs and the free people of Achaia, he compelled also the societies of those provinces which fell to his share, to pay unto him great sums of money. [Cæsar. bell. civil. lib. 3.] It is reported that 60 ships sent him out of Egypt from Cleopatra, and Ptolemei who was then but a child King and Queen of Egypt, he had also auxiliaries out of Ionia, archers out of Crete, darters out of Pontus, and horsemen out of Galatia: Commagenians were sent from Antiochus, Cilicians and Cappadocians, and some from Armenia the less, Pamphilians also and Pisidians, came to him, [Appian. bel. civil. lib. 2, pag. 458, & 472.]

M. Cato being sent into Asia by Pompey, to be an help to them that gathered the fleet and souldier together, carried along with him his sister Servilia, and a son that Lucullus had by her: where whereas he had made the Rhodians to be of Pompeys party, he left Servilia and her son with them, and returned to Pompey, who was well furnished, very strongly both with land and sea forces. [Plutarch in Catone minore.] and he had an intention to set the whole world in an uprore both by sea and land, to stir up barbarous Kings, and to bring cruell nations being armed into Italy. [Cicero, ad Attic. lib. 8, epist. 11.]

Pompey also went about to draw to his party, Orodes himself the King of the Parthians, although after the death of the Crassi, he was accounted amongst the enemies, Orodes promised him his assistance, if Syria might be granted unto him; but he not obtaining Syria, he brought no forces. [Dio. lib. 41.] although otherwise the Parthians were of Pompeys party: both by reason of the friendship they had contracted in the Mithridatick war, and also for the death of Crassus whose son they heard was of Cæsars side; whom they doubted not, would revenge his fathers death if Cæsar got the conquest. [Justin. lib. 42, cap. 4.]

Pompey made use of a great fleet which he had provided from Alexandria, Colchis

Colchis, Tyre, Sidon, Andros, (or rather Arados) Cyprus, Pamphilia, Lycia, Rhodes, Byzantium, Lesbos, Smyrna, Miletum, Cos, to intercept provisions from Italy, and to seize upon the provinces from whence the corn came. [Cicero, ad Attic. lib. 9, epist. 11.]

Pompeys son was Admiral of the Egyptian fleet: of the Asiatick, D. Labius and C. Triarius; of the Syriack C. Cassius; of the Rhodian, C. Marcellus; with C. Pomponius, of the light ships, and the Achian fleet, Scribonus Libo, and M. Octavius, but over the whole businesse at sea, M. Bibulus was first and commanded all, for he was chief Admiral. [Cæsar. bell. civil. lib. 3.]

Julius Cæsar being created Dictator after eleven dayes, himself and Servilius, Iulius being declared Consuls, resigned up his Dictatorship. [Cæsar int. commentar. lib. 3. Bell. civil. Plutarch in Cæsare, & Appian. lib. 2, bell. civil. pag. 457.]

From this first Dictatorship of Cæsar, the Macedonians of Syria began their account of the time of the Cæsars, (of which there is mention made in an old stone, in the inscrip. of Gruter. pag. CCLXXVII. 1.) deduced from the 24. day of the Julian September, (on which we have shewed in another place, that the Solar year of the Macedonians began,) from which day, not only the Macedonian, but also the Roman Emperours began their Inditions, or the circle of 15. yeares: and the Antiochians their account, (which being divided by 15. always sheweth the Inditions of the Emperours) although the form of the year being afterwards changed, and the Macedonian month conformed to the Italian, the Antiochians refer the beginning of their account, and the rest of the Eastern people, the beginning of their Inditions, to the beginning of their new year, and have brought it from the 24. of September, to the Kalends of September: but whatsoever is said concerning the original of the Inditions, (which they commonly refer to the times of Constantine) it ought to be without controversy, that the head of the Antiochian account is to be fetched from the September of the year of the Julian Period, 4665.

In the end of the year in which Marcellus and Lentulus were Consuls, Pompey being made General of the Romans, and the Senate which were in Ephesus with him, bestowed honours on Kings, and people that had deserved well of them, as Lucan speaks in his fifth book.

—pelagique potens Phœbia donis  
Exornata Rhodo, gelidæque inculta juvenius  
Tægetis: fama veteres laudantur Athenæ;  
Mæssilæque sua donatur libera Phœciæ.  
Tunc Sadalen fortisque Coryn, sidumque per arma  
Dejtarum, & gelida dominum Rhapholis ora  
Collaudant: Libyamque jubent auctore Senatus  
Scepfero parere Juba.

Phæbus sea-powerful Rhodes rewarded was,  
And Spartans rough, prais'd were th' Athenians  
Phœciæ made free whither Mæssilians:  
Faithfull Dejtarum, young Sadalis,  
The valiant Corys and Rhapholis  
Of Macedon were prais'd: Juba to thee  
The Senate gives all Libya by decree.

And after the same manner he avers, that the kingdom of Egypt was at this time confirmed upon Ptolemy, being but then a lad: whither are to be referred those words of Pothinus the Governour of Ptolemy, concerning Pompey, in the same Author in the eighth book.

—quod nobis scripta Senatus  
Te suadente dedit.

—The Senate gave to mee  
The Scepter, when perswaded to't by thee.

About the Winter Solstice, Cæsar sent messengers to the army, that they should meet him at Brundisium: he himself departed from Rome; in the month of December, not expecting the next Kalends of the beginning year, in respect of his office: thus Appian, [lib. 2, pag. 458, Bell. civil.] supposing that at that time there was the same account of the Roman year, as was in his own time. Whereas the Kalends of January, on which Cæsar was to begin his second Consulship, answered to the 11 day

of the Julian October. With the like error Florus affirms, [*lib. 4. cap. 2.*] that Cæsar took shipping to go to the war, although it were in the middle of Winter: and like-  
 wife Plutarch in Pompeio writes, that Cæsar came to Brundisium, in *ῥωμαίων ἱστορίαι* *lib. 10.* and in Cæsar, that he departed from thence, in the time of the Winter Solstice, in the beginning of the month January, which he saith answereth to the Athenian *Πολιδέων*: and indeed Cæsar himself in the third book of his Commentaries of the civil war, confirmeth, That he set sail on the day before the Nones of January with seven Legions, and the day after landed at the Cæronia; but that was not the Julian January, on which in the time of Plutarch the Athenian *Πολιδέων* fell, but which the late account of the Roman year did then use: whereas the Nones of that month (on which Cæsar landed at the Cæronia) answered to the 15 day of the Julian October: and that Winter was approaching, and that thereupon Pompey marched out of Epirus into his winter quarters to Apollonia and Dyrrachium, Cæsar himself shewes also afterwards: but by no means that it was Winter, that is, the height of Winter.

Pompey, having provided great store of corn out of Thessalia, Asia, Egypt, Crete, Cyrcia, and other Countries, he intended to winter in Dyrrachium, Apollonia, and in all the Sea Towns, that he might hinder Cæsar from passing the sea (although it was all in vain.) [*Cæsar. Bell. civil. lib. 3.*]

Scipio, Governor of Syria, the father in law of Pompey, having received some loss about the Mountain Amanus, declared himself Captain General: which having done, he laid great sums of money upon the Cities and the Tyrants, and also from the Publicans of the province he exacted the tribute of two years; and borrowed of them also the money of the following year, and commanded the whole province to provide him Horsemen. All which Forces being gathered together, having left the Parthians who were bordering enemies behind him, he with his Legions and Horsemen marched out of Syria: and when as there was heard some murmurings of the soldiers, that they would go against an enemy, but not against the Consul, and their fellow Citizens, he brought the Legions to their winter quarters into the richest Cities, as Pergamus, and gave huge bribes, and to confirm the soldiers to him, he gave them the plundering of the Cities, [*id. ibid.*]

In the mean time, the money that was laid upon the Cities, was most cruelly exacted: and moreover many things were generally for covetousness, pole-money was laid both upon bond and free: money was also demanded for making of pillars and doors, for soldiers and mariners, for armes and engines, and carriages: and if any thing could be found out that had a name, this was sufficient for the gathering of money. There were Governors with command appointed, not over Cities and Castles, but also Villages; and he that did any thing most outrageously and cruelly, he was accounted the Man, and the best Citizen. The province was full of Lictors and Commanders, and was thrust with petty Governors and Exactors: who besides the monies that were commanded, served also their own private gain; they said, That they were expelled from their own houses and country, and that they wanted all things necessary, that they might cover their business with some honest pretence. To these exactions were added also great usuries, (which for the most part happen in war) in which things they said, that the prolonging of a day was giving them as much: whereupon the debt of all the province was much multiplied in these two years; and no less were monies exacted for this cause upon the Roman Citizens of the province, but upon all guilds, and every and each city was certain monies exacted: and they told them that they borrowed these monies by the decree of the Senate, [*ibid.*]

Moreover at Ephesus, Scipio commanded the money that of a long time had been laid up there, to be taken from the Temple of Diana: but when he came into the Temple, having also many of the Senators with him whom he had called together for that purpose, he received letters from Pompey, that Cæsar had crossed the sea with the Legions; and he should with all speed make haste to him with the army, and set all things else aside. As soon as he had received these letters, he dismissed them that he had called unto him, and begins himself to prepare for his march into Macedonia, and a few days after he went; and this business saved the money at Ephesus, [*ibid.*]

In the mean time, Pompey had in his army besides the Roman and Italian Legions, and two which Lentulus the Consul had caused to be raised, and archers out of Crete, Lacedæmon, Pontus, Syria, and other cities, to the number of 3000 of slingers, six cohorts, two of mercenaries, 7000 horsemen, of which horsemen Deiotarus brought 500 Galatians, Ariobarzanes 500 out of Cappadocia; 500 French and Germans, which Gabinus had left at Alexandria for a guard for King Ptolemei; and the son Pompey had brought with the Fleet. Tarcundarius, Cassius, and Domitius, sent out of Gallia circa 300. one of them came along himself, the other sent his son, Antiochus

tiochus the Commagenean on whom Pompey had bestowed great rewards, sent 200. among which were many archers on horseback, and with Scipio were expected two Legions that should come out of Syria, [*id. ibid.*]

After the coming of Cæsar into Epirus, there were many months passed, and winter came on apace; neither were the ships nor legions that were left at Brundisium, come unto Cæsar: but there M. Antonius, and Julius Cæsar, having gotten a fair South wind, hoisted sail, and brought with them three Legions of old soldiers, and one newly raised, and also 800 horsemen unto Cæsar: whole passage, whenas Q. Coponius, who commanded the Rhodian Fleet at Dyrrachium, strived to hinder, a tempest arising troubled the Fleet, that all of them to the number of 16 except one, were beaten one against another and perished by shipwreck; and a great part of the mariners and soldiers were dashed against the rocks and killed; part were dispersed by the Cæsarians, whom Cæsar saved and sent home again, [*id. ibid.*]

In Egypt, the lad Ptolemei by his kindred and friends, expelled out of the kingdom Cleopatra, his wife and sister, [*Cæsar. lib. 3. Bell. civil. lib. 111.*]

habens sub jure Potius  
Affectum ensque suos:

But all his power will and affections be  
Under Pothinus Girdle

as it is in Lucan, [*lib. 10.*] where we read Cleopatra complaining: for as Strabo declares how she was ejected by the friends of the lad, who had raised a sedition: So particularly this business is attributed by Plutarch in Cæsar, to Pothinus: there was then in the Prætorship of the kingdom, an Eunuch that was his governor, by name Pothinus, (as it is read in Cæsar) the which also is called by the Greek Writers Pothinus by a truer name. Cleopatra being thus ejected, departed unto Syria with her sister, [*Strabo, lib. 17. pag. 796.*] that the might there provide her self of an army, [*Appian, lib. 2. bell. civil. pag. 480.*]

Pharnaces, the son of Mitridates King of Pontus, and King of Bosphorus Cimmericus, when he heard that this civil war was begun amongst the Romans (which he hoped would continue long) and that Cæsar was not near at hand, out of a desire of regaining all his fathers former possessions, revolted from the Romans; and having committed the government and defence of Bosphorus to Afandrus, he reduced into his power without any resistance considerable, Colchis, and all Armenia, together with the kingdom of Molchis (in which Strabo notes that he spoiled the Temple of Leucothea in lib. 11. pag. 498.) and Dejotarus being absent, he laid to these some Cities of Cappadocia and Pontus, which belonged to the jurisdiction of Bithynia, [*Dio. lib. 42.*] and having also taken Sinope, he made for Amisus; but at that time failed of it, [*Appian, in Mitridatis, pag. 254.*]

Pompey sent his wife Cornelia privily into the Isle of Lesbos, that she should live quietly at Mytilene free from all troubles of the wars, [*Lucan, lib. 5. ins.*] with whom also Plutarch in Pompeio, and Dio lib. 42. relate, that her son in law Sextus, the younger son of Pompey, was sent thither also: when Lucan saith notwithstanding that he tarried in the camp with his father, [*lib. 6. fin.*]

L. Hirrius (otherwise Hirrius) being sent Embassador to the Parthians (as is understood out of the Commentaries of Cæsar lib. 3. bell. civil.) not only obtained not any aid from Orodes, but was cast into prison by him, against the law of Nations, [*Dio. lib. 42.*] namely because Syria was denied him: as hath been above laid out of the same [*Dio. lib. 41.*]

Pompey having been besieged four months together with huge Works, at Dyrrachium, was at last utterly overthrow in the battle of Pharsalia, [*Sueton in Julius Cæsar, cap. 35.*]

At what time Cæsar came into Thessaly, (when the battle was fought at Pharsalia) and a few days after Pompey came likewise, when the corn was even ripe, as Cæsar himself witnesseth, [*lib. 3. bell. civil.*] Appian also confirmeth, that at the instant that the fight was, it was the Cæsarians *ἡρώα*, [*Bell. civil. lib. 2.*] that it was full Summer, and very hot weather, if we believe Plutarch, [*in M. Bruto.*]

On the same day that the Pharsalian fight was, there was twice at Antiochia heard such a shouting of an army, such sounding of alarms, such rattling of armes, that the whole city run up to the wall in their armes; the same thing happened at Ptolemais, from the vestry of the temple of Bacchus at Pergamus, whither it was lawful for the Priests only to go, there was a great noise of drums and cymbals first began, and went through all the city; also at Tralles, in the Temple of victory, where they had con-



erated a statue of Cæsar, a green palm tree was shewn in the root, which sprung out of the pavement between the joyning together of the stones, to the Syrians also appeared two young men that declared the errand of the battle, and were never seen after. [*Cæsar, bell. civil. lib. 3. Julius Obsequens, de prodigiis Plutarch, in Cæsare, Dio, lib. 2.*]

In the army of Pompey there were almost all Nations that inhabit round about the sea towards the East, Thracians, Hellepontians, Bithynians, Phrygians, Ionians, Lydians, Pamphilians, Pifidians, Paphlagonians, Cilicians, Syrians, Phenicians, Hebrews, and their neighbours the Arabians, Cypriots, Rhodians Cretan Islanders, and other Islanders, there were also Kings, and Governors, Deiotarus the Tetrarch of the Gallogracians, and Ariarathes the King of the Cappadocians, Taxiles led those Armenians on this side of Euphrates; Megabates the Lieutenant of King Artabaz those beyond Euphrates, other lesser Princes helped also according to their power. [*App. bell. civil. lib. 2. pag. 472.*] and seeing the greatest part of his army consisted of Asiatics, who were not used to the wars, he was overcome. [*Dio, lib. 41.*] as Petronius also saith.

*Ille tremor Ponti, seu quoque terror Hydaspis,  
Et piratarum scopulus; modo quem ter evanescens  
Jupiter horruerat, quem fracto gurgite Pontus,  
Et veneratus erat submissa Bosphorus unda,  
(Proh pudor!) Imperii deserto nomine pugit.*

He who made Pontus and Hydaspes quake,  
Did quell the Pirates, by his triumph shake  
Three times great Jove, whom Pontus submiss'd wave  
And likewise Bosphors their submission gave:  
To's shame it has fled and left th' name Emperor.

Cæsar, having taken Pompeys cabinet, neither read, nor copied out the Pirates letters, which betrayed the good will of some towards him, or their rancour of minds against Cæsar, but in good deed presently burnt them all, least out of the letters he should be compelled to be too severe against any man. [*Pliny lib. 6. 7. cap. 25. fin. Dio, lib. 41. fin.*] he also afterward pardoned the Kings, and people, who had assisted Pompey, not imposing any punishment upon them, but only a pecuniary maise: for he considered, that indeed he either had none or very small acquaintance with any of them; whereas Pompey had deserved very much at their hands, and much more commended them, than those, that had received favours from Pompey, and yet had forsaken him in his greatest dangers. [*Dio, in supra.*]

Pompey leaving the camp, fled to Larissa, with very few accompanying him, but entered not the city, although he was invited to it by the citizens: least the Larissians should be punished for receiving him, but after he had bid them to seek the virtuous friendship, he having received necessaries from them, went towards the sea. [*Dio, lib. 42.*]

Caius Cassius came into Cilicia, with a fleet of Syrians, Phenicians, and Cilicians: and having burnt Cæsars ships, after he had heard of the battle that was fought in Thessalia, he departed with his fleet [*id. ibid.*]

The Rhodian fleet, over which C. Coponius commanded as Prætor, after the battle of Pharsalia, deserted the Pompeians and returned home. [*Cicero, lib. 1. de divinazione.*]

L. Lentulus (Crus) who was Consul the former year, and P. Lentulus (Spinther) who had been Consul, and others who had followed Pompey from the flight, coming to Rhodes, were not received either in the town or port; and sending messengers unto them, were commanded against their will to disanchor, and to depart from those places. [*Cæsar, bell. civil. lib. 3.*]

Cæcilius Bassus a man of the order of Knighthood, and of Pompeys party, retired to Tyre; and he hid himself in that place, wherein Merchants used to trade. [*Dio, lib. 47. & Libo, apud Appian, lib. 3. bell. civil. pag. 576.*]

M. Claudius Marcellus, being afraid of Cæsar went to Mitylene: and there lived most happily in the study of good arts, (as Seneca relates out of Brutus, in his consolation to Albina:) Cicero in vain perswading him, that he would return from thence to Rome, and demand pardon of Cæsar. [*lib. 4. ad familiar. epist. 7. & 8.*]

Labienus coming from the Pharsalian flight, brought news of the overthrow of the Pompeian army at Dyrrachium, when M. Cato was left with 15. Cohorts, and 300. Gallies: whereupon both he and Cicero, and others with them, being suddenly affrighted, took shipping: and looking back to the Town, saw all their ships

burned

burden on a flame, which the Souldiers had burned, because they would not follow them: but Cato passing into Corcyra, (an Island situated under Epirus, in the confines of the Ionian and Adriatick seas) where the fleet was with those that were of the same opinion: there he took unto him the rest that had fled from the battle of Pharsalia, or otherwise followed that party. From the fight came L. Scipio, the father in law of Pompey, Labienus, Afranius, and many other renowned men: and a little after Octavius also, who keeping the Ionian sea, had taken C. Antonius, joynd himself unto them: also Cneus Pompey, (the eldest son of Pompey the Great) who sailing in the Egyptian fleet, had made incursions upon Epirus, his father being overcome, whereas the Egyptians went home, went himself also to Corcyra. This fact of his C. Cassius also, who had vexed Sicily, and others with him imitated, and fled unto Cato, whom they observed to excell others in virtue. [*Cicero, de Divinat. lib. 1. Plutarch in Cætone minore, Appian de Bell. Civil. lib. 2. pag. 482. Dio, lib. 42.*]

There Cato resigned the command to Cicero, seeing he was but Prætor, and the other had been Consul; which when Cicero (a man as Livy notes in his third book, not bound for the wars) refused, and would needs leave the wars, he wanted but little of being killed; for young Pompey, and his friends, calling him traitour, drew their swords at him: but Cato withstood them, and kept him from being slain, and withdrew him from the Camp. [*Plutarch in Cætone & Cicero.*]

After this the fleet was divided among Pompeys chiefest friends, and Cassius sailed into Pontus to Pharnaces, with an intent to stir him up against Cæsar: and Scipio into Africa, having Varus and his forces with him, and the auxiliaries of Juba the Moor. [*Appian, Bell. Civil. lib. 2. pag. 482.*]

Cato himself, conjecturing that Pompey was fled either into Africa, or Egypt, making hast after him, took shipping, and set sail: but yet before he went, he gave leave to all that were not ready to follow him, either of leaving him, or staying with him. [*Plutarch in Cætone.*] Lucan in his ninth book, thus describeth his voyage by sea.

*Corcyra secreta petit, ac mille carinis  
Abfultis Emathia secum fragmenta ruinae,  
Quis raptibus tantis fugientia crederes ire  
Agmina? quis pelagus vitæ arctasse carinas?  
Dorida tunc Mæleam, & apteram Tenaron umbræ,  
Inde Cythera petit, Broæque urgente carinas  
Creta fugit: Diæta legi, cedentibus undis,  
Littora tunc ausum clausi percludere portus  
Impulsi, ac saxas meritis Phycusa rapinis  
Sparsit.*

He sailes unto Corcyra's shore,  
And in a thousand ships carries away  
The conquer'd remant of Pharsalia.  
Who would have thought to great a fleet had held  
All fleeing men: That conquer'd ships had fill'd  
The straitned seas? from thence they saild away  
To Ghost-field Tenarus, and long Mælae,  
Thence to Cytherus: Boreas blowing faire,  
Crete flies: and getting a good sea they clear  
The Cretan coast; Phycus, that durst deny  
Their men to land, they sack detervely.

This Phycus is a promontory of the Country of Cyrenæ, and a Town, which, as the Poet notes, Cato gave the plunder thereof to his Souldiers; but leaving here any further discourse of Cato his navigation, let us turn our speech to the way that Pompey the Great took, and of Julius Cæsar pursuing him.

4. Cæsar having tarried two dayes at Pharsalum, to offer sacrifices for the victory he had gotten, and to refresh his Souldiers that were tired with the fight, the third day he persued Pompey. [*Appian, Bell. Civil. lib. 2. pag. 482.*] for he thought it was his best way, setting all other things aside, to pursue Pompey, into whatsoever part of the World he had retired himself from the flight, least he should be forced again to raise new forces, and to renew the war again: wherefore he went every day as far with his Horse as possibly he could, and commanded one Legion to follow after him, by lesser marches. [*Cæsar, lib. 3.*]

Pompey coming to the sea, rested all night in a fishermans cottage; and about

brack

break of day, he went into a wherry, and taking with him all the freemen, and commanding all the slaves to go to Cæsar without any fear, he departed from land, [Plutarch, in Pompey.] concerning whom Lucan in lib. 8,

*Litora contigerat, per qua Peneus amnis  
Ematiam jam clade rubens exibat in aquor,  
Inde rates trepidum, venis & fluctibus impur  
Flumines vix tuta vadis, exevit in altum,*

Now to the shore he came: where Peneus ran  
Red with Pharfalians slaughter to the main;  
There a small Barque unfit for seas, and winds,  
Scarce safe in shallow it rivers Pompey finds  
And goes aboard

But as he went in this boat along the shoar, he saw a ship of great burden under sail; the Master of it was Peticius a Roman citizen: who knowing Pompey, took him out of the boat into the ship: together with the two Lentuli (who had been Consuls, whom as we have declared out of Cæsar, were excluded from Rhodes) and Favonius, (who had been Prætor; out of Velleius, lib. 1, cap. 53.) and all other, as he would himself: and presently after King Dejotarus (who trusting to the flight of birds, which he thought portended happy successe to him, came to Pompey, as Cicero shews in lib. 1, de Divinat,) whom they saw posting towards them from land, him they took in also, [Plutarch, in Pompey.]

There Pompey stood at anchor one night: and calling unto him his friends at Amphipolis, and having received money of them for his necessary expenses, and knowing that Cæsar was coming after him, he departed from that place, [Cæsar, lib. 3.]

Sailing thus by Amphipolis, within a few dayes he came to shoar at the Isle of Lesbos, [Cæsar, & Plutarch, ut supra, Dio, lib. 42.]

He sent for his wife from Mitylene to sea, where they bewailed together their hard fortune: then he commanded her stiffe to be brought out of the Town, and called her maid-servants to come to her: but Pompey refused to come into the Town of the Mitylenians although they came to salute him and invited him into it; but advised them to obey the Conquerour, and to be afraid, for Cæsar was merciful, and bountiful: then turning to Cratippus the Philosopher (for he came out of the Town to visit him) he bewailed his misfortune, and disputed with him some things concerning Providence; the Philosopher affirming, that *δὴ τὰ κακὰ κείνην, by reason of the ill government of the Common-wealth, there was need of a Monarchy:* and demanding of Pompey, *How and by what token can we believe that you would have used your good fortune if you had overcome Cæsar better than he?* [Plutarch.]

Being detained there two dayes by tempest, and taking unto him other light ships, he put all his stiffe into four Gallies, which came from Rhodes and Tyre: and sailing along the coast, even to Cilicia with his wife and friends, kept along the havens that he might take in fresh water and things necessary, [Cæsar, lib. 3. cum Plutarcho, in Pomp. Appian, pag. 479, 480. & Dio, lib. 42.]

To these we may add what Lucan saith, lib. 8,

*Sparsus ab Emathia fugis quicunque procella,  
Asequitur Magnus: primique a litore Lesbii  
Occurrit natus, procerum mox turba fidelis.  
Nam neque despecto fatis, acieque fugato  
Absulerat Magnos reges Fortuna ministros:  
Terrarum dominos & sceptris Eoa tenentes  
Exul habet comites, jubet ire in deviamundi  
Dejotarum, qui parsa ducis vestigia legit.*

Sol hid the Stars, and land discovered  
When those that from Pharfalians battle fled  
To Pompey came, and first from Lesbos shores  
He met his son; then Kings and Senators:  
For Pompey yet (although at that sad time  
Vanquish'd and fled) had Kings to wait on him;  
Proud Scepter'd Kings that on the East did reign  
Attended there in banish'd Pompey's Train.  
Then Pompey, King Dejotarus commands,  
To go for aids to furthest Eastern Lands.

There declaring the instructions, with which Dejotarus was sent to demand aid of the Parthians, (which notwithstanding he never performed) the Poet goes on thus describing the navigation of Pompey.

*dimisso in litore reges*

*Ipse per Icar' scopulos, Ephejunque relinquent,  
Et placidi Colophona maris, spumantia parva  
Ratis saxa Sami: spiras de litore Cœ  
Aura stans; Gnidon inde fugit, claramque relinquit  
Sol' Rhodum, magnisque sinus Telmessidos undas  
Compenfat media pelagi. Pamphylia puppi  
Occurrit tellus: nec se committere muris  
Ausus adhuc ullis: te primum parva Phaselia  
Magni adit; nam te metui vetas incolæ varus,  
Exhaustæque domus populi; majorque carina  
Quam tua turba fuit.*

The King took leave at shore  
And by the Icarian rocks great Pompey gone  
Leaves Ephesus and sea-calm Colophon,  
Shaving small Samos foamy rocks he goes:  
A gentle gale blows from the shore of Cos:  
Gnidon and Phœbus-honoured Rhodes he leaves  
And sailing frait in the mid-ocean faves  
Telmessus long and winding circuits. First  
Pamphylia greets their eyes: but Pompey durst  
Commit his person to no Town but thee  
Little Phaselis: thy small company  
And few inhabitants could not cause fear  
More in thy ships than in thy walls there were.

The first Town that Pompey entered, was Atalia of Pisidia: thither some ships came to him out of Cilicia, and some soldiers also, and about 60 of the order of Senators: and when he heard news, that his Navy was safe, and that Cæsar was passed into Africa with a strong party of soldiers that he had gathered together out of the flight: then he began to repent that he had joyed battle with Cæsar so far from the assistance of his Fleet, but it was too late, [Plutarch, in Pomp.] But Lucan relates, that at Seleucia in Cilicia, Pompey began to advise with Lentulus who was Consul the year before, and with the rest of the Senators, about some safe place, whither he might make his retreat, [lib. 8.]

Out of Cilicia Pompey came into Cyprus, [Cæsar, lib. 3.] where they came to offer their service to him at Paphos, confirmed unto him, that Cicero had made a very honourable mention of him, [Cicero, in Philippica, 2.] Here he knew that, by the general consent of all the Antiochians and Roman Citizens that traded there, the Castle of Antiochia was already taken, merely to keep him out, and it was also reported of them, that they had sent messengers to all the neighbour Cities whither any had retired from the flight, that they should not come to Antioch, and if they did, it should be upon perill of their lives: and now there was a report spread about the Cities of Cæsar's coming; which when Pompey knew, he set aside his intention of going into Syria, and taking away the money that belonged to the guilds, and also from private persons, and shipping great store of money to defray the charges of the army, and 2000 soldiers well armed (part whereof he took out of the families of the guilds, and part he forced from the Merchants, and whomsoever any one thought fit for this purpose) he failed to Pelusium, [Cæsar, lib. 3.]

For Theophanes a Lesbian, and other his friends, persuaded him, that setting all other places aside, he should go into Egypt, accounting it not only near within three days journey, but also rich and powerful, where he might expect aid from the King his pupil; especially seeing Pompey had restored his father to his kingdom by the aid of Gabinius: and that the son was not ungrateful but had sent his posts to Pompey against Cæsar, [Vellei, Patercul, lib. 2, cap. 53. Plutarch, in Pompey, Appian, pag. 480, Dio, lib. 42.] As soon as that opinion prevailed, Pompey and his wife went into a ship of Seleucus an set sail from Cyprus; some in long ships, and others in ships of burden accompanied him, [Plutarch.] to which navigation belongs that of Lucan, [lib. 8.]

*Hac ubi deseruit Pompeius littora, totos  
Emensas Cyprî copulos quibus exit in austrum,  
Inde mari vasti transito vertitur astu:  
Nec tenuit Casium nocturno lumine montem,  
Infimaeque Egypti pugnaci littora velo  
Vix tetigit, qua dividit pars maxima Nili  
In vada decurrit Pelusî septimus annis.*

Pompey departing thence, his course gan bend,  
Round all the Cyprian Rocks that Southward tend,  
And got into the interposed main;  
Nor by the nights weak light could he attain  
Mount Casius, but with struggling sails and strength,  
A lower port of Egypt reacht at length,  
Where parted Nilus greatest channel flows,  
And to the Ocean at Pelusium goes.

Cæsar (that we may returne to what he did in the pursuit of Pompey) for want of Gallies, passed the Hellespont in small ships, whom being in a ferry boat, Cassius bearing to Pharnaces with ten beaked ships, met in the midst of the passage: neither did Cæsar avoide him, but making towards him, advised his adversary to yield, who being astonished at the admirable fortune of Cæsar, and supposing that he failed against him on purpose: holding his hand to him out of the Gally, humbly demanded pardon of him: and immediately delivered up the fleet to him; which consisted of 70 ships, (if we believe Appian) [Sueton, in Julio, Cæsar, cap. 63. Appian, pag. 482, 483, Dio, lib. 42.]

As soon as Cæsar came into Asia, he granted the Cnidians liberty, in favour of Theopompus, who had collected the fables. [Plutarch in Cæsare.] He received into favour the Ionians and Eolians, and other nations, who inhabit the lesser Asia, who demanded pardon of him by their Embassadors. [Appian, pag. 483.] only demanding money of them; which yet he recompensed with another benefit, for he freed Asia from Publicans, which grievously vexed it, and converted part of the customs into a convenient payment of Tribute, [Dio, lib. 42.] and remitted the third part of the Tribute to all the inhabitants of Asia. [Plutarch in supra.]

T. Ampius having an intent to take away the money out of the Temple at Ephesus, called the Senators of that province, that they might be witnesses of what money he took, but he was faine to fly, being hindered by the coming of Cæsar: thus by Cæsars means was the money at Ephesus twice saved. [Cæsar, lib. 3.]

Seeing no body had any thing of certainty to say concerning whither Pompey intended to fly. Cæsar taking some part of his voyage alone with M. Bruus, (who being returned unto him from Pompey's party, he esteemed among his chiefest friends) he demanded his opinion: and because they could make no certain conjecture of Pompey's flight, they thought to take the most probable, and setting all others aside, directed their course for Egypt, [Plutarch in M. Bruto.] tearing least he being possessed of that Kingdom, should again rally his forces. [Dio, lib. 42.] Wherefore he passed to Rhodes, neither did he stay till all his army was come together, but going aboard the Cassian and Rhodian Gallies, with those forces that he had with him, never telling any one whither he would bend his course, he set sail about evening, giving order to all the Captains of ships, that they by night, should follow the light of the Admirall's Gally, and his own flag by day: but being now far from land, he commanded his Captain of his ship, to direct his course for Alexandria, and by sea they were carried thither on the third day. [Appian, pag. 483.]

Lucan in his ninth book describes this voyage of Cæsar, more like a Poet than an Historiour, tells how he loitered at Ilium, and places thereabouts, and that looting from thence, he came into Egypt on the fourth night.

*Sic satis, repetit classes, & tota secunda  
Vela dedit Coris; avidisque urgere procella  
Iliacæ persae moras; Asiamque potentem  
Prævehitur, pelagoque Rhodoni spumante relinquit,  
Septima nox Zephyro nunquam laxante rudentes  
Offendit Phariæ Egyptia littora flammis,  
Sed prius orta dies nocturnam lampada texit,  
Quam tutas intraret aquas.*

—This said, to thore  
He hasts, takes shipping, and to Coreus lends  
His full-spread sailes with hasts, to make amends  
For these delays; and with a prosperous wind,  
Leaves wealthy Asia and fair Rhodes behind:  
The west wind blowing still, the seventh night  
Discovers Egypt's shore by Pharian light;  
But ere they reach the harbour, day appears,  
And dims the night by fires, —

But none openeth the whole business more certainly than Cæsar himself, thus writing of himself in the third Commentary of the civil war.

“Cæsar having tarried a few days in Asia, when he heard that Pompey was seen at Cyprus, conjecturing that he had taken his voyage into Egypt, by reason of the “yes he had upon that kingdom, and other opportunities of that place, came to “Alexandria, with the Legions, one whereof he commanded to follow him out of “Thessaly, and another which he had commanded to come to him out of Achaia, “by his Lieutenant Fufius, and 800 Horse, and the ten Rhodian ships, and a few out of Asia. In these Legions were 3000 men, the rest being to weakened with their “wounds in fights, and with labour and greatness of the voyage, could not overtake “him: but Cæsar, trusting in the fame of what he had done, made no doubt of going “on, for all his forces were to weak, supposing that each place would be secure enough “for him.

The time of the year that Pompey came into Egypt before Cæsar, Lucan thus describeth in lib. 8.

*Tempus erat, quo Libra peres examinat horas  
Non uno plus aqua die; neſſique pendit  
Lux minor hybernæ verni solaria demni.*

That time was come wherein just Libra weighs  
The hours, and makes the nights equal with dayes;  
Then paies the winter nights hours, which the Spring  
Had tane away.

Namely in the end of September, as the year was then accounted, he had read that Pompey came into Egypt; and he knew that in the end of the same month of the Julian year, which was in use in his time, the Sun was wont to enter into Libra; and thereupon, not considering the diverse account of the times, he wrote that Pompey came into Egypt, about the autumnal Solstice: when indeed the Sun began to enter into Leo, when as about the beginning of the Dog-days, Nilus began to swell: not into Libra, when the river was wont to retire within his banks.

Not far from Pelusium, one of the mouths of Nilus, about the Mountain Cassius, which is sited between the borders of Egypt and Arabia, was King Ptolemy by chance at that time, with great forces, waging war with his sister Cleopatra, whom a few months before he had expelled the Kingdom, and not far from his Camp was Cleopatra encamped. [Cæsar, lib. 4. cum Pompeio, Appian, pag. 480. & Dio, lib. 42.] Cæsar saith that he was but a boy in age, that he was but a boy of middle age, saith Mirtius, [de bell. Alexandro.] puerumque, a very young boy saith Strabo, [lib. 17. pag. 796.] and a very young man, Dio, [lib. 40.] a young man, Orosius, [lib. 6. cap. 15.] a very young man, Plutarch, [in Pompeio.] neerer a boy than a man, Velleius, [lib. 2. cap. 53.] Appian [pag. 480.] writes, that he was at the most but thirteen years old.

Wherefore Pompey seeing to great an army upon the shore, durst not go to land, unless he might do it safely.

*Comperit ne regem Casio se monte tenere,  
Flexit iter.*

Finding the King to keep within the Casian Mount,  
He turnd aside.

(as Lucan hath it in lib. 8.) and sent some of his followers to the King, which should humbly declare unto him his coming thither; and intreat him, for the familiarity and friendship with his father, and the benefit confirmed upon himself, that he might be

be received into Alexandria, and be protected by his strength in this his calamity, [Cesar, lib. 3. Plutarch in Pompey, Appian, pag. 480, Dio, lib. 42.] but those that went from him, when they had done their message, began to talk more freely with the Kings Souldiers, and that they should perform their duty to Pompey, and not to depile his ill fortune. In this number were many of Pompey's Souldiers, whom Gabinius received out of his army in Syria, &c. had had him to Alexandria, and the war being ended, had left with Ptolemy the father of the lad. [Cesar, ut supra.]

The King himself answered nothing: but his friends who had the administration of the Kingdom, Achillas an Egyptian, who was Lord General, and Pothinus an Emuch, who was Lord Treasurer, began to consult about Pompey: taking into council with them other officers, among whom was Theodorus, either a Chian, or a Samian, a mercenary teacher of Rhetorick, but yet one that was in great authority with the King, as being his Schole-matter. [Livy, lib. 112. Plutarch, and Appian, ut supra.]

In this Council, some were of opinion, that Pompey was to be received, and others, that he should be kept from entering into Egypt: but Theodorus, bragging of his eloquence and skill in declaiming, declared that both of them were mistaken: for that there was but one expedient, that they should receive and put him to death: adding whilst in the close of his speech, that the dead bite not. [Plutarch in Pompey, & in Brutus.]

His opinion the rest followed induced thereunto through fear, as they afterwards said, least by tampering with the Kings army, Pompey should seize: upon Alexandria and Egypt, or concerning his misfortune, as commonly in calamity many of his friends became enemies, publicly answered kindly to them, that were sent unto them from Pompey, and bid him that he should come to the King: but privately they sent Achillas the Kings generally, a man of a singular audacity, and L. Septimius a Colonell, who in the wars against the Pyrates had a command under Pompey, to kill him. [Cesar, lib. 3.]

These with Salvius another Centurion and three or four such ministers more went aboard a little ship, and came to Pompey: in the mean while, the whole army stood in battalia along the shoar, as it were in honour of his entertainment, the King being in the head of them clad in his robes, also there were lined many of the Kings ships, full of men, that they should be sure not to escape, if they should change their minds: the little ship approaching, Septimius first arose and in Latine saluted Pompey by the name of Imperator: Achillas having saluted him in Greek, wished him to come into that little ship, for that his ship through the greatness thereof, and because the sea was full of shells, neither could the gally by reason of the lands in any possibility be brought to land, and that the King desired to see him as soon as he could, all the chief men of those who accompanied Pompey, and all who sailed with him, came unto him, and advised him, that whilst they were out of danger of their weapons, he should let fall back again towards the sea: and he himself considering the army in battalia, and the sleight ship that was sent unto him, and that the King did not come to meet him, nor any of the chief noble men, began to suspect much, nevertheless having saluted Cornelia, which now already had bewailed his death, he commanded two Centurions, and of his free men Philip, and a servant named Scynus, to go aboard the little ship before him, then Achillas helping him with his hand, he himself also entered the ship, and just before turning to his wife and sons, spake those Iambicks of Sophocles.

Ὅστι γὰρ πέδω κύριον ἔμποιον ἔσαν,  
Κίρην, σὶ δουλοῦ, κἀν' ἐλπίδι μὲν ἔσαν.

Nam cum tyranno siculi negotium esset,  
Fuit servus ejus, liber estis venisti.

Who deale with Tyrants they shall surely be  
Inslaved, though before th'are ne're to free.

As they sailed there was a dead silence, whereby the suspicion was encreased; and holding a book in his hand, wherein he had written the Oration, that he intended to speak to Ptolemy, he began to read it, when they came near the shoar: they determined to kill Pompey, before they came to land, fearing least meeting with Ptolemy, he should be safely delivered either by the King himself, or by the Romans, who he had with him, or the Egyptians, (who bare him great good will.) Cornelia with his friends out of the ship, stood in great suspense, beholding the errand: and Pompey began to be in good hopes, because at his landing he saw many of the Kings friends come running to entertain him with honour: but as Philip lent him his hand to help

help him up, Septimius first came behind him and run him thorough, and after him, Salvius, and Achillas thrust him thorough with their swords: he, when he was there, being in no way either of defending himself, or escaping, with both his hands hid his face with his gown: neither spake he or did anything unworthy of himself, only giving a groan, patiently received all their thrusts. [Id. ibid. Plutarch, Appian, Dio.]

His wife and friends which were in the ships, when they saw this, gave a great shriek, which was heard even to the shoar, and holding up their hands to heaven, implored the gods that were the revengers of covenant breaking, and in all half weighing anchor fled. [Plutarch, & Appian.] Some of these were taken by the Egyptians that pursued them, and some escaped by flight. [Dio.] having first failed as far as Tyre, for they were entertained by the Tyrans in their ships, as Dio shews in lib. 42. Of those that escaped his wife Cornelia, and his son Sextus Pompeius fled to Cyprus. [Livy lib. 112.] the rest of the Pompeian fleet was taken, and they who were in it most cruelly murdered: and then Pompey the Bythinian (of whom Cicero makes mention in Buto, or, de clarioribus, as one of his own time) was killed, but Lentulus one that had been Consul, was killed at Pelusium. [Oros. lib. 6. cap. 15.] namely L. Lentulus the (Consul of the former year,) whom Caesar writes was taken, by the King, and killed in prison. [bell. civil. lib. 3.] but Plutarch in Pompeio notes, that he together with Pompey went to Cyprus, and that he came not out of Cyprus into Egypt, till a long time after the buriall of Pompey, and a little after that going out was taken at sea, and killed.

Caius Caesar, and Publius Servilius, being Consuls, Pompey was killed in the 58 year of his age, (complete) the day before his birth-day, [Vellei. Paterni, lib. 2. cap. 53.] on that very day on which he Triumphed in former time over Mithridates and the Pirates: [Dio, lib. 42.] but that he triumphed for two dayes together, the III. and the day before the Kalends of October, we have shewed out of Pliny, [lib. 7. cap. 29. & lib. 37. cap. 2.] in his proper place: so that Plutarch wrote not so accurately in saying that Pompey lived 59 years, and that he died the day after his birth day: but that last of September, which was the last of Pompey, this year, as the times were then falsely reckoned at Rome, fell upon the 25 day of the Julian July, according to our account.

The head of Pompey being cut off by Septimius, (as Lucan saith) was kept till the coming of Caesar, in expectation of a great reward: but the body was thrown naked out of the ship, to be gazed upon by all that would. Philip, his freed man, stayed by it till all had satisfied their eyes; then he walked it with sea water, and wrapped it in a coat of his own. When he had nothing present, looking about the shore, he found the broken planks of a fisher boat, but which was enough to burn the naked carcase, and that not whole neither. As he was gathering the planks together, and laying them in order, a grave old Citizen of Rome, who had served under Pompey in his young dayes, came and helped him to perform the funeral Rites. [Plutarch in Pompey.] That a certain man buried him on the shore, and made a little Monument for him: Appian writes, [pag. 481.] and that another added this inscription,

Τῷ πατρὶς ἑσθλοῦ καὶ πρῶτου ἀνδρὸς ἔταπεν τὸ μέγα.  
Vix caperet templum, quæ parva recordis arena.

Scarce could the Temple hold,  
That which is cover'd over with a little mold.

We read in Aurelius Victor, [de viris illustribus, cap. 77.] that the Trunk of his body was cast into Nilus, and burnt, and buried by Servius Codrus, who wrote this on his Tomb, HERE LIETH POMPEY THE GREAT, of whom Lucan

E laebriis pavidus decurrit ad æquora Codrus,  
Quæstor ab Idalio Cypriae litoris Cyprî  
Insanum Magni fuerat comes: ille per umbras  
Ansis ferre gradum, vitium pietatis timorem  
Compulsi, ut meditis quæstum corpus in undis  
Duceret ad terram, traheretque ad litora Magnum.

—Toth' shore did fearful Codrus come  
Out of his lurking hole that was before,  
Great Pompey's Questor, and from Cyprus shore  
Had follow'd him; he by the shades of night  
Durst go true love had unquitt'd terror quite  
To find his slaughter'd Lord, along the sand,  
And through the waves to bring the trunk to land.

For the Poet more rightly seeketh his body in the sea, than Aurelius Victor, in Nilus : Seeing that it is manifest out of others, and Strabo alio, [ *lib. 16. pag. 760.* ] and Pliny, [ *lib. 5. cap. 12.* ] that Pompey was killed and buried not far from the Cassian Mountain.

This was the end of great Pompey's life, who was accounted the most potent among the Romans, so that he was surnamed Agamemnon, because he also had had the command of 1000 ships, but then died near Egypt in a little ship, like one of the basest Egyptians : and whereas he from an Oracle a long while before suspected all the Citizens of the Cassian family, he was killed and buried near Mount Cassius, [ *Dio. lib. 42.* ] which mountain is seated not far from the confines of Judea, which he first subjected under the Roman yoke.

They who were with Cato, coming into Cyrene, heard of the death of Pompey, [ *Dio. lib. 42.* ] Cornelia with her son in law Sexus Pompey, being driven thither out of Cyprus : as that of Lucan shews in lib. 9.

*Prima ratem Cypro spumantibus accipit undis :  
Inde tenens pelagus, sed iam moderatior, Euris  
In Libycas egit sedes, & castra Catonis.*

They first arriv'd on Cyprus foamy shore,  
From thence a mild East wind commanding bore  
Their ships to Cato's Libyan Camp ———

He adds moreover, that the son of Pompey ( *Callistus the elder* ) who was with Cato, there, learned from his younger brother Sexus, who was with Cornelia, the death of his father, that Cornelia on the shore burnt the reliques of Pompey, and by her example the rest of the army making Funeral pites, performed Funeral Rites to the ghosts of them that died in Pharsalia, and that Cato made a Funeral Oration in memory of Pompey.

After this, there being different opinions, those who had no hopes of obtaining pardon from Caesar, remained with Cato : others departing from him, went whithersoever their chance carried them : others went directly to Caesar and obtained pardon, [ *Dio. lib. 42.* ] also Cornelia, a pardon being published, returned safe to Rome, [ *Id. ibid.* ] and there in the Mount Albanus laid the Reliques of her husband that were brought unto her, [ *Lucan, lib. 8. cum Plutarcho, in fine Pompei.* ]

The Souldiers of Cato, who were chietly maimers of Cilicia, whose Captain was Tarcho, being ready to depart from him, being moved with the words he spake unto them, returned to their duty, [ *Lucan, lib. 9.* ]

Cato is admitted by the citizens into Cyrene, whereas a few days before, they had shut their gate against Labienus, [ *Plutarch, in Catoe.* ] Lucan, lib. 9.

*Proximus in muros & mania Cyrenitarum  
Est labor : exclusus nulla se vindicat ira ;  
Penaeque de victis sola est, vicisse, Cyreni.  
Inde per placuit Libyci contermina Mearia  
Regna Juba.*

—— Their second labour is  
To scale Cyrenes lofty walls on whom,  
Cato no vengeance took when overcome  
( Though they against him shut their gates ) to him  
Revenge sufficient did their conquest from,  
He hence to Libyan Jubaes kingdom goes.

when Cato had understood that Scipio the father in law of Pompey was entertained by King Juba, and that Appius Varus, to whom the Province of Africa was given by Pompey, had joynd himself unto them with his army, [ *Plutarch, ut supra.* ]

Caesar after three dayes being in his pursuit, ( for as much as can be gathered out of the epitome of Lucan ) came to Alexandria, King Ptolemei being still about the mountain Cassius, [ *Appian, pag. 482.* ] and found there that the Alexandrians were in a mutiny about the death of Pompey, he durst not immediately go ashore ; but leaving the shore, stood off some time, as Dio hath it, lib. 42, and Lucan, lib. 9.

*—— ibi plena tumultu  
Littora, & incerta turbatis maremque voces  
Accipit : ac dubius veritus se credere regnis  
Abfinitis tellure rates.*

—— where when he saw the shoar  
With giddy tumult all confold o're  
Doubting if (aie to trust them) did forbear  
To bring his ship to land ———

Then having knowledge of Pompey's death, Caesar went first out of his ship, and heard the shout of the Souldiers, whom Ptolemei had left for a garrison in the town ; and saw them come running out unto him, because his bundles of rods were carried before him ; for in this all the multitude said that the royall majesty was disgraced, [ *Caesar, lib. 3.* ] concerning which thing alio both [ *Dio, lib. 42.* ] and Lucan, lib. 9, make mention thus.

*Sed fremu vulgi facies, & ira querentis  
Inferri Romana Juba, discordia sensit  
Pellora, & anxi pitei animos,*

But perceiving that the throng  
Of people murmur'd that in Egypt he  
Bare th' ensignes up of Rome's authority  
He finds their wavering faiths ———

Notwithstanding Caesar entred Alexandria being in a mutiny without any danger : [ *Livy lib. 112.* ] retiring himself by sight into the palace, but their arms were taken from some of his souldiers, and the rest, as all the ships were coming to shoar, went back again. [ *Dio. 42.* ]

Caesar was very angry when Theodorus offered to him the head and seale ring of Pompey : and taking the ring, fell a weeping. [ *Livy, lib. 112. Plutarch, in Cesare.* ] We read in Aurelius Victor, ( *de viris illust. cap. 77.* ) that the head of Pompey with the ring was presented unto Caesar, by Achilles the captain of Ptolemies guard, being wrapped up in an Egyptian covering ; and he caused it to be burned with many and moltiprecious odours, neither did he refrain from weeping, and concerning the head that was offered him by the captain of the guard, thus Lucan, lib. 9.

*—— dira satellites  
Colla gerit Magni, Phario vulamine tella.*

Bringing his Kings dice givst great Pompeys head  
With an Egyptian mantle covered.

but of other reares, that he, and Dio will have to be but differing from one thus

*Non primo Caesar danti vultu: muerat visu,  
Avertitque oculos : vultus, dum crederet, haesi :  
Itaque fidem vidit sceleris, tum quoque paravit  
Iam bonus esse solet, lacrymas non sponse cadentes  
Effudit, gemitusque expressit petere laeto ;  
Non aliter manifesta putans abscondere mentis  
Gaudia, quam lachrymis.*

Caesar at his first ght would not refoe  
Nor turn his cies away but fixly views  
Till he perceiv'd he was true, and plainly saw,  
T'was safe to be a pious father in law :  
Then shed forced teares & from a joyfull breast  
Drew sighs and groans as thinking tears would best  
Conceald, his inward joy.

and of the buriall of the head he thus brings in Caesar commanding :



— Vos condite busto

Tanti colla ducis: sed non, ut crimina tantum  
Vestra tegat tellus, iusto date thura sepulchro,  
Et placate capiti, cineresque in litore fusos  
Colligite, atque unam sparsis date manibus urnam

— But do you interre  
This worthies head, not that the earth may bear  
And hide your gull; bring fumes and odours store.  
T'appeale his head, and gather from the shore  
His scatter'd limbs; compose them in one Tomb.

But he commanded the head to be buried in the Suburbs, and there dedicated a Temple of Nemesis. [*Appian. pag. 484.*]

And that he might the more shew his good affection towards Pompey, he kindly entertained his friends and familiars, who were taken as they wandred in that Country by the King, and bound them unto himself by favours that he did them: and he wrote to his friends at Rome, that the greatest and most pleasant fruit that he took of his victory was, that he daily saved some Citizens that had opposed him. [*Plus, in Cesare,*

Cæsar, before his army came unto him, for want of his own company, gave himselfe to idleness; & curiously entertaining all he met : and walking about to see the City, admired the beauty thereof, and stood to hear many of the professors of wisdom, which his lecture got him favour and good account with the people of Alexandria. [*Appian. Bell. civil. pag. 483. fin. pag. 484. init.*] Thus Lucan tells that he visited the Temples, and the Cave wherein the body of Alexander the Great lay.

—vultu semper celante timorem,  
Intre jades Superum fides, & templa vetusti  
Neminis, antiquas Macetum testantia vires,  
Circenit : & nulla capitis dulcedine verum,  
Non auro, cultuque decum, non mœnibus urbis,  
Effosum immidis cupide descendit in antrum.  
Illic Pellai proles vefana Philippi  
Felix præda jacet ; terrarum vindice fato  
Raptus.

Then with a look still hiding fear goeshe,  
The stately Temple of the old god to see ;  
Which speaks the ancient Macedonian greatness.  
But there delighted with no objects sweetnesse,  
Nor with their gold nor gods majestic dresse,  
Nor lofty City walls, with greedinesse,  
Into the burying Vault goes Caesar down,  
There Macedonian Philip's mad-brain'd son,  
The prosperous thief lies buried : whom just late  
Slew in the worlds revenge —

Cæsar delivered over to Cn. Domitius Calvinus the government of *Asia*, and the neighbour Provinces, [*Hirtius in lib. de bello, Alexandrino.*] and commanded him, that taking the armies that were in *Asia* into him, he should make war upon King Pharnaces. [*Id. lib. 42.*] But when Cæsar observed that there were many seditions daily raised at *Alexandria*, by reason of the great concourse of the multitude, and that many Soldiers were killed in diverse places of the City, he commanded the Legions to be brought to him out of *Asia*; which he had gathered together out of Pompey's Soldiers; for he himself was necessarily kept there by the eastern winds, which are most contrary to them that fail from *Alexandria*, [*Cæsar, lib. 3.*] for those are northern winds, which cease blowing about the end of the Julian August, as we may see both in the Ephemerides of Geminus and Ptolemy, and also in Pliny. [*lib. 2, cap. 47.*] and Columella, [*lib. 8, de versu, fies.*] from whence the error of Lucan is discovered, who delivered in lib. 8, that Pompey came into Egypt in the time of the autumnal equinoctial: and in his ninth book he referred, that tollow march of Cæsar with the Legions, through Africa the desert, (concerning which Livy, lib. 112.) after he heard of the death of Pompey, to be undertaken by him, to the winter that followed this equinoctial.

For when departing from Cyrenæ, he assayed to crosse the Syrts with his fleet, he, by a tempest, was cast upon the marshes of Tritonis : Sexius Pompeius being left with

### The Julian period

The year  
Before  
Christ

The pe  
of the  
world

with part of the forces in the more fruitfull places of Africa, that Cato intended to march by land, the sea being now impassable by reason of stormes, to seek the King of Mauritaniam, as he thus declares :

*Hic igitur depulsa locis, ejactaque classis  
Syrtybus, haud ultra Garamanidas attigit undas  
Sed dnce Pompilio Libyes melioris in orbe  
Mansit: at impudens virtus horere Cato is  
Audet in ignotis agmen committere gentes,  
Armorum fidens, et terra cingere Syrtim.  
Hæc eadem insubedit byemes, que clauserat aquor.*

Part of the fleet got off from hence again,  
And from the Syrtis driven, did remain  
Under great Pompeys eldest sons command,  
On this vile Garamantis rich land :  
But Cato's virtue brooking no delay,  
Through unknown regions led his troops away,  
T' in compass round the Syrtis by land, for now  
The stormy seas unnavigable grow  
In winter time——

Which also Plutarch in the life of Cato affirmeth, writing that *κατὰ θέρην* in winter time this march by land was undertaken by him.

But his army was miserably afflicted in the country of the Nilam vics, which is near the Syrts, with the winds driving the fands, and sometimes with vehement thift, and a multitude of ferpents of divers kinds that they met with : and Cato com- ming to the temple of Jupiter Ammon, being advifed by the perfuafion of Labio to confult with the oracle concerning his future fortune, refufed to do it : and at length, having wandered two months through the fandy deferts of Africa, he came to Leptis : and there fpent the winter. [*Lucan. lib. 9.*] which being ended, he had his foldiers to feek, who were not much leff than 10000 men. [*Plutarch, in Cato.*]

were not much less than 10000 men. [*Plutarch, in Calpurn.*]  
Cæsar, [that we may return to him, being detained at Alexandria, by the easterly winds] spent his time in Egypt, in getting of money, and deciding the controversies between Ptolemei and Cleopatra. [*Dio. lib. 42.*] for that vast sum of money that was owed unto him by Ptolemei Auletes the father of the young King, he there exacted some part for the defraying of the charge of his army. [*Plutarch, in Cæsar.*] which exactions the Egyptians, who above all other nations are most superstitious, who their worshippers of a multitude of gods, took to much the worse, because Cæsar did not withhold his fingers from those things that were dedicated to their gods. [*Dio. lib. 42.*] although in this he was cozened by the Kings iunours; that he received by little more, than they themselves craftily robbing their own temples: that they might by this shew that the Kings exchequer was empty, and that they might let up the people unto an harried Cæsar. [*Orat. lib. 6, cap. 15.*] for the increasing of which, the Eunuch Pothinus, a man who was in greatest authority, did both speak and act many things in publick: for he gave the souldiers old and mofly coin, telling them, that they should be content, because they were fed at another bodies cost: and commanded also that his own supper should be served up in wooden and earthen dishes, reporting that Cæsar had taken away all the gold and silver plate, for the payment of the debts. [*Plutarch, in supra.*]  
The same King and Queen did belong to the

But Caesar supposed that the controversies of the King and Queen did belong to the people of Rome, and to him because he was Consul; and the rather to belong to his office, because in his former Consulship, there was a league made with Ptolemy the father of them both, wherefore he declares unto them, that it was his pleasure, that both King Ptolemy, and his sister Cleopatra should dismiss their armies; and rather than try their controversies by law before him, than between themselves by arms. [*Caesar's life, 2.*]

The death of Pompey was not believed at Rome, until that afterwards his seal  
ring was sent thither; on which three trophies were engraven, ( or as Plutarch will,  
Lion holding a sword,) but then the Romans strove who should powre most honours  
upon Cæsar : giving him power to do with the Pompeians as he would himself, al-  
though he had not reported it to the people; that he should be Count for five yeares  
together, that he should not be Dictator for six months (pace only, as it was wont to  
be, but for an whole yeare time; that he should have tribunitian authority all his life  
time; that he should fix with the tribunes, and determine of any thing to be done to-  
gether with them: which was never granted to any formerly. [ *Dio. lib. 42.* Cæsa

## Cælan

Cæsar having accepted of these honours, although he was out of Italy, yet immediately entered upon the Dictatorship, [i. e. *ibid.*] So that Josephus rightly begins his principality from hence; affixing unto it three years and an half, [i. e. *Antiquit. cap. 17.*] and in Syria, as the Antiochians seem to reckon the times of the Cæsars from his first Dictatorship, to the Macedonians from this second Dictatorship; for Eusebius in his Chronicle at the second year of the Empire of Probus shews, that the Laodicean account was later than the Antiochian, but only one year.

Velleius Paterculus saith, that the King, and those by whom he was governed, attempted Treason against Cæsar, [i. e. *lib. 2. cap. 54.*] which Suetonius affirms of King Ptolemei himself, [in *Julio. cap. 35.*] and Eutropius, [i. e. *lib. 6.*] and Plutarch, of the Eunuch Pothinus; by reason of which treasons that were privily laid for him, he began to fast whole nights in his own defence: and whenas Pothinus would tell him, that now it was time to leave off, and to follow his great affairs, & that afterwards he might return again: He answered him, that he did require no advice of any of the Egyptians: he sent for Cleopatra privately out of the country, [i. e. *Plutarch. in Cæsare.*]

For Cleopatra, having hitherto pleaded her cause before Cæsar by the mediation of other men, as soon as she knew his nature, that he was given to the love of women; by private messengers complained unto Cæsar, that she was betrayed by her friends; and that she desired that she herself might plead her own cause before him, [i. e. *Dio. lib. 42.*] which being granted, she only took one of her friends with her, one Apollodorus Siculus, and going aboard a light ship, she failed to the Palace as soon as it was dark, and seeing she could by no other means hide her self, she laid her self a long in a mattress that was folded up, which Apollodorus tied up with a cord and carried up through the gate to Cæsar, [i. e. *Plutarch.*] Lucian thus describes her bringing in to Cæsar, in *lib. 10.*

*Jam Pelusiaci veniens è gurgite Nilii,  
Rex puer imbellis populi sedaverat iras,  
Obfide quo pacis Pellæa iuta in aula  
Cæsar erat: cum se parva Cleopatra birem,  
Corrupto custode Phori laxare catenas,  
Intulit Ematibus ignaro Cæsare telluris;  
Dedecus Egypti, Latio feralia Ermyi,  
Romano non casta malo.*

Now the young King came from Pelusium Had pacified the peoples wrath: in whom As Hostage of his peace in Egypt Court Cæsar was safe; when, lo, from Pharos port, Bribing the Keeper to unchain the same, In a small Gally Cleopatra came, Unknown to Cæsar entering the house The slain of Egypt, Rome's pernicious Fury, unchast to Italies disgrace.

Cleopatra falling at Cæsars feet, demanded her part of the kingdom; the woman was exceeding beautiful, and her beauty was much increased by this, that such an one did seem to suffer no great an injury, as also the hatred of the King himself, who had murdered Pompey, nor for Cæsars sake, and would have done the like to him if he could have found the means, [i. e. *Florus, lib. 4. cap. 2.*] but when Cæsar saw Cleopatra, and heard her speak, he was immediately to become her slave, that as soon as it was day, he sent for Ptolemei to come to him, and mediated a pacification: there becoming Cleopatra advocate, whose judge he was before: which thing, and because he saw his sister within with him before he was aware of it, lo inflamed the lad with anger; that he ran out to the people, crying out that he was betrayed, and took his Crown and threw it to the ground, [i. e. *Dio. lib. 42.*]

Hereupon arose a great tumult, Cæsars souldiers took Ptolemei and carried him in: but the Egyptians were all in commotions, and unless Cæsar being trooken with fear had gone out unto them, and from a safe place promised them, that he would do whatsoever they would themselves, they at the first onler, had seized upon the Palace, which they inroded both by sea and land: for the Romans, who thought they had been amongst their friends, had no means to make resistance, [i. e. *Dio. lib. 42.*]

After these things, Cæsar together with Ptolemei and Cleopatra, going out unto the people, rehearsed in a writing the testament of their father: in which it was commanded, that after the ancient custom of the Egyptians, that they two should be married together, and should hold the kingdom in common: but so, that they should be

be under the protection of the people of Rome: Cæsar added moreover, that it was his part, who now was Dictator, and had all the power of the people of Rome, both to have a care of the children, and to see their fathers will executed. Wherefore he gave the kingdom of Egypt to Ptolemy and Cleopatra; and gave Cyprus to Archon, and Ptolemy the younger, for he was in such a fear at this time, that he would willingly have given any thing of his own, rather then have taken any away that belonged to the Egyptians: and after this manner was this tumult appeased. [i. e. *ibid. cum Cæsare. lib. 3. Livy, lib. 112. & Plutarch in Cæsare.*]

King Dejotarus coming to Cn. Domitius Calvinus, Cæsars Lieutenant in Asia, desired him, that he would not suffer Armenia the less, his own kingdom, nor Cappadocia, the kingdom of Ariobarzanes, to be possessed and spoiled by Pharnaces: which unless they were freed from, they could neither do as they were commanded, nor pay the money that they had promised to Cæsar. Domitius immediately sent messengers to Pharnaces, that he should depart out of Armenia and Cappadocia; which denatiation, he thought would be of greater power, if he came nearer those Countries with his army; wherefore he went to the Legions, and of the three that he had with him, he took the XXXVI, and the other two he sent into Egypt, unto Cæsar, who had written to him for them: to this XXXVI. Legion, he added two more that he had received from Dejotarus, many of whom he had disciplined and armed after the Roman fashion, and an hundred horse, also he took as many of Ariobarzanes. He sent also P. Sexsius to C. Platorius his Questor, to bring to him a Legion that he had gathered together of Souldiers raised on a sudden: and Q. Patiscus, into Cilicia, to bring more aids, all which forces, by the command of Domitius, with all speed met at Comana. [i. e. *Hirtius, de bell. Alexandrino.*]

In the mean the Embassadors return an answer from Pharnaces, that he was departed from Cappadocia, that he had recovered Armenia the less, which he ought to keep as belonging to his father, and furthermore, that the whole business of that King should be referred to Cæsar himself, for he would do whatsoever he should appoint: but yet he departed out of Cappadocia, because he could more easily defend Armenia, that was near his own kingdom, then Cappadocia, that lay further off: which when Domitius knew, he still continued in that mind, that he should depart from that kingdom also, for he had no more right to Armenia than to Cappadocia, neither was his demand just, that the whole business should remain intire until Cæsars coming, for that was, to be intire, to be as it had been before. Having given him this answer, he marched with the foresaid forces into Armenia: in the mean time, Pharnaces sent many Embassies unto Domitius, to treat of a peace, and offered him great presents: but Domitius constantly refused them all, and answered the Embassadors, that he did not account any thing more dear unto him, then to recover the dignity of the people of Rome, and the kingdom of their allies. [i. e. *ibid.*]

Cæsar carrying on the war of Alexandria, Dejotarus did what he could for Cæsars profit, and furnished Cn. Domitius his army, both with lodgings, and strengthened him with his own forces; as Cicero confirmeth in an oration that he made in his behalf.

In Egypt, the Eunuch Pothinus, who had the oversight of all the Kings treasure, and of the whole kingdom, fearing least he should be punished for the former sedition of the Egyptians, of which he was the chief ringleader, was the beginner of a new and difficult war. He first complained amongst his own friends, that the King was called to plead his cause: and then to others whom he had an intention to draw to his party, he cast a suspicion, that Cæsar indeed, for the appeasing of the tumult, had given the kingdom to both, but that in process of time, he would give it to Cleopatra alone; and solicited Achilles by letters and messengers, who was Commander in chief of all the Kings forces, having provoked him by his own, and put off with promises from the King, that he should in privacy lead all the Kings army, both Horse and Foot from Pelusium to Alexandria. [i. e. *Cæsar. lib. 3. Bell. Civil. Dio. lib. 42.*]

Cæsars forces were in no wise so great, that if he must be forced to fight without the Town, he durst trust to them: the only thing that he was to do, was, to keep himself in his fastness within the Town, and to know what Achilles intended to do. He wished the King to send some of his most confident friends, as Embassadors to Achilles, and of chiefest authority about, that he should declare his intention. Diocorides and Serapion, who had been Embassadors at Rome, and had been in great authority with his father, were sent from the King, and came to Achilles: whom he, as soon as they came within sight, before he knew what they came for, commanded to be taken and killed: one of whom having received a wound, was taken away by his own men dead, and the other was killed. Which being done, Cæsar brought things to pass, that he got the King within his own power; supposing that the name of the King would be

of great authority among his own Country men : and that this war might seem to be undertaken rather by the outrage of a few private men and thieves, than by the advice of the King. [*Cæsar, ibid.*]

The forces that Achilles had with him, seemed not to be contemned, neither for their number, nor for the nation they were of, nor for their want of skill in Souldiery, for he had 20000, in arms : these consisted of the Souldiers of Gabinus, who now were accustomed to the life and licentiousness of the Alexandrians, and had unlearned the name and discipline of the people of Rome. Hither came also a company of Thieves and Robbers that were gathered together out of the Province of Syria and Cilicia, and the neighbour Provinces. Moreover, there met here many that were condemned persons, and banished men, and all Roman fugitives were sure of life and entertainment at Alexandria : so that but giving in their name, they were lifted among the Souldiers : and if any one were apprehended by his master, he was taken away again by a concourse of Souldiers : who did defend the violence of their companions, because they were in the same fault, for fear of their own danger : these were wont according to the old fashion of the Alexandrian army, to demand the Kings friends to be put to death, and to plunder rich mens goods, for to increase their pay, and to besiege the Kings Palace, to banish some, and to recall others from banishment : there were also 2000 Horse, many of whom had served a long time in the wars of Alexandria. [*Id. ibid.*]

Achillas trusting to these forces, and despising the fewness of Cæsars souldiers, having seized upon Alexandria, attempted by an onset to break into Cæsars house : but Cæsar, having disposed his Cohorts in the passes, sustained the assault. They fought at the same time at the Haven, and indeed there was the greatest fight of all : for at the same time, the enemy brought their forces about, and fought in many passes, and endeavoured also with a great multitude to seize upon the long ships : fifty whereof being sent to help Pompey, when the battle in Thessalia was ended, returned home : they were all Gallies with either three or five oars on a bank, well rigged and furnished with all tackling for sailing : besides these, XXII. there were which were away wont to be at Alexandria, for a guard to it, all covered (or rather beaked) which if the enemy had seized upon, Cæsars fleet being gone away, they had had the Haven, and the whole sea at their command, and had kept Cæsar from all provisions, and any aides coming unto him. Wherefore this business was acted with the greatest contention that might be, seeing that Cæsar saw that his chief business consisted in the dispatch of this business, and they their safety : but Cæsar got the better, and burnt those ships, and the rest that were in the arsenal, because he could not defend them with so few a party as he had. [*Id. ib.*]

—nec puppibus ignis  
Incubuit solis : sed quæ vicina fuerit  
Tetta mari longis vaporem vaporibus ignem,  
Et cladem fovere Noti : percuissaque flamma  
Turbine, non alio motu per tetta cucurrit,  
Quam solet ætherio lampas decurrere sulco.  
Materiaque carens, atque ardens ære solo :

Nor o'te the ships alone do flames prevail;  
But all the houses near the shore assaile,  
The South winds feed the flame, and drive it on  
Along the houses with such motion,  
As through the Welkin fiery Meteors run,  
That wanting fuel led on air alone.

as Lucan hath it in his tenth book,

When this fire had seized upon part of the City, it burnt 400000 books that were laid up in the houses adjoining, a singular monument of the care and industry of their ancestors, who had gathered together so many and so great works of famous wits. [*Oros. lib. 6. cap. 15.*] Livy said, that here was a famous work of the glory and care of those Kings : as it is in Seneca, [*in lib. de Tranquillitate animi, cap. 9.*] where the same number of books is said to be burned : yet A. Gellius [*lib. 5. cap. 17.*] out of the agreeing (as he speaks) credit of old monuments, and Ammianus Marcellinus [*lib. 22.*] relate, that there were 700000 burned : and indeed when at the end of the Alexandrian war, the City was plundered by the Souldiers : but Plutarch in Cæsars, faith, that in the beginning of this war, the flame increasing by the arsenal, that the Library was burned : and Dio in lib. 42. confirmeth, that the store houses, and granaries, and library, were burned together with the arsenal.

After

After the firing of the fleet, Cæsar presently at the Island Pharos (which with a narrow neck of land of 900 paces long, and a bridge being joynted to the city makes the haven) the enemy being employed in the fight, landed his souldiers out of the ships, and placed a garrison there, by which he brought it to passe, that corn and aides might be brought unto him by shipping. [*Cæsar lib. 3.*] whereupon Lucan speaking of Pharos taken by him, lib. 10.

*Illa ducti geminos bellorum præstitit usus,  
Abfuit excursus & fauces agoris hosti:  
Cæsaris auxiliis adiutus & libera ponti  
Offia permisit.*

Two helps on Cæsar doth that fort bestow :  
Commands the Seas, the foes incursions staid,  
And made a passage safe for Cæsars aid.

In other parts of the town they fought so, that neither of them had the better : neither of them giving ground by reason of the straitness of the places, and but few killed of either side : Cæsar having taken the most necessary places, fortified them by night in that side of the town, there was a little part of the palace, into which they at the first brought him to dwell, and a theatre that joynted to the house, which was in manner of a citadell, and had a way to the haven and arsenal, these fortifications he daily increased, that they might be to him in stead of a wall, and that he might not be forced to fight but when he would himself. [*Cæsar, lib. 3.*]

Whereas the Egyptians fearing least Cæsar being now Conquerour in the fight at sea should seize upon the haven of the city, they with a rampart cast up barred his entrance, only leaving a little space : he himself also stopped that space unking ships of burden filled with stones : and shut up all power from the enemies ships, of going out of the haven : whereby it came to passe, that with little trouble he could fetch all things necessary for himself, and water also (for Achilles, had taken all water from him, by cutting up the conduits.) [*Dio, lib. 42.*]

Cæsar sent into all the neighbour countries, and called for aids from thence. [*Cæsar, lib. 3.*] and sent for the whole fleet out of Rhodes, and Syria and Cilicia : and bid them bring archers out of Crete, and horsemen from Malcus, the King of the Nabathians : and commanded that there should be engines for battery, and corn, and supplies brought unto him. [*A. Hirtius de bell. Alexandrin.*] he certified Domitius Calvinus of his danger, and desired him by all means, to send supplies to him as soon as possibly he could, and that he would come nearer Alexandria through Syria. [*Id. ibid.*] but Mithridates of Pergamus a man of great nobility, in his own country, and of knowledge, and valour in the wars, and in great esteem, credit, and friendship with Cæsar, was sent into Syria and Cilicia, to hasten on the supplies. [*Id. ibid. Joseph. lib. 14. cap. 14. & Dio, lib. 42.*]

In the mean while Ganmedes an Eunuch, steals away Artinoc who was but carelessly kept, and carried her to the Egyptians : who making her Queen, they tell more heartily to the war, than before, because they had gotten one of the race of the Ptolemies, to be the commander. [*Dio, lib. 42.*] concerning whom Lucan, lib. 10.

—subrepta paratâ  
A famulo Ganymede dolis, perocuit ad hostes  
Cæsaris Artinoc : quæ castra carentia rege  
Hi proles Lagæ tenet.

Artinoc from court escaped goes  
By Ganymedes help to Cæsars foes,  
The crown (as Lagus daughter) to obtain

and Cæsar himself about the end of the commentaries of the civil war. The young daughter of King Ptolemy, hoping after the vacant possession of the Kingdom, conveyed her self out of the palace to Achilles, and commanded in the war together with him : but immediately there began a controversy to arise between them concerning the chief commands, which thing increased much bribes among the souldiers : every one striving to get their good wills by damages to themselves.

Whilst these things are done among the enemies, Pothinus the Kings governor, and administrator of the Kingdom in the behalf of Cæsar, whereas he sent messengers to Achilles, and advised him, that he should follow the business and not desert, the messengers were apprehended and apprehended, and he himself put to death by Cæsar. [*Cæsar, lib. 42.*]

*ibid.*] who from henceforward kept the young King openly in strict custody, and by this did the more exasperate the minds of the Egyptians, [*Dis. lib. 42.*]

Whilst these things were done in Egypt, Domitius Calvus marched against Pharnaces, with great and continual marches, encamped not far from Nicopolis, (a city of Armenia the lesser built by Pompey; in which Pharnaces having already seized upon it dwelt himself) about seven miles distant, where when as in vain Pharnaces had laid ambushments for him: the next day Domitius moves nearer, and brought his camp even to the town: and Pharnaces fed his men in batallia, after his own custom and fashion, the next night Pharnaces, having intercepted the messengers who brought the letters to Domitius, concerning the Alexandrian affairs, whereby he knew of the danger of Cæsar, and the recalling of Domitius, he accounted it as good as a victory, if he could but linger out the time: but Domitius, whenas he should have been more moved with the danger of Cæsar than his own, brings his souldiers out of the camp, and prepares to fight, having placed the XXXVI Legion in the right wing, the Pontick in the left, and the Legions of Deiotarus in middle battle, and when both armies being in batallia came to fight, the Pontick Legion was almost wholly lost, and a great part of Deiotarus's souldiers killed, and the XXXVI Legion retreated into the mountains, having not lost above 250 men, notwithstanding Domitius rallied up the reliques of his scattered army, and by safe journeys through Cappadocia, winter now approaching, returned into Asia, [*Hirtius cum Appian, lib. 2. de bell. civil. pag. 484. & Dion. lib. 42.*]

The Cæsarians and Alexandrians, strove earnestly one against the other, with fortifications and works, Cæsar endeavoured most of all that that part of the city which a fen had made the narrowest, he might shut it from the other part of the city: by works, and rampires, hoping that, first, the city being divided into two parts, his army might be commanded by the same council, and same command: and also, that if they were in any danger, assistance might be brought him from the other part of the city: but especially, that he might be abundantly furnished with provision and water, both which the plentifully afforded, the Alexandrians sent messengers into all parts of Egypt to press men, and brought into the town all sorts of engines, and weapons: and did many other things, that are reckoned up by Hirtius in his commentaries of the Alexandrian war.

Seeing that the number of the enemy encreased, Cæsar began to take advice concerning an agreement between them: and commanded that Ptolemei being placed where he might be heard of the Egyptians, to tell them, that there was no wrong done unto him, and that there was no need of war: and that they should compose a peace, and that he would take care, that the conditions should be kept, but they suspecting that he was made to do this on purpose by Cæsar, went on still with their war, [*Dis. lib. 42.*] and said that Cæsar must in all haste be expelled, who being now shut up by tempests by reason of the time of the year, could not receive any helpe from beyond the seas, [*Hirtius.*]

In the interim the dissention between Achilles the general of the old army, and Arfinoe the younger daughter of Ptolemei (Auletes) increasing, and both plotting, and counterplotting against each other: whilst Achilles aimed at the Empire, Arfinoe, by the meane, and assistance of Ganymedes the Eunuch her foster father, prevented his design; by her own possessing it, and put to death Achilles: pretending he would have betrayed the fleet. And when he was sent out of the world and out of the way, she alone enjoyed the whole Empire, Ganymedes being constituted General of the army. He, when he had undertaken the charge, augmented the souldiers pay, and acted in all things with the like care and discretion, [*Hirtius & Dio.*]

Whereas Alexandria was almost all digged under ground, and had vaults that reached to the river Nile, by which water is brought into private houses, that it might sink by little and little and become potable: Ganymedes having stopped those vaults, and all the parts of the city, in which the Cæsarians were besieged: so that by reason of the falthness of the water in the neighbour houses, they all seemed to be brought to the last cast, and began to think of flying: but that advice being not liked, Cæsar commanded that wells should be digged in the night, and great store of fresh water being found: all the laborious engines of the Alexandrians became of no use, [*Hirtius.*]

In that two daies the XXXVII Legion, of those souldiers of Pompey that yielded themselves, being shipped by Domitius Calvus with corn, arms, weapons, and engines, came to the shoares of Africa a little above Alexandria: for the other legion which was sent by him through Syria by land, came not to Cæsar: but those ships, the East wind continually blowing, stood at anchor, and could not come into the haven, of which when Cæsar was certified, he took shipping and commanded his fleet to follow, but took no souldiers with him, lest he should leave the forts void of men, to defend

them: and when he was come to a steep place called Cheroneus, and had set some Martiners ashore to fresh water, some of them were intercepted, who certified them, that indeed Cæsar was in the fleet, but yet that he had no souldiers in the ships: wherefore they rigged their whole navy, and met with Cæsar returning with the Legion of Domitius: and although Cæsar would not fight that day, yet a Rhodian ship, which was placed in the right wing, far from the rest, was set upon by four covied ships of the enemy, and some open ones, which Cæsar being forced to assist, happily got the victory, and if the night had not broken off the fight, he had been master of the whole fleet of the enemy, [*Dio, lib. 42.*]

Although the Egyptians had received this losse, yet they were again confirmed by Ganymedes, so that although they had lost an 110 long ships in the haven and Arternals yet they fell earnestly to work to repair their fleet: and to that end having gathered together all the ship, from all the mouths of Nilus, and from the private Arternals that belonged to the King, in few daies beyond the opinion of all men, they made a fleet of 22 Gallies, with four bankes of oars, and five with five bankes, besides many lesser and open ones: and having furnished them with Souldiers, fitted them for fight, [*Id.*] and having opened the entrance of the Haven, and placed their ships in the roads, very much troubled the Romans, [*Dis. lib. 42.*]

Cæsar had nine Rhodian ships, (for of ten that were sent, one was lost in the voyage on the Egyptian shore) eight Pontick, five Lycian, twelve out of Asia: of these five were with five oars on a bank, and ten with four: the rest were under this burden, and many were open. With these Cæsar sailed about Pharo: and stood over against the enemies ships: there were helves between the two fleets with a very narrow passage, and they both a good while expected which should first crosse the passage, because they who first crosed, might easily be opposed by the whole multitude of the enemies, before the rest could pass: and come to the fight: but the Rhodian ships demanded that they might have the first passage, and by singular skill, so sustained the whole fleet of the enemy, never turning their sides to them, that they made a free passage for the rest to passe, and to come to the fight, [*Hirtius.*]

The Cæsarians got the victory, having lost never a ship: there was of the Alexandrians one Gally with five oars on a bank taken, and one with two on a bank, with all the souldiers and martiners, and three sunk: the rest fled to the Town of Pharos that was near them, which the Citizens defended from the forts and buildings which were over them, and kept the Cæsarians from coming near. But from thence immediately they were oured by the industry of the Romans, and lost both the Town and Island, and many of their men: but whenas the Island was joynted to the continent by a double bridge, one of the which being forsaken by the enemy, the Romans easily became masters of: whereas on the other, through the rashness of some they were distressed, and being put to rout, fled to their ships, part of them having gotten to the next ships, were sunk by the multitude and weight of the men: part making resistance, and doubting what to do, were killed by the Alexandrians: and some having gotten to the ships that were at anchor, escaped safe: a few swam to the next ships. Cæsar retired into his own ship, whither when a multitude that followed would have broken in upon him, he (suspecting what would happen, cast himself out of the ship, and swam to those ships which were farther off: and from thence sending boats to help them who were in danger, saved some of them: but his own ship being overloaded with the multitude of souldiers, perished together with all the men, [*Id.*]

But here is not to be passed over in silence, that which is pretermitted by Hirtius, but remembered by Suetonius, [*in Julius, cap. 64.*] and by Orosius who follows him, [*lib. 6, cap. 15.*] concerning Cæsar: that by swimming he escaped to the next ship, holding up his left hand, that the commentaries should not be wetted: which very thing concerning the commentaries being preserved, is also related by Plutarch [*in Cæsar.*] and by Dio, [*lib. 42.*] But Appian, [*lib. 2. de bell. civil. pag. 523.*] tells the story thus. That he being inclosed alone upon the bridge by the enemy that pressed upon him, he cast off his purple coat, and leaped into the sea: and the Kings souldiers pursuing him, he swam a long time under the water, only lifting up his head by fits, until swimming to an onely ship, and by holding up his hands unto them, is known and saved. And although Suetonius writes, that he held his souldiers coat in his mouth, drawing it after him, that the enemy should not get it, yet Florus, [*lib. 4, cap. 2.*] together with Plutarch saith, that he let it in the waves, either by chance, or of purpose, that the enemies pursuing him, they might shoot at that with their darts and stones: and that the Egyptians having gotten the coat, fixed it to a Trophy, which they had set up for their putting the enemy to flight, as if they had taken the General himself: and this is delivered by Appian, [*lib. 2. de bell. civil. pag. 484.*] and Dio, [*lib. 42.*]

In this fight there were lost of the Legionary souldiers, about 400. and few more of the

the soldiers that belonged to the Fleet and mariners. The Alexandrians in that place built a Castle, and strengthened it with forts and many engines of war; and, taking the stones out of the sea, they made use of it more freely for the fending out of their ships. [*Hirtius*.]

In the mean while, Mithridates of Pergamus gathered in all haste, great Forces out of Syria and Cilicia, both by the extreme good will of the Cities, and his own diligence. [*Id.*] but at the first, he coming alone to Afealon, from thence sent for Antipater the Governour of Judea to come unto him; who brought with him 3000 soldiers, and brought it to passe by his perswasion, that Hyrcanus the High Priest, and other Governours joynd their Forces together: as Strabo relates out of Hylpirates, (an Historian of the Phœnicians) [*Joseph lib. 14. cap. 15.*] for he agreed with the Princes of the Arabians, that they also should come to his aid: and by his means especially, with great earnestness, there came to Cæsar's assistance Amblichus the Governour, and Ptolemei his son, and Tholomy the son of Sohemus, who inhabited in Mount Libanus, and almost all the Cities of Syria. [*Joseph lib. cap. 14.*]

Whenas the Alexandrians saw that the Romans were the more provoked by the loss they lately received, and that they were confirmed as well by losses as by prosperous successes; they sent Embassadors to Cæsar, that he would let their King go free, and come to them, for that the multitude were ready thorough the lingering of the war, to do whatsoever the King would have them to do: and if by his means they should become Cæsar's friends, they would easily yield. Cæsar although he knew that the fidelity both of the King, and Alexandrians was to be suspected, yet he would let him go; both because by his coming, the enemies strength would not be increased, and the war against him would be more glorious: but withal he advised him, to look to his kingdom, and to perform the fidelity that he owed to himself, and the people of Rome: he dissembling his joy by his tears, desired that he might not be let go; but being dismissed by Cæsar, he eagerly pursued the war against him. [*Hirtius & Dion.*]

Whereas the Alexandrians, having received this General, found themselves no more strong, or the Romans the weaker, and the soldiers daily mocking at the age and weakness of the King, were greatly grieved, neither saw how they could help themselves; and there were reports that there were great aids coming to Cæsar by land out of Syria and Cilicia (which yet Cæsar heard nothing of) they determined to intercept the provisions which were brought to the Romans by sea: wherefore having rigged their shipping, and disposed them in convenient places about Canopus in the channell, they lay to watch for the provisions. [*Hirtius*.] and because the soldiers that Cæsar had sent for out of Syria were now approaching, they guarded all the shores, and did much damage to those forces of them; they indeed which happened upon Africa side, brought some help unto Cæsar, but at the mouths of Nilus, the Egyptian, having made many fires, as if they had been Romans, took many by this deceit; so that the rest durst not come thither. [*Dio.*]

Whereupon Cæsar commanded his fleet to be rigged, over which Tiberius Nero was Commander: there went in this fleet, the Rhodian ships, and in them Euphratos, but his wretched hapinesse in fight here forsook him: for when they came to Canopus, and both fleets stood facing one the others, and Euphratos, according to his custom, had begun the fight, and had bigged and sunk one of the enemies ships, and following the chase of the next too far, his own side coming but slowly after him, he was compassed about by the Alexandrians: and thus he alone, who had done valiantly in this fight, perished alone with his conquering Gally: but yet the enemies being overcome in fight, Tiberius Nero casted, that his own party might safely saile to land. [*Hirtius cum Dion.*]

About the same time Mithridates of Pergamus coming out of Syria, by land, when Egypt rejoined to Syria, brought great forces to Pelusium, [*Hirtius*.] and endeavouring to go into the mouth of Nilus, which is at Pelusium, against the stream, seeing the Egyptians had stopped by night the entrance with their shipping, was carried into the ditch; and having transported his ships thither, (for it doth not reach so far as to the sea) he went into Nilus with his ships: and on a sudden, setting upon them, who guarded the mouths of Nilus, both from sea, and from the river, both at one time, he freed the mouths themselves, and set upon Pelusium, both with his fleet and land forces. [*Dio.*] For this Town being seized upon by Ancillus with a strong Garrison, by reason of the convenience of the place, (for all Egypt is thought sufficiently fortified from any access by sea to it by Pharos, and by land to Pelusium by two bars) being compassed about on a sudden with great forces, they within stoutly defending it with a strong Garrison of men, but through the greatness of those forces, which he supplied with found men, in the places of them that were wounded and weary, and the constancy and perseverance of the opposition, he reduced it within his power,

The year  
before  
Christ.

power, the same day that he assaulted it; and then placed a Garrison of his own. [*Hirtius*.] There Antipater did notable service; for having broken down a pane of the wall, he was the first that gave entrance to the rest to break in. [*Joseph lib. 14. cap. 14.*]

The Egyptian Jews which inhabited that Country called Onias, would not suffer Mithridates and Antipater to march unto Cæsar, but forbad them passage. These Antipater pertwaded to be of his party, as being his Countrymen; especially when he hath shewed them the letters of Hyrcanus the High Priest, in which they were invited to be friends unto Cæsar, and to provide him victual and necessaries for his army. [*Joseph lib. 14. cap. 14.*] But Alfinus (to wit, Trallians, a writer of the civil war) writeth, that Hyrcanus himself, the High Priest, invaded Egypt with Mithridates; as Josephus hath related out of Strabo, [*ibid. cap. 15.*] for which also those words of Cæsar concerning Hyrcanus seem to make, inscribed on a brazen table by him in favour of Hyrcanus, [*ibid. cap. 17.*] *Ἐν τῇ πόλει τοῦ Ἀντικίου καὶ περὶ τῶν ἑλλήνων στρατιωτῶν καὶ τῶν ἑβραίων, ὅτι καὶ Μιθριδάτης ἐστὶν ἐν τῇ πόλει, καὶ ἡ πόλις ἐστὶν ἐν τῇ πόλει.* In the last Alexandrian war, he came out our aid with 3500 soldiers; and being sent by me to Mithridates, he surmounted all those of his company in valour.

The Jews, the inhabitants of the country of Onias, through the authority of Antipater, and Hyrcanus willingly submitted, which when they that inhabited about Memphis heard, they also sent for Mithridates unto them; and he going thither, joynd these also to his party. [*Joseph lib. 14. cap. 14.*]

When King Ptolemæus had notice that Mithridates approached near the place which is called Delta, from the likeness of the Greek letter, which also was not far from Alexandria, and knew that he must passe the river Nilus; he sent great forces against him, by which he might either be overcome, or to keep back that he should not joyne himself with Cæsar: those forces which could first get over the river at Delta, and meet with Mithridates began the fight, making all haste to prevent them that followed that they should share in the victory, whole charge Mithridates with great prudence sustained, having intrenched his camp after the Roman manner, but when he saw them carefully and proudly to come up even to his fortifications, he made a general fall, and killed a great number of them, inasmuch as, unless the rest had hid themselves by the knowledge of the places, and partly had retired themselves into the ships; by which they passed the river, they had been totally overthrown, who after they were a little recovered from their fear, joynd themselves with them that followed, and began to set upon Mithridates again. [*Hirtius*.]

The battle was fought about the place, that is called the Jews tents, Mithridates commanded the right wings, and Antipater the left; Mithridates his wing began to waver, and likely to be routed, but that Antipater in very good time marching along the river side with his forces, who had already discomfited his enemy, came to his rescue, and forced the Egyptians who had even gotten the victory to fly, who so hotly pursued them that fled, that he became master of the enemies tents, he also made Mithridates partaker with him of the booty, whom in pursuit of the enemy he had left much behind him, Mithridates lost 800 of his men: Antipater but 50 (or 80, as it is in *Josephus lib. 1. bell. cap. 7.*) but Mithridates certified Cæsar of these things; ingeniously concluding that Antipater was the cause of the victory and their preservation. [*Joseph lib. 14. cap. 15.*]

Almost at the same time also King Ptolemei marched out to surprize Mithridates, and Cæsar to rescue him, the King took the quickest passage by the river of Nilus, where he had a great fleet ready rigged. Cæsar would not take the same passage, least he should be forced to fight with his fleet. [*Hirtius*.] wherefore weighing anchor by night, as though he battened to one of the mouths of Nilus, and carrying many lights in all his ships, that by so much the rather he might seem to bend his course that way, at the first went forth with his fleet: but afterwards putting out his lights sailed back again; and sailing about the city, he arrived at a peninsula that joyned to Africa and landing his soldiers, fetched a compass about a fen, [*Dio.*] and met with the Kings forces, before he could get upon Mithridates; and being conquerour received him late with his army. [*Hirt.*]

The King had feared himself with his army, upon the higher ground, in a place that was naturally fortified: Cæsar was about seven miles distant from him, and there was a river between, in passing of which he must needs fight with the Alexandrians, that being gone over, and a great many of the Alexandrians, that strive to hinder his passage being slain, Cæsar encamped but a small distance from the Kings camp, the next day Cæsar for to get a village, with all his forces for upon and won a Castle, which the King had fortified in the next village, not far from his camp, and had joynd it to his camp by our works: his soldiers pushed the Alexandrians that fled from thence, even to their camp, and came up to their fortifications: and began to fight stoutly at a distance



distance, but they were wounded with darts from diverse places, they b hind them fought from the river, in which were many ships that were well stored with slingers and darters. [Hirt.]

Cæsar when he perceived that his men could not fight more fiercely, and yet could do no good by reason of the difficulty of the places; he observed that the highest place of the Camp was left by the Alexandrians, because it was naturally well fortified, and that they had come down into the place where the battle was, partly to fee, and partly to fight; he therefore commanded his cohorts to fetch a compass about the Camp, and to seize upon that highest ground: he gave Cæsius the command of these, an excellent man both for valour, and knowledge of military affairs: whether as soon as they were come, there being but a few to defend the Fort, and Cæsar's soldiers fighting hourly, the Alexandrians being frightened both with the shouting and fighting of their adversaries, began to be in a general rout; with whose disorder the minds of the Romans were encouraged, that almost on all sides they had take, the whole Camp; but yet they first took the highest place of the Camp: from which running down, they flew a great multitude in the Camp: which danger the Alexandrians flying, by heaps cast themselves over the Rampire, on that side that joined unto the river, the former of whom being overwhelmed with great violence, the rest had the easier escape. [Hirt.]

It is certain that the King himself fled out of the Camp, and that he was received into a ship, and that he perished there, the ship being sunk with the multitude of them, who swam to the ships that were nearest. [Idem lroy, 112. Dion. lib. 42. Oros. lib. 6. cap. 16.] his body wallowed in the mud, and rolled to the bank of Nile, was known by the golden cuirace which he wear, (such as the Ptolemies used to wear, as Julius Capitolinus in Maximinus the younger confirmeth) [Florus, lib. 4. cap. 2. Europ. lib. 6. Oros. lib. 6. cap. 16.] after the death of his father Auletes he lived 3 years, and 8 months: whereupon there is attributed to his reign by Porphyrius four years, [in Grec. Euseb. Scaliger, pag. 226.]

There were in this battle 20000 men killed, 11000 yielded themselves with 70 long ships; and 500 of the Conquerors side reported to be slain, [Oros. lib. 6. cap. 16.] In this battle Antipater was also wounded: whose valiant service Cæsar had made use of in his most dangerous adventures, [Joseph. lib. 4. cap. 15.]

Cæsar in consequence of this great Victory, marched the next way by land to Alexandria with his Horse: and entered that part of the Town as Conquerour, which was held by a Garrison of the enemies: but the whole multitude of the Townsmen, casting away their arms, and leaving the Forts, took that garment in which they were wont to supplicate their Governours, and bringing forth all their sacred things with the religion with which they accustomed to appeale the offended and enraged minds of their Kings, they came and met Cæsar, and yielded themselves unto him. Cæsar taking them into his protection, comforted them, and came thorough the enemies fortifications into his own part of the Town with great shouting of his own soldiers; who did not only rejoice that the battle was successful, but also that his coming was so happy. [Hirtius.]

In the Marble Kalender records, [Inscript. Græc. pag. CXXXIII.] at the VI Kalends of April, it is thus noted. HOC DIE CÆSAR ALEXAND. RECEPIT. This day Cæsar recovered Alexandria: but yet as the year was then reckoned at Rome, that day fell on the 14 of the Julian January: then therefore was the Alexandrian war ended; which was managed by Cæsar, neither in place, nor time convenient, but in the very winter season, as Suetonius relates, [in Julio, cap. 35.]

Cæsar having conquered Egypt, did not subject it to the dominion of the Romans, but granted it to Cleopatra, for whose sake he had carried on the war: but yet fearing lest the Egyptians being delivered over to the command of a Woman, and left all he should incite the minds of the Romans against him, both for this thing, and for his too much familiarity with Cleopatra: he gave command that she should be the wife of her brother that was alive, and that they should hold the kingdom in common to them both. This he did, but for colours sake; for indeed the whole kingdom was committed to Cleopatra, for her husband was but a very child, (being but eleven years old: whereupon Strabo saith he was *νῦν ἡσυχῶς*, a very youth, [lib. 17. pag. 796.] but she could do any thing with Cæsar; therefore under the pretence of marriage with her brother, &c. of enjoying the kingdom equally with him, she alone commanded all, and used too much familiarity with Cæsar also. These things Dio hath related more truly, [lib. 42.] which Hirtius hath related more mildly in favour of Cæsar, thus: Cæsar having conquered Egypt, he made these Kings, whom Ptolemæus appointed by his will and earnestly sought the people of Rome that they would not alter it; for the King, the elder of the two lads being left, he delivered over the kingdom to the younger, and to Cleopatra the elder of

of two daughters, who had remained under his protection and quarters: and Suetonius [in Julio, cap. 35.] having gotten the victory, he granted the kingdom of Egypt to Cleopatra and her younger brother, fearing to make it a *Prævarice*, lest some time or other having gotten a prelude of a stirring spirit, it might give an occasion of a new rebellion.

With Cleopatra Cæsar many times feasted and late up till break of day, and sailing with her upon the Nile with 400 ships, he being in the same Gally with her called Thalamæos, had passed into Egypt as far as Ethiopia, but that his army refused to follow him, [Sueton. ibid. cap. 52. Appian. lib. 2. bell. civil. pag. 484.]

Cæsar at Alexandria, set up a brazen pillar, which contained the liberties that he had granted to the Jews. [Joseph. lib. 14. cap. 17. & lib. 2. contra Appian. pag. 1063.]

Pharnaces being become famous by reason of his successes, whereas he hoped all things would happen to Cæsar, as he wished they should, seizing upon Pontus with all his forces, and there being conquerour, and a most cruel King, seeing he thought he should have better fortune than his father had, he conquered many Towns, and plundered the goods of the Citizens of Rome and of Pontus, and ordained for those that were commendable, either for beauty or age, punishments that were worse than death it self, and got Pontus, when there were none to defend it, bragging, that he had recovered his fathers kingdom. [Hirt.]

But he chiefly exercised his cruelty upon Amisus, a City of Pontus, which after it had a long time resisted, he won by storm, and put to death all the men that were of age, and gelded all that were under age. [Appian. lib. 2. Bell. Civil. pag. 484. Dio. lib. 42.]

Alander, to whom Pharnaces had committed the Government of Bosphorus, to curry favour with the Romans, and in hopes to get the Kingdom of Bosphorus for himself, made an insurrection against his master. [Dio. ibid.]

Cæsar sent letters out of Egypt to M. Cicero, that he should remain as he was, and that he should retain the name of Imperator, for the victory that he had gotten in Cilicia) and C. Panfa carrying these letters; Cicero returned his bundle of rods, adorned with Bayes, as long as he thought fit himself, [Cicero, pro Ligario.] For after his return out of the Province of Cilicia, he had not as yet entered Rome, but had earned his Lictours every where about with him, gaping in vain after a Triumph. [lib. 11. ad Attic. epist. 6.] Cæsar's letters to Cicero, were delivered the day before the Ides of August, [lib. 14. ad familiar. epist. ult.] or the last day of the Julian May.

Pharnaces having seized upon Bithynia and Cappadocia, had a great mind also to win Armenia the Lesser, and incited all the Kings and Tetrarchs of that Country to Rebellion. [Plutarch in Cæsar.] He marched also into Asia, in hope of the same success: that his father Mithridates had there, [Dio. lib. 42.]

Appian shews, that Cæsar spent nine months in Egypt, [lib. 2. Bell. Civil. pag. 484.] and Cleopatra had either kept him longer there, or accompanied him in his voyage to Rome: but that Pharnaces both drew him out of Egypt against his will, and hindered his speedy marching into Italy. [Dio. lib. 42.] But Cleopatra was in short time after delivered of a son by him, whom the Alexandrians named Cæsarion, [Plutarch in Cæsar.] That name being imposed on the son by the mother, at the permission of Cæsar himself, [Sueton. in Julio, cap. 52.] Plutarch in his Antonius seems to intimate, that notwithstanding, the, after Cæsar's death, had too much familiarity with his enemy Cneus Pompeius, the eldest son of Pompey the Great.

Cæsar brought out of the kingdom Arsinoe, the younger sister of Cleopatra, in the name of whom Ganimedes had a long time most tyrannically reigned, least some new dispensation should arise through seditious men, until time had confirmed the authority of the King: and taking away with him the six veteran Legions, he left three others there; that by too much the more, the Kings authority might be confirmed, who could not keep the love of their own Subjects, because they had constantly persevered in Cæsar's friendship, neither could they claim any preselection for their authority, being but newly made Kings. [Hirtius, cum Sueton. cap. 76.]

Thus, having finished and settled all things, Cæsar marched by land into Syria, as Hirtius saith, [cum Sueton. cap. 35. in Julio, Plutarch in Cæsar. Appian. lib. 2. Bell. Civil. pag. 484. & Oros. lib. 6. cap. 16.] or by shipping, as Josephus writeth, [lib. 14. cap. 15.] and Hirtius himself afterward confirmeth.

The news of Cæsar's departure from Alexandria, came into Italy the III. Nones of July, (the 23. day of the Julian April, [Cicero ad Attic. lib. 11. epist. 19.] C. Trebonius left Cæsar at Antioch, who went from Seleucia Pieria, and in 28. days journey, on the XVI. Kalends of September, (the third day of the Julian June) was in Italy, Q. q. q.

Italy. [*Id. Ibid. epist. 11.*] Whence it is gathered, that Cæsar was at Antioch, on the XV. Kalends of August, or the sixth day of the Julian May.

Johannes Malela Antiochenus, in the ninth book of his *Chronicle*, does not yet forth-  
noteth, that on the twelf day of the moneth, Artemisium, or May, there was an edict  
publickly propoged in the City of Antioch, concerning the Empire of Julius Caesar,  
and on the 90<sup>s</sup> of the same moneth, another edict was sent thither from Julius Caesar,  
concerning the liberty of the fame City; beginning thus, "Εἰς Ἀποχρίαν τῆς ἀγορᾶς τοῦ  
ἐκείνης ἐν οὐλῇ, ἐν δαυτῷ, εἰς μέγα χαίρειν καὶ ἀνάστη, Ἰουλιὸς Καίσαρ, &c." Julius Caesar  
to the Metropolis of Antiochia, the holy and privileged Asylum, and refuge against  
the vigour of the Law; and that at length on the 23 day, that Caesar the Dictator entered  
Antioch; whereas that he was at Antioch on the 20 day, that edict publickly let forth;  
doth clearly signifie; and that it should be said, that he rather departed from the City  
on the 23 day, the n̄thar be came thicher.

Antipater, the son of Aristobolus, coming unto Caesar, complained unto him of his father's misfortune, because for taking his part, he was poisoned by the Pompeians, and his brother beheaded by Scipio: and desired him that he would have pity on him, he being cast out from his fathers Kingdom. He likewise accused Hyrcanus and Antipater, that they by force had got the Government, neither did they forbear to offer injuries to himself: and accused them also, that they lent aides unto Egypt to Caesar, not so much for good will, but for fear of the ancient enmity, and that they might be freed from punishment for their love to Pompey. But Antipater pleaded his own cause, wiping off his crimes objected against him; and recomitence Antigonus. He reckoned up also what pains he had taken for Caesars service in the last wars: and shewing the multitude of his wounds, made them the witnesse of the truth of his words: which when Caesar heard, he declared Hyrcanus High Priest, and offered Antipater what government he himself would demand, and made him Governour of Iudea. [*Tofoph. lib. 1. bell. cap. 8. & lib. 14. Antigasp. cap. 15.*]

Crispian also appointed that Hyrcanus and his children should perpetually retain the principality and High Priesthood of the Jews, according to the custom of the Country, and be taken into the number of his friends and allies : and that if there arose any controversy concerning the discipline of the Jews, that the determination should belong to him : Moreover, that he should not be forced to give soldiers in winter, nor vexed to exact tribute, nor to furnish the Jews with a Brazen Table, or to train the soldiers, or to sit up in the Capitol, and at Tyre, Sidon, and Afulaim, in the Temples, engraven in Latin and Greek letters, and that their decrees should be sent into all places. (*Ibid.* 24. cap. 17.)

Cæſar having tarried almost in all the Cities of Syria, that were of any worth, distributed both publickly and privately rewards, to them that deserved well; and took knowledge of, and determined of old controverſies, Kings also and Tyrants Governours of the Provinces, and Borderers, (who all came unto him) taking them into his protection, upon conditions imposed upon them; for the keeping and defending of the Province, he dilmilted; friends, both to himſelf, and the people of Rome.

[*Hirtius.*]

Cæsar took away at Tyre all things that were dedicated to Hercules, because they had entertained Pompey and his wife in their flight. [*Dio, lib. 42.*]

Some few days being spent in the Province of Syria, he gave the command of the Legions, and Syria to Sexus Cæsar his friend and kinsman, as Hirtius saith: Dio writeth, that he committed all things to the charge of Sexus his Treasurer and Cousin. [lib. 47.] Appian declares, that there was a Legion left in Syria by him, even when he was thinking of the Parthian war, and the dignity of a president-ship, granted to his kinsman Sexus Julius, a young man. [lib. 3, Bell. civi. p. 573. & lib. 4, pag. 923.]

Cæfar having ordered the affairs in Syria, went into Cilicia, in the same fleet that he came in, [*Hirtius, Joseph. lib. 13. cap. 26.*] All the Cities of which Province he called unto him to Tarsus: and there, having given order for all things concerning the Province, and the neighbour Cities, he did not stay long there, through a desire he had to go to the carrying on of the Pontick war, [*Hirt.*]

Here he pardoned Tardanotus (of whom mention is made formerly, out of the first Epistle of Ciceros fifteenth book, ad familiar.) who had a part of Cilicia (subject unto him, and had much helped Pompey by sea, [Dis. lib. 41.]

Antipater, when he had followed the King of Syria, returned into Judea, and in riding his circuit about the Province, he repressed them that were desirous of innovations, both by private and councils: telling them, that if they would be content with their Prince Hircanus, they might live happily in their own possessions; but if they promised themselves new hopes, and thought that they should gain much by innovations, they should have him a Master instead of a Governor, and Hircanus a Tyrant instead of a King, and Cæsar and the Romans most bitter enemies instead of Princes;

Princes; for that they would not at all suffer anything to be changed, from what they had felted: But whenas Antipater perceived that Hyrcanus was dull and idle, he ferred the state of the Province as himself pleased, and truly made Phasaelus his elder son Governour of Jerusalem, and the Countreies adjoining: and to Herod his second son, a very young man, he committed the care of Galilee, [*Joseph. lib. 1. bell. cap. 8. & lib. 14. Antiquit. cap. 16. 17.*]

We read in Josephus, that Herod was then but 15 years old, [*lib. 1. cap. 17.*] Rufinus in his Translation, Photius in his Bibliotheca, [*Cod. 218.*] Pseudo-goronides the Hebrew, [*lib. 5. cap. 3.*] and Nicephorus Callitus, [*lib. 1. Ecclesiast. Hiftor. cap. 6.*] retaining the fame number; but yet the first defcribers of Herod's doings; Ptolemy and Nicholas Damascenus, out of whom Josephus took his, seem to have written not 15, but 5, and that it arose from hence, of the note of \*4 for \*5, by the casie mistake of the Translcribers: for from this time to the death of Herod, are reckoned 43 years and almost an half: to which 25 years being added, would make 68. and half a year: the other half of which year, if he had lived, he had been 70 years old: Seeing also that Josephus himself acknowledged, that when he was sick of his last sickness, that he was *μετέ τρεῖς ἑβδομάδας*, about the 70 year of his age.

Phaëaclus had a son born called also Phaëaclus, to whom Salamphio the daughter of Herod and Mariame was married, [*Joseph. lib. 18. cap. 7.*] he being then but 7 years old when his father died. [*Id. lib. 14. cap. 25.*]

And whereas his father said; [*Lucan. 1. 4. cap. 3.*]  
 When I entered into an Expedition against Afander, who had revolted from him in  
 Bosphorus: but when he heard that Cæsar was on his march and hastening into  
 Armenia, being terrified, and more afraid because he invaded himself, than of his army;  
 he sent many Embassadors to treat of peace, before he was marched too near him, if  
 by any means he might avoid this present danger. He made this his chiefest colour,  
 that he had never helped Pompey: he hoped also that he might induce Cæsar to some  
 terms of pacification, because he was hastening into Italy and Africa; and that then  
 after his departure, he might renew his intended war: which thing Cæsar himself  
 suspecting, curiously entertained his first and second Embassadors, that he might  
 the rather take him at unawares by reason of his hopes of peace, [*Dio,  
 lib. 42.*]

Cæsar having made long marches thorough Cappadocia, tarried two dayes at Mazace, and then came to Comana, the ancientst Temple of Bellona in Cappadocia, who was worshipped with great religion; that her Priests were accounted by the consent of the whole Nation in majesty, command, and power, next to the King (concerning whom, Strabo is to be consulted, *lib. 12. pag. 535.*) This Priesthood Cæsar adjudged to Nicomedes of Bithynia, a most noble man, who was of the race of the Cappadocian Kings, and did but recover his own by an undoubted right, though it was long interrupted, [*Hirr.*] for although he confirmed the possession of the commands which they had received from Pompey to others who had taken part with Pompey against him; yet he transfer'd the Priesthood of the Comanians from Archelaus upon Nicomedes, [*Appian, in Mithridaticis, pag. 254.*] which Pompey had given to his father Archelaus, the husband of Cleopatras elder sister, who was slain in Egypt by Gabinius, [*Strabo, lib. 12. pag. 558.*]

When Cæsar came to the frontiers and the borders of Gallogrecia, De-jotaruz the Tetrarch of Gallogrecia, and at that time truly of almost all, which the rest of the Tetrarchs did strive to prove was never granted to him, neither by law nor custom yet without doubt he was by the Senate declared King of Armenia the Little, laying aside his Royal Robes, and not so much as in the habit of a private man, but of a guilty person, came unto Cæsar, and being prostrate at his feet, begged of him, that he would pardon him, that he had served in Cn. Pompey's army, and brought for his exile, that he did it thorough his not knowing of the fate of Italy, and that he was forced thorough the necessity of Pompey's arms, with which he was cvironed. Cæsar rejected his excuse; yet he said he would grant him his request, for his former benefits, and for his old acquaintance and friendships sake, and for the dignity and age of the man, and at the intreaty of many of De-jotaruz's friends and acquaintance, of whom many came to supplicate in his behalf: He told him also, that he would hereafter determine concerning the controversies of the Tetrarchs, and restored unto him his Royal Robes: But yet he commanded the Legion that De-jotaruz had of his own men who were trained up in the Roman discipline, and all his horse, to be brought unto him to serve him in the Pontick war, [idem] also Cæsar fined his old acquaintance De-jotaruz a sum of money; and gave Armenia the little, that was given him by the Senate, and then possessed by Pharnaces, to Ariobarzanes the King of Cappadocia. [Cicero, in Orat. Philippic. 2, de divinione lib. 1, 2, Dio, lib. 41.]

Cicero declares in an oration for that King, that Domitius gave the money that was laid upon him, by twice or thrice selling his own private goods at open port sale,

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that

that Cæsar might make use of it in the war, when also to gain his favour, he thus speaks Cæsar concerning this matter. *What he keeps by your means, he keeps in memory, not what he lost: neither doth he think, that he was punished by thee, but whereas he thought, that many things were to be given by thee to many Men, he refused not but that you might take some from him, who was on the other side, &c.* O Cæsar thou hast given all things to Deiotarus, seeing thou hast granted the name of King even to his son: for as long as he retains and keeps this name, he thinks that no favour of the people of Rome, nor any sentence of the Senate made in his favour is diminished.

When Cæsar was come into Pontus, he made a rendezvous of all his forces into one place: who were but indifferent in number, or in martial discipline except the VI Legion, which being a vetane he had brought with him from Alexandria, (but through the labours and hazards they had undergone, so diminished of soldiers partly by difficulties both by sea and land, and partly by often skirmishes, that they were under a thousand men,) the rest were three legions: one was Deiotarus his, and two that were in the battle, that Cnidius Domitius made with Pharnaces. [Hirtius.]

Pharnaces being affrighted at the approaching of Cæsar, sent Embassadors to treat of peace: bringing a golden crown to him 200 talents off, and very foolishly offering him their Kings daughter in marriage. [Appian, bell. civil. lib. 2, pag. 484.] but still of all they begged, that his coming might not be as of an enemy: for Pharnaces would do whatsoever he would command him, but they especially put him in mind, that Pharnaces would defend no forces to Pompey against Cæsar, whereas Deiotarus who had lent, yet had given him satisfaction. Cæsar answered, that he would be very favourable to Pharnaces, if he would do all things as he promised, but he advised, as he was wont, the Embassadors in mild terms, that they neither should object Deiotarus to him, or too much brag of this favour that they had not lent aid to Pompey. [Hirtius.] and also accused Pharnaces for this very thing, that he had been wicked and ungrateful towards his benefactor. [Dio, lib. 43, 42.] in conclusion he commanded him, that he should depart out of Pontus; and that he should send back the families of the Publicans, and should restore to him the allies and citizens of Rome, which were in his possession: which if he would, do he said he would then receive those presents, which the generals were wont to receive of their friends after a war was happily ended. [Hirtius.]

Pharnaces liberally promised all things; and whereas he hoped that Cæsar having a mind to hasten to the city (Rome) that he would more willingly believe his promises, he began to go more slowly about his business, to demand longer time for his departure, to enquire new conditions, and in fine to disappoint him. Cæsar knowing his craft hastened his business so much the more, so that he would come to fight with him sooner than any one would think. [idem.]

As soon as he was come to Pharnaces camp, uttering this speech, Shall not now this Parricide be punished? hee mounted his horse, and at the first shout that was given, he put the enemy to flight, and made a great slaughter, being aided with about a thousand horse that followed him, when he died rushed into the battle: thus [Appian, in bell. civil. lib. 2, pag. 485.] and likewise Dio in the 42 book of his history: the same day that he came to the enemy, from his march he went to fight with the enemy, and being sometime troubled with the enemies horse and their chariots, that were armed at length he obtained the victory. Julius Frontinus [Strategemata, lib. 2, cap. 2.] notes that Cæsar marshalled his army upon an hill, and that that thing made the victory more easie to him; because the darts that were thrown from above upon the Barbarians who were below, made them presently fly, and that Deiotarus was in the battle with Cæsar against Pharnaces, and that he put his life in danger, Cicero confirmed in his oration for that King.

This battle was fought about the mountain Scythia, which is not above three miles distant from the City Zela; near which Mithridates the father of Pharnaces overthrew Triarius and the Roman army with a great slaughter. [Hirtius, Plutarch in Cæsar, Appian, in Mithridate, pag. 254, Dion, lib. 42.] This mountain Pharnaces (that we may represent the story of this fight more accurately out of Hirtius) having repaired the old Works of his fathers Camp, seized upon it with all his Forces. Cæsar, who had pitched his Camp five miles from the enemy, that he might possess the valleys that were next the Kings Camp; the next night, in the fourth watch, with all his Legions but without any baggage which he left in his Camp, took that very place, in which Mithridates had fought against Triarius.

Pharnaces, as soon as it was day having observed this, drew out all his Forces before his Camp: and either being carried on by the former happiness of that place, or being induced by tokens and ceremonies (which we afterwards heard he did obey, faith Hirtius) or thorough contempt of the fewness of the Roman Forces, a great part of which he had already overthrown under Domitius, he of his own accord in an uneven place invaded the Romans as they were fortifying their Camp, which put a terror in to

to them, being suddenly called from their Works, and not set in battle array: the Kings Chariots that were armed with Siches did disorder the soldiers that were got in among them; which yet by the multitude of darts were quickly overwhelmed: the main body of the enemy followed these Chariots; and then coming to handy strokes, in the right wing, where the VI old veteran Legion was placed, the beginning of the victory was on that part; and then in the left wing and the main body were the whole Forces of the King routed: and so many of the soldiers being partly killed, and partly trodden under foot by their own men, they who might elapse by their swiftness, yet having thrown away their arms, and being to pass the valley, could do no good, unarmed and coming from an higher place. But the Romans being encouraged by this Victory, made no scruple to climb up that steep place, and to surround their Works, and were suddenly Masters of the enemies Camp, those cohorts defending it which Pharnaces had left to guard it. [Id.]

Thus Cæsar ground as it were to dust Pharnaces in one (and as I may say) not a whole battle, after the manner of lightning, which in one and the same moment, came, hit, and departed: Neither was it a vain brag of Cæsar, that he had overcome the enemy, before he set eye upon him, [Florus, lib. 4, cap. 2.] He bragged also that the same day, he came to the enemy, and saw him, and overcame him, [Dio, lib. 42.] which in his letters sent to Rome to his friend Ammianus or Anicius, was expressed in those three words: VENI, VIDI, VICI, I came, I saw, I overcame. [Plutarch, in Cæsar, Appian, lib. 2, bell. civil. pag. 485.] Within five days after his arrival, and within four hours after he came in sight of him, he vanquished Pharnaces in one only battle. [Sueton. Julius Cæsar, cap. 35.] often recounting the felicity of Pompey, whose hap it was to gain his principal honour in the Mithridatic Wars of so cowardly a kind of enemies, [Id. ibid. Appian, lib. 2, bell. civil. pag. 485.]

Pharnaces, the whole multitude of his army being either killed or taken, fled with a few horse; and unless the invasion of the Camp had given him means of escaping, he had been brought alive into Cæsar's hands. [Hirtius.] But he fled to Sinope with a thousand horse, [Appian, Mithridatic, pag. 254.]

Cæsar was overjoyed, that he had ended to great a war in so short a time: and the remembrance of the sudden danger, was the more joyous, because the Victory came so easie out of so many difficulties. [Hirtius.] Cæsar gave the soldiers, all the Kings baggage, and the spoils, although they were very much, [Id. & Dio.] and whereas Mithridates had in that place set up a Trophy for the Victory over Triarius; which because it was consecrated to the gods, it was not lawful for him to pull down; he set up one against it for his Victory over Pharnaces; and to obsecure, and in a manner throw down that that Mithridates set up. After this, having recovered all things that Pharnaces had taken from the Romans or their Allies, he restored to every one the things they had lost: except a part of Armenia, which he gave to Ariobarzanes; and required the calamity that the Amilens suffered, by giving them their liberty, [Dio.] He commanded the sixth Legion to go into Italy to receive the rewards and honours due to them. He sent home the supplies that Deiotarus brought; and left the two other Legions in Pontus with Cælius Vinicianus: and to passing thorough Gallagracia and Bithynia, into Asia. He took cognizance and determined all the controversies of all those Provinces, and gave laws to Tetrarchs, Kings and Cities, [Hirtius.]

As he passed thorough Asia, he collected monies there, which raised great grudging against the Publicans, who secretly exacted it amongst all the people. [Appian, bell. civil. lib. 2, pag. 485.] (P. Servilius Isauricus the Coleague of Cæsar and Cicero in the Augustus, was Proconsul there; as is gathered out of the 13 book ad familiar, epist. 68.)

Bruthagoras, a man of great authority among the Heracleians in Pontus, who had followed Cæsar whithersoever he went, even to this place again, for a business that concerned his countreymen, as Cæsar was providing to return to Rome, being worn out with old age, and continual labours, died: to the great sorrow of his countrey. [Memnon, in excerptis Photii, cap. 62.]

Cæsar made Mithridates Pergamene King of Bosphorus (who had carried on the war in Egypt happily, and with great dispatch) who was of the race of the Kings, and had royall education, for him had Mithridates the King of all Asia, taken away from Pergamus when he was but a child, and carried him into his camp, and kept him many yeares: and so fortified the provinces of the people of Rome, against the Barbarians and Kings that were enemies, by putting in a King that was most friendly unto them. [Hirtius.] concerning whom see [Strabo, lib. 13, pag. 625.] with Cæulabons notes, and [Appian in Mithridatic, pag. 254.]

He commanded him also to make war upon Afander; that, being become master of Bosphorus, he might revenge his treachery against his friend, [Dio, lib. 42.] He also

also adjudged unto him the Tetrarchy of the Trochmans, in Gallogrecia, who bordered upon Pontus and Cappadocia, as belonging unto him by his mothers right; but was seized upon, and in the possession some years before of Deiotarus. [Cicero in Philip. 2. & lib. de divinatio. 2. Hirtius, de bell. Alexandr. Strabo, lib. 12. pag. 567. & lib. 13. pag. 625. Dio, lib. 42.]

Then Caesar failed into Græcia and Italy, having raised great sums of money upon any colour whatsoever, as he had done formerly: for he exacted that money partly, that had been a foretime promised to Pompey; and partly pretending other excuses, he commanded other sums. He received also from the Princes and Kings, many golden Crowns, as it were in honour of the victories he had gotten; he declared that there were two things, by which Empires were gotten, preterred and increased, fouldiers and monies, and that one did help the other, and that it one of them failed, the other must also fail. [Dio, lib. 42.]

It seems not that he was at Athens on the Kalends of September, (which fell on the 17. day of the Julian June) for many things are reported to stay him in Asia, especially Pharnaces, saith Cicero ad Atticum. [Lib. 12. epist. 24.] But Pharnaces being so suddenly conquered, (as it is in the Epitome of the 115. book of Livy) and all things so quickly dispatched, he came into Italy sooner than any one could imagine, as Hirtius observes in the end of his book of the Alexandrian war.

But Caesar came to Rome, just at the end of the year, in which he was designed Dictator, (which office had never before been annual) and was declared Consul for the next year. [Plutarch in Caesar.]

Pharnaces delivered over Synope to Domitius (Calvinus) who was left by Caesar to prosecute the war against him; and having accepted of peace, and dismissed him with his 1000 Horsemen, he killed their Horses; which their masters took much to heart: and then taking shipping, we read in Appian in Mithridaticks [pag. 254.] that he fled into Pontus, whereas it should have been laid out of Pontus; for Synope it self was in Pontus: and the same Appian in lib. 2. Bell. Civil. [pag. 485.] that Pharnaces fled back into the Kingdom of Bosphorus, that was delivered unto him by Pompey.

Herod the Prefect of Galilee, having taken Ezechias, a Jew, with many complices of his thievery, who had went to make incursions into Syria in troupes, and put him to death: which fact of his got him much favour with the Syrians, he then governed the Province of Syria. [Joseph. lib. 1. Bell. cap. 8. & lib. Antiquit. cap. 17.]

Phalselus, being stirred up in emulation of his brothers glory, got to himself the favour of the inhabitants of Jerusalem, by doing all publick busineses in his own person, and yet not abusing his power to the hurt of any: by which it came to passe that Antipater his father was revered by the whole Nation, as if he had been King; yet was his fidelity and good will nevertheless to Hyrcanus. [Id. idem.]

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Caesar undertaking an expedition against P. Scipio, the father in law of Pompey the Great, M. Cato, the King of Mauritania, upon the XIV. Kalends of January, came into Lilybæum; and from thence on the VI. Kalends of January, taking shipping after four dayes, came within sight of Africa. [Hirt. in lib. de Bell. African.] Now the XIV. Kalends of January, fell at that time upon the 30. and last day of September, of the Julian account, the year before the institution, as the reckoning backwards of the long following year of 445. dayes, made in the Kalends of January, of the first Julian year will make manifest: which Plutarch and Dio not observing; he indeed hath related that Caesar crossed into Sicilia, *πρὸς ἡννικὴν νῆσον*, about the winter Solstice; [in Caesar.] and the other that he went into Africa, *ἐκ τῆς ἡννικῆς νῆσου*, in the middle of winter, [lib. 43.] but that he went into Africa before winter, even those words of Cicero [in lib. 2. de divinatio.] do sufficiently declare. Caesar, when he was advised that he should not go into Africa before winter, did he not go? nay, if he had not gone, all the forces of his adversaries had made their rendezvous in one place.

Upon the Kalends of January, (falling on the 23. day of the Julian October) Caesar incamped at a Town called Ruspina the day before the Nones of January, (October 16.) after the third day that he landed in Africa, in a most sharp fight which lasted from five of the clock in the morning, till sun set: he overcame Labienus and Petreius: and the VI. Kalends of February, the sixth of the Julian November, he again beat the enemies army, under the command of Labienus and Scipio. [Hirtius.]

Dio in his 42. book notes, that Pharnaces, striving by force to enter into Bosphorus, was cast into prison, and put to death by Alander, which is more fully explained by Appian in his Mithridaticks, [pag. 254.] Thus Pharnaces having gathered together a band

band of Scythians and Sarmatians, seized upon Theudocia and Panticapeum; and when as he was made war upon by Alander, his Horsemen, being destitute of Horles, and not used to fight on foot, were overcome; only Pharnaces fighting valiantly, being now 50. years old, and wounded, was killed, after he had reigned fifteen years in Bosphorus, as Appian hath it, or rather seventeen years, which are the time that is reckoned from the murder of his father Mithridates.

Cælius Bassus, of the order of Knighthood, who, flying from the battle of Pharsalia, after Pompey was overcome, kept himself private at Tyrus, whither also some of his own faction came unto him; and getting the favour to himself, both of these and them of Sextus, the Governour of Syria, his fouldiers that came at diverse time for a guard of the City. Seeing there was much news brought of Caesars ill fortune in Africa: he, not being content with his present condition, began to make some innovations: but being apprehended for this by Sextus, before he was thoroughly provided, he said that he only raised forces to help Mithridates Pergamenus, to win Bosphorus, and so was dismissed upon the belief of this. [Dio, lib. 47.]

The noble men of the Jews seeing Antipater and his son: so highly advanced, both by the favour of the Nation, and by the monies of Hyrcanus, and by the revenues that they received out of Judea, began to stomach him: for now he had contracted friendship with the Roman Generals, and by persuading Hyrcanus to lend money unto them, he got to himself the credit of this present; as if he had lent it of his own treasure, and had not received it of Hyrcanus: which when Hyrcanus heard of; yet was he not moved therewith, but rather contented. But the violence and bold nature of Herod, who was desirous of the tyranny, did most of all terrifie the Princes of the Jews. For this cause therefore they addressed themselves to Hyrcanus, and now openly accused Antipater: but complaining most of all on Herod, because he had put to death Ezechias, with many others, without any commission received from Hyrcanus; in contempt of the laws, by which no man suffers, though never so wicked, unless he be first condemned by the Judges. The mothers also of them that were killed, every day did not cease to weary in the Temple with their continual exclamations, both the King and the people, desiring that Herod might be made to give an account of this his doing before the Sanhedrim. Wherefore Hyrcanus moved with these women, commanded Herod to be called before the Council, and to plead his own cause. [Joseph. lib. 14. cap. 17.]

Herod, having ordered the affairs of Galilee as he thought best for himself, being forewarned of his father, that he should not come into the Council as a private person, he took with him a moderate, but yet a sufficient guard, least he should terrifie Hyrcanus, if he brought too many, nor leave himself unsecured from any danger from the judgement. When Herod therefore presented himself before the Sanhedrim in his royal robes, with his guard in arms, they were all astonished: neither durst any one of them that accused him being absent, speak a word against him, but all of them kept silence, not knowing what to do: then one of the council called Samas, a just man, and for this cause, not distracted with fear, (yet that old proverb of the Hebrews sheweth that he was no hot spirited man, *Be thou humble as Hillel, and not [?] angry as Samai*) rising up, not only accused Herod of presumption and violence, but laid the fault upon the Judges, and the King himself, who had granted him to great a liberty: whom he pronounced should afterward, by the just judgement of God, be punished by Herod himself: which the event of the thing proved true, the Judges of that Council, and Hyrcanus, being put to death by Herod when he was King: but Hyrcanus perceiving that the Judges were inclined to coadjuvate Herod, put off the business till the next day: and privately advised him to shift for himself: and to he businesse till the next day: as though he fled from the King: and presenting himself before Sextus Caesar, having secured his own affairs, he protested openly, That if he were again cited before the Judges, he would not appear: which they took in great disdain, and endeavoured to persuade Hyrcanus, that all these things tended to his destruction. [Id. ibid.]

Caesar being in Africa, on the XII. Kalends of April, (the 21. day of the Julian October) having mustered his army, the next day he brought out all his forces, and set them in battel array: but after he had even long enough invited his enemies to battle, and perceived they were not willing to fight, he brought his forces into their Camp again. [Hirt. de bell. Afric.]

Cæcilius Bassus related out of the letters that he signified, that he had received from Scipio, that Caesar was overcome, and dead in Africa, and that the government of Syria was committed to his charge: wherefore with those fouldiers he had made for that purpose he seized upon Tyrus, and from thence marched towards Sextus his forces, with whom he was met and overcome, where he received a wound; wherefore he never after attempted any thing against him by main force. [Dio, lib. 47.]

Caesar

4668. 45.

Cæsar the day before the Nones of April (the fourth day of the Julian February) in the third watch of the night, went out of the Town Agar, and marching 16 miles that night, began to fortify Thapsus that day: Where he in a memorable fight overcame Juba and Scipio; after which battle Cæsar laid violent hands on himself at Utica, [Hist. de bell. Afric.]

Sexus Cæsar, having received money, made Herod Governour of Cæloſyria: Herod, taking it unparitently that he was called before the Council; he led an army against Hyrcanus; but by the meeting and intercesses of his father Antipater, and brother Phafaelus, he was withheld from the invading of Jerusalem, who strived to appease him, and desired him, that being content to have alighted them, he should indeed do hurt to none, nor that he should attempt any further against him that had raised him to that dignity: whose advice he obeyed, supposing he had done sufficient for his future hopes, that he had shewed to that Nation what power he was of, [Joseph. lib. 14. cap. 17.]

In Africa, Cæsar is reported to have seen in his sleep, a great army calling him and weeping: and being moved with this dream, that he immediately put it into his books of Remembrances concerning the building of Carthage and Corinth, [Appian. in Lybica, pag. 85.]

Hyrcanus by his Embassadors desired of Julius Cæsar, that he would confirm the alliance and friendship that was between them, [Joseph. lib. 14. cap. 17.]

Cæcilius Bassus, sending some of his party to Sexus Cæsar's soldiers, who should propound certain hopes to them: so associated them to himself, that having put Sexus to death, his own Legion came over to his side, [Id. ibid. Livy, lib. 114. Libo, apud Appian. lib. 3. de bell. civil. pag. 576. Dio, lib. 47.] although this story be reported by others after this manner. Sexus being a young man given to his pleasure, very unhandomely carried about with him the Legion that Julius Cæsar had left in Syria. Bassus to whom the care of the Legion was committed reprehending him for this, he sometimes reproachfully rejected: and one afterwards when at his call he but slowly obeyed, he commanded him to be brought by head and shoulders: in this tumult, they came to blows, and when as the army could not endure this insolence, they killed Sexus with their darts: but presently being sorry for what they had done, and afraid of Cæsar, they made a conspiracy, that if there was not pardon granted them, and good assurance of it, they would fight it out to the last man; forcing also Bassus to become one of the conspiracy. After this they raised a new company, and accustomed them to the same exercises that they themselves used, [Appian. bell. civil. lib. 3. pag. 575, 576. & lib. 4. pag. 623.]

Bassus drew unto himself all the army, except a few who had wintered at Apamea, who having gone from thence into Cilicia before his coming, he in vain followed thither: and being returned into Syria, he is nominated Prætor, and fortified Apamea, that he might make that the seat of the war: all who were of full age, not only freemen, but servants also, he lifted for the war: he coyned money, and made arms, [Dio, lib. 47.]

Cæsar having finished the African War on the Ides of June, (the 14 day of the Julian April) took shipping at Utica, and after the third day came to Carles into Sardinia: from thence on the III Kalends of July (the 29 of the Julian April) going by shipping near the shore, on the 8 day after (the 26 of the Julian May) because he was hindered by storms, he came to the City of Rome, [Hist. in fin. lib. bell. Afric.]

Cæsar Triumphed at Rome four times in the same month, but some dayes between: every one with diverse furniture and provision, [Sueton. in Julio, cap. 37.] The furniture of the Chariot for Gauls, was of Citron tree, for Pontus, of Brazell, for Alexandria, of Tortoiseshell, and for Africa of Ivory, [Vellei. Patencul. lib. 2. cap. 56.] In the Pontick Triumph amongst the Pageants and Shewes, he carried before him the Title of these three words, VENI, VIDI, VICI. I came, I saw, I overcame. Signifying not the acts achieved by him, as other Conquerours, but the quick dispatch of this war, [Suetonius, ut supra.] In this, the flight of Pharnaces made the people laugh. The Alexandrian Triumph for Egypt was inserted in the middle between the Gallick and the Pontick: and in it the chance of Achilles and Photinus, was very plausible, [Appian. bell. civil. lib. 2. pag. 491.] But the chance of Artinoe the Egyptian being a woman, and at that time accounted for a Queen, who was led among the captives, (which had never happened at Rome before) raised much pity in the people; who yet after the Triumph, in favour of her kindred, was dismissed, [Dio, lib. 43.]

And her kindred, to wit, her elder sister Cleopatra, and younger brother Ptolemæus, the husband of Cleopatra, came to Rome this year, being called thither by Cæsar. Cæsar appointed Cleopatra her lodging in his own house, and sent her away not without

without great honours and rewards, and cared not at all, although he were reported of for it, [Id. ibid. Sueton. in Julio, cap. 52.] Moreover also in the temple of Venus Genetrix, which he built upon a vow he made, as the battle of Phadalia was fighting, (which Dio confirmeth was this year dedicated by him) and even by Venus next year, Cæsar set up the image of Cleopatra, [Appian. bell. civil. lib. 2. pag. 492.]

In Syria C. Antistius (Vetus) and others of Cæsar's captains, coming against Cæcilius Bassus with both horse and foot forces, shut him up in Apamea: to take the borders that favoured Cæsar's party joined themselves, amongst whom also Antipater, as well for the sake of that Cæsar that was killed, as of him that was alive, because he was a friend to both: by his sons sent them aid, and seeing they had a long time fought it out with equal advantage, and neither party could get the better of the other, by a truce confirmed by no articles of covenants, they suspended the war, for the providing of other auxiliaries, [Joseph. lib. 1. bell. cap. 8. fin. lib. 14. Antiqui. cap. 17. fin. Dion. lib. 47.]

Mithridates Pergamensis again spoiled the temple of Laocœthea (in the country of the Molchi about the river Phæles) which was formerly plundered by Pharnaces: [Strabo, lib. 11. pag. 498.] but as Pharnaces before, to how he endeavouring to seize upon Bosphorus, Alexander, (sally by Strabo called Calander and Lyfander) overcame him: and to having removed both of them, he quietly enjoyed the Kingdom of Bosphorus, [Id. ibid. pag. 495. & lib. 13. pag. 625.]

C. Julius Cæsar being high Priest, in his third year, and in the Consulship of M. Æmilius Lepidus, ordered the amendment of the Roman year, using therein the help of Soligenes in Astronomical matters, and of Flavius a Scribe in ordering the Kalendar, and whereas now there were 23 days intercalated in the month of February; he moreover interposed between November and December, two other intercalary months of 67 days. So that this present year had 15 months, and 445 days, [Cæsarinus de die, nat. cap. 8. Sueton. in Julio, cap. 40. Pliny lib. 18. cap. 25. Dion. lib. 43. Macrobi. lib. 1. Saturnal. cap. 14.]

The day before the former intercalary Kalends (the 26 day of the Julian September) Cicero made an oration before Cæsar for Q. Ligarius, [lib. 5. ad friend. epist. 14.]

From the Kalends of January, on which Cæsar took upon him the fourth Consulship, the year is reckoned of the first Julian ordering, for from thence he appointed the beginning of the year ordained by him, [Cæsarinus ut supra.]

Cæsar making war in Spain with Pompey's sons, on the XI Kalends of March won the town Aregina, and was called Emperor, when the Liberalia (called by the Latins the Piutarch in Cæsar) were celebrated (on the XVI Kalends of April, as it manifesteth out of the old Kalendar,) he got that memorable victory at the city Munda, in which battle there fell of the Pompeians about 30000 men, with the two generals Labienus and Titus Varus, and almost 3000 that were of the order of Knights: and of the Cæsarians about a 1000 men, and about 500 wounded, after this young Cn. Pompeius being killed who had taken to himself the enligens of the Consul and the government, his head was presented unto Cæsar as he was marching to Hispania, the day before the Ides of April, and openly shewed to the people, [Aulus Commodianus de bell. Hispaniæ.]

The day before the Palilia, (on the XII Kalends of May) about evening the news of his victory was brought to Rome, [Dio, lib. 43.] and the day before the Kalends of May Cæsar wrote a consolatory letter from Hispania to M. Cicero, [Cicero, ad Attic. lib. 13. epist. 20.] for the death of his daughter Tullia: who after the divorce of her mother Terentia, at P. Lentulus his house died in childhood, [Athen. Pedani. in orat. Rostian. Plutarch. in Cicero.] when as her husband P. Corn. Lucius Dolabella was in Spain with Cæsar, as is perceived out of the second Philippick, and the 23 book of the epistles to Atticus.

Caius Octavius the grandchild of his sister Julia accompanied Cæsar in this war, being then 18 years old, who was always lodged in the same house with him, and always rode in the same coach with him; he honoured this lad with the high Priesthood, [Vellei. Patencul. lib. 2. cap. 99.]

King Dejotarus being in some trouble, sent Blesianus his Embassador into Spain to Cæsar, who by letters dated to him from Tarraco, bid him be of good hope and good courage, [Cicero pro Dejotaro.]

Whilst the war in Syria with Cæcilius Bassus is prolonged L. Statius (in Vellei. called Statius, and in Appian Sextius) Marcus (sally by Josephus called Marcus) one that had been Prætor, being sent by Julius Cæsar as succour to Sextus, came out of Italy with three companies: and is by Bassus valiantly repulled, [Vellei. Patencul. lib. 2. cap. 69. Joseph. lib. 1. bell. cap. 8. fin. lib. 14. Antiqui. cap. 17. fin. Appian. bell. civil. 3. pag. 576. & lib. 4. pag. 623.] for the country furnished the army of Bassus, he had also many Princes of the Arabians, who were associated with him in this war, who held many



many fortified places hard by: amongst these places was Lyfias, situate beyond the Lake, which is next unto Apanea, and Arthufath, the country of Samperanus, and of his Jambychus, (of whom Cicero makes mention in *epist. 1. lib. 15. ad familiar.*) which Princes governed the nation of the Emifeni, Heliopolis and Chalcis also were nigh, which were under the command of Ptolomy, the son of Meantus, who also governed Mariya, and the mountainous places of the Iuzreans [*Strabo, lib. 26. pag. 753.*]

Alchaudonius the Arabian (called Alchadamus by Strabo) the King of the Rhamman Nomades, who dwelt near Euphrates, who formerly had made a league with Lucullus, but afterwards had lent aide to the Parthians against Crassus, being called to assistance, both by Bassus and his enemies, went into Melopotamia: but when he was come into a place that was between Apanea, and the Cazarians Camp, before he would give any answer to either party, he propoied that he would help them that gave most, and so joyined himself to Bassus, that gave m<sup>ore</sup>, and in the fight did much over-power the enemy by his archery. [*Idem, ibid. Dion lib. 47.*]

On the Ides of September, Cæsar made his last Will and Testament: in his own house at Laricum, & committed it to the keeping of the chief Vestal Virgin: in it he appointed three grand children of his sisters, his heirs C. Octavius of 3 fourth parts, (not of the half part only, as it is in Livy, lib. 116.) Lucius Pinarus, and Q. Pedius of the other fourth part: he adopted also C. Octavius, into his name and family. He named also many of his murderers for tutors to his sons, if he should chance to have any. He appointed also Decimus Brutus to be one of his second heirs in remainder. [*Sueton in Julio, cap. 83.*] and M. Antonius, [*Dio, lib. 44. Florus, lib. 4. cap. 4.*] if those formally appointed, would not take upon them the inheritance. [*Appian, bell. civil. lib. 2. pag. 518.*]

In the month of October, Cæsar being now conqueror of all, entred Rome, and gave pardon to all that had born arms against him. [*Vellei. Patencul. lib. 2. cap. 56.*] And after he had performed the Triumph for Spain, in the beginning of this month, he quitted the Consulship, and by bringing in a new order of substituting honorary Consuls: he made Q. Fabius Maximus, and C. Trebonius Consuls for three months. [*Dio, lib. 43. cum inscrip. Gruteri, pag. CCXCVIII. int.*] the former of whom being Consul, triumphed for Spain, on the III. Ides of October. [*Ibid. cap. CCXCVII.*] Whereupon, when as Chrysippus had seen in the Triumph of Cæsar, the Ivory Towns carried before him: and a few days after, the wooden ones of Fabius Maximus, he said they were but the cases of Cæsars Towns. [*Quintilian, lib. 6. cap. 4.*]

Many and very great honours were by the Senate decreed unto Cæsar, amongst which, that he should be perpetual Dictator. [*Livy, lib. 116.*] and moreover, that he should be named Emperour. [*Sueton in Julio, cap. 76.*] not in that sense, in which both before and after, it was given to Generals for any victory they had obtained in the wars: but whereby the highest power and authority in the Common-wealth was signified. [*Dio, lib. 43.*] for it was granted unto him, that he alone should have Soldiers, and the command of the Militia, and that he alone should take charge of the publick monies, and that it should be lawful for no other to make use of either of them: and that all Magistrates should be subject to him, yea, even the Magistrates of the common people: and that they should swear that they would never infringe any of his decrees. [*Id. ibid. & Appian lib. 2. Bell. Civil. pag. 194.*] And from hence, even from this last return into the City, Velleius Patenculus deduceth, *his five months of his principal session.* [*Ibid. 2. cap. 56.*]

Cæsar had thoughts of repressing the Getz or Daci, who had made a great inroad into Pontus and Thracia. [*Sueton in Julio, cap. 44. Appian, lib. 2. pag. 497.*] for the preparation of which expedition, he sent before Octavius, the son of Arius, his sister Julius daughter, to Apollonia, that he might study there, and learn martial discipline: intending afterward to make him his fellow soldier in the Getick and Pontick war. [*Vellei. Patencul. lib. 2. cap. 59. Sueton in Octavio, cap. 8. Plutarch in M. Bruti, Appian, lib. 3. pag. 531. Dio, lib. 45.*] and thither also came some Squadrons of Pergamus, whom now being very old, he carried with him out of the City thither. [*Sueton in Octavio, cap. 89. cum Strabone, lib. 3. pag. 625.*] and thither also came some Squadrons of Horie to him out of Macedonia, with whom he was exercised, where, by entertaining them courteously, he became very gracious with the army. [*Appian, lib. 3. pag. 521.*]

Cæsar, a young man, incited by his father Suocondarius, (as Strabo calls him) and his mother, the daughter of King Dejotarus, went to Rome to accuse his grandfather: having corrupted the Kings servant and Philitian, one Philip, with hopes and promises, that he should accuse his master, under a feigned crime of treason, as though

he would have killed Cæsar when he entertained him in his Tetrarchy, to whom the kings Embassadors Hieras, Bloecennus, Antigonus, and Dorylaus, opposed themselves offering to Cæsar their own bodies for the safety of the new kings, (the father and son who then reigned together) for him Cicero, in remembrance of their old friendship and familiarity, made an oration in Cæsars house: using this as a preface, that it was unlawful for a king to be guilty of treason, that it was never heard of before, but for this accusation, Dejotarus killed his daughter, together with her husband Cæsar a Sacerdarius (that noble Chronographer) in Gadruis the palace of Cæsar himself. [*Strabo, lib. 2. pag. 568.*] concerning all this business famous Vollius (alas! that sometime dear friend) is to be consulted in the last chapter of his first book of Greek Historians.

Upon the Ides of December, Q. Pedius Triumphed for Spain, (the third that was within this three months space.) [*Gruteri, Inscrip. pag. CCXCVII.*] in which (as before him Fabius had done) using wooden Pageants and not Ivorys caused much laughter. [*Dio, lib. 43.*]

The Parthians being by Cæcilius Bassus called to his aid, came, but did not stay long with him by reason of winter, nor did any memorable thing. Thus Dio in [*lib. 47.*] notwithstanding by their coming, he was freed from that close siege with which he was straightened by Antilius Velus, as Velus himself confesseth in his letters to Bassus: concerning which, Cicero thus, [*lib. 14. ad Attic. epist. 9.*] Bassus is here, and very much with me: so whom letters were delivered on the day before the Kalends of January from Velus, whereas Cæcilius was besieged by him, and was even ready to be taken: that Porcius the Pæthian came with great Forces, and so escaped him, with the loss of many of his men, for which he accuseth Velutius. So it seems to me that that war is wigh at hand: but let Nicetas and Dollabella look to it. As namely to whom the care of the Province of Syria, and of the Parthian War, after the death of Cæsar, was committed: when Cicero wrote this Epistle.

At Rome, the day before the Kalends of January, Q. Fabius Maximus the Consul being dead, C. Caninius Rebilus demanded the Consulship of a few Towns, [*Id. ibid. cum Plinio, lib. 7. cap. 53. Sueton in Claudio, cap. 15. & Trebell. Pollion. in XXX. Tyranno.*] concerning whom Cicero, to Cæcilius, [*lib. 7. epist. 30. ad familiar.*] Know that all the time that Caninius was Consul, there no body died: yet there was no hurt done all the time that he was Consul: for he was of wonderful vigilance, as who never took sleep in his Consulship. [*Id. Macrobi. lib. 1. Saturnal. cap. 3. Scib. 7. cap. 3.*]

The next day Cæsar took upon him his fifth and last Consulship: in which he made an Edict, that thanks should be returned to Hyrcanus the High Priest and Prince of the Jews, and to the Nation of the Jews, for their affection to himself, and the people of Rome: and decreed also, that the same Hyrcanus should have the City Jerusalem, and should wall it about, and govern it after his own will. He also granted to the Jews, that every second year there should a deduction be made out of their rents, and that they should be free from impositions and tributes: as it is to be seen in the 14 book and 17 chapter of Josephus his Antiquities. So that the same Josephus seems to be deceived, who in the former chapter declares, that Cæsar being in Syria, sent letters to Rome to the Consuls, that authority might be given to Hyrcanus to build the walls of Jerusalem that Pompey had broken down: and that presently after, Cæsar departing out of Syria, Antipater fell to work about it: for that decree of the Senate that he puts down, doth not any thing at all belong either to this Hyrcanus, nor to the rebuilding of the walls of Jerusalem: as we have formerly observed at the year of the World 3877 concerning which also Salustius is to be consulted with, at the year of the World 4007 *num. 36. 37.*

In the same fifth Consulship, in the second Julian year, the month Quintilis is called July, in honour of Julius Cæsar. M. Antonius his Colleague in the Consulship preferring this law, because Julius was born on the fourth Ides of Quintilis in this month, [*Appian, bell. civil. lib. 2. pag. 494. Dio, lib. 44. Confirmit. de mirabil. cap. 9. Mactabian, lib. 2. Saturnal. cap. 23.*] Whereupon, whereas in the following month of Sextilis, M. Brutus, who was the City Prætor, and was to let forth the Apollonian Plays, after that Cæsar was murdered by him, he wrote Nona Julias the Nones of July. Cicero wrote to his friend Atticus, [*lib. 16. epist. 1.*] I could be angry an whole day: could any thing be more base, than for Decimus to write Julius? and Brutus being admonished of this by him, said, that he would write that the hunting that was to be the day after the Apollonian Plays, they should let down to be on the III. Ides of Quintilis, [*Ibid. epist. 4.*]

Cæsar rebuilt Carthage and Corinth, which were demolished both at one time, (as hath been formerly said at the year of the World 3958.) by bringing Roman Colonies thither. [*Dio, lib. 49. Strabo, lib. 6. pag. 584. & lib. 7. pag. 293.*] which concerning Corinth, Paulinus in Columbianus, and Salustius concerning Carthage, [*cap. 20.*]



and Appian at the end of his Lybicomus do so far confirm, that they agree, that between the overthrow and rebuilding of Carthage there passed an *æra* years: which space of time brings us just to this year, on which the Consulship of M. Antonius and P. Dolabella, whom Solinus here names, fell. So that Appian's selfe confidently figured, that these Cities were again rebuilt by Augustus Cæsar.

At this time a great desire took the people of Rome to revenge the death of Crassus and the army that he lost, and hopes of utterly conquering the Parthians: whereupon this war by general consent was decreed to Cæsar, and they very earnestly made preparation for it. And among other things that were done in prosecution of that war, and that both Cæsar might have officers enough with him, and also that in his absence, lest that the City should be left destitute of Magistrates, neither if the city should chule them there should be any new stir again, they intended to appoint magistrates before hand for the whole three years, (so long they thought that that war might last) half of these Cæsar chose, as indeed was by the law granted unto him, (concerning which law Suetonius is to be consulted) and in truth all the rest. [*De lib. 43.*]

But minding first to set upon the Geiz, or Daci, he sent before him over the Adriaticke, sixteen Legions, and 10000 horse, and then to make war upon the Parthians, through Armenia that Ile, and not to come to a set battle, till he had tried what they could do. [*Sueton. in Julia, cap. 44. Appian, lib. 2. pag. 497.*]

Cæsar sent Cornificius to make war in Syria against Cæcilius Bassus, and gave unto him the province of Syria. [*Cicero, lib. 12. ad familiar. epist. 18. 19.*] but whilst the Legions were to be conducted to him, the murder of Cæsar happened: after which that province was assigned to P. Cornelius Dolabella the Consul, and (as we shall see) old Africa was given to Cornificius. [*Cicero, ibid. epist. 19. 21. Appian, lib. 4. pag. 620. 621.*]

Cæsar committed the charge and command of three Legions that he had left in Alexandria to Rufius the son of a freed man of his, who was an old camarate of his own. [*Sueton. in Julia, cap. 76.*]

On the VII Kalends of February, Cæsar entered the City in an oration from the mount Albanus. [*Inscr. p. Græci. pag. CCXCXVII.*] for it was decreed that in the performance of the Latin *Feria* he should be thus brought into the city. [*De lib. 44.*]

When he had saluted him King, as he was returning from the sacrifice of the Latin *Feria*, and going into the city from the mount Albanus, he being offended that the people took it ill, answered them, that he was Cæsar and not a King, and when they all held their peace, he went along by them very sad and melancholy, and when one of the company had put a lawrell crown tied with a white ribbon (which was that that they used to do to their Kings,) upon his statue; Epidius Matellus and Cassius Flavius commanded the crown to be untied, and the man to be had to prison, but Cæsar grieving that the mention of a kingdom went not on very prosperously, or that the glory of denying it was taken from him, he severely chid the Tribune, and deprived them of their office. [*Sueton. in Julia, cap. 79. Plutarch, in cædem, Dis. lib. 41. Livy, lib. 116. Appian, lib. 2. bell. civil. pag. 495. 496.*]

On the Lupercalia (which the old Kalender shews were celebrated on the 15 day of February) M. Antonius his Colleague in the Consulship, being naked, came running amongst those that celebrated the feast, and falling down before Cæsar, who sat in the Rostra, in his golden chain, clothed in purple and crowned, and presented him with a diadem, in the name of the people of Rome, which being twice put on his head by him, Cæsar took off again and laid in his golden chair, and answered, that Jupiter only was the King of the Romans, and sending the Diadem into the Capitol to Jupiter, demanded that it should be written in the records: That at the Lupercalia, Marcus Antonius the Consul, offered a Kingdom to Cæsar the Dictator, but he would not make use of it: whereupon he came into suspicion, that this was but a trick between them, and that indeed he did desire the name of King, but that he would fain be forced to take it. [*idem ibid. Cicero, in Philip, 2. 3. 8. 13. Vellei. Patercul. lib. 2. cap. 56. Plutarch, in Antonie, Cæsar, in Chronica.*]

After this there was a rumour went about, either true or false, (as fables use to be made) That the Priest called Quindecimviri found in the Sybils book, that the Parthians might be overcome by the Romans, if a King were Generally, otherwise they were unconquerable, and thereupon that L. Cotta, one of the Quindecimviri, should in the next Senate preferre a law, that Cæsar should be filed King, and some were of opinion that he ought to be filed either Dictator or Emperor of the Romans, or any other name that sounded more plausible than the name of Kings: but that of all other nations that were under the command of the Romans, he should positively be filed King. [*Sueton. Plutarch, Dion, ut supra Appian, pag. 497.*] whether also it so be referred that of Cicero [*in lib. 2. de divinaz.*] We observe the Sybils verses, which thus reported

reported in a fury to have uttered, whose interpreter (L. Cotta) was of late thought to speak some false thing; merely one of mens report, as though that he that we have now for King already, must be called King, if we will be secure.

Cæsar provided by all means to get him out of the City as soon he could, where he began to be hardly thought of: but four days before he intended to go, he was stabbed in the Senate. [*Appian, pag. 497.*] There was in this conspiracy about 60. Senators and Knights of Rome, as is reported; [*Sueton. in Julia, cap. 80. Eutrop. lib. 6. p. Orof. lib. 6. cap. 17.*] the chief of which were M. Brutus, and C. Trebonius, and C. Cassius, and of Cæsar's party D. Clodius Brutus, Livy, lib. 116.] when as therefore Cæsar was come into the Senate house, with an intention to advance the Parthian war; there the Senators stabbed him as he sat in the Ivory chair, and he was slain with three and twenty wounds, [*Id. ibid. Florus, lib. 4. Hist. Rom. cap. 2. fin.*] on the Ides of March, in the fifty sixth year of his age. [*Sueton. in Julia, cap. 81. 83, 91. Plutarch in cædem, & Appian, lib. 2. bell. civil. pag. 522.*]

Thus he who had fought in fifty set battles, and had killed a thousand one hundred ninety two thousand men in battles, (as Pliny relates, lib. 7. cap. 25.) in that Senate; the most part whereof he had chosen himself, in Pompey's Court, before the image of Pompey himself; so many of his own Contrivance looking on, he so fell by the hands of the most noble Citizens, and those too, most of them advanced very much by himself, so that not only none of his friends, but that not so much as any of his servants could come at his body. [*Cicero, lib. 2. de divinaz.*]

P. Cornelius Dolabella, being but twenty five years old, who was by Cæsar himself, when he was to go out of the City, designed Consul in his own room, for the rest of the years: whereas he snatched up the laces, and the consular enignes, came before them all, and vilely reproached the author of his dignity; and as some deliver, preferred a Law, that that day might be accounted as the birth day of the City. [*Appian, lib. 2. Bell. Civilis pag. 505, 506. cum Vellei. Patercul. lib. 2. cap. 58.*]

The third day after the murder of Cæsar, (as Cicero hath it in his Philippicks) whereas the Liberalia were celebrated, (as is gathered out of the fourteenth book, ad Atticum, epist. 10. & 16.) that is, on the XVI. Kalends of April, the Senate being called into the Temple of Tellus, whereas the Consul Antonius, Plancus, and Cicero had discoursed concerning an act of oblivion, and a peace; It was decreed, that the memory of all injuries might be blotted out, and that a firm peace might be settled among the Citizens, and that Cæsar's acts might be ratified. [*Cicero, Philippick 1. Vellei. Patercul. lib. 2. cap. 58. Plutarch in Cicerone, Bruto, & Antonio. Appian, lib. 2. De lib. 44.*]

And upon the very day first of all (as it is in the Philippick 1.) M. Antonius, laying aside all enmities, was willing that Dolabella should be his Colleague in the Consulship, although when as formerly Cæsar shewed himself, that he had a mind, before he left the City, that he should be Consul, he vehemently opposed it, as Cicero declareth in Philippick 2. and Plutarch in Antio. For at the first he had determined not to admit him to the Consulship, as being yet too young; but for fear he should make any sedition, he suffered him to be his Colleague. [*De lib. 44.*]

The next day the Senate meeting again, decreed Provinces for the murderers of Cæsar; as Creta to M. Brutus, to Cassius Africa, to Trebonius Asia, to Cimber Bithinia, and to Decimus Brutus, Gallia Circumpagna. [*Plutarch in Ant. Bruto.*]

Of these two former were Prætors of the city, who seeing they thought it unhand-some, ambitiously to seize upon Provinces before the time of their Magistracy was out; and when they also saw it was not safe for them to exercise any jurisdiction in the City, they determined to passe over the rest of the year in Italy as private men: which when the Senate understood, they appointed them to be Overseers for the bringing in of corn into the City. [*Appian, lib. 3. pag. 550.*] that Brutus should take charge of sending corn to the City out of Asia, and Cassius out of Sicilia, but Cassius scorned this office. [*Cicero, ad Antio. lib. 15. epist. 9. 11. 22.*]

Some had a plot, that there should be a private bank raised for them that killed Cæsar, from the Roman Knights; and they thought that this might be easily compassed, if the chief of them would bring in their monies. Whereupon Atticus was called upon by Flavius, a familiar friend of Brutus, that he would be the chief in this business; but he that alwayes thought of doing his friend courtesies, without any faction answered, That if Brutus had any mind to make use of his estate, let him use as much as his estate would bear; but that himself would not so much as speak with any one about this matter, nor joyne with them in it, and so the whole plot of the conspirators was spoiled by one mans dissent. [*Cornel. Nepos in Piss. Antioch.*]

In the Temple of Castor, some letters of the names of the Consuls Antonius and Dolabella were struck down with lightning: by which Julius Obsequens, in lib. de Prodigis, faith that their alienation from their country was signified.

The Consul Antonius perished his Colleague Dolabella, as one that was an ambitious young man; that he should demand to be sent into Syria; and to the army that was raised against the Parthians: and brought it to pass that the Province of Syria fell to him by the vote of the people, and also the Parthian war, and the Legions that were appointed by Cæsar for that purpose, together with those that were sent before into Macedonia: and he then of the Senate obtained Macedonia, (thus left naked without an army) [Appian, lib. 3. pag. 530, 531, & 550.]

Cicero leaving Antonius his power, determined at first to go with Dolabella into Syria, as his Lieutenant, [Plutarch, in Cicero,] the IIII Nones of April there was a free Lieutenantcy granted him, that he might enter upon it and have it when he would himself, [Cicero, ad Attic. lib. 15. epist. 12.] But being perfwaded by Hortius and Panfa who were designed Consuls for the next year, he changed his opinion: and leaving Dolabella, he resolved to spend the Summer at Athens, [Plut. in Cicero,] to take his journey into Greece before the time that the Olympian Games were celebrated, [Cicero, ad Attic. lib. 15. epist. 24. & lib. 16. epist. 7.] and in this very year, was the 188 Olympiad celebrated.

Octavius in the sixth month after he was come to Apollonia, having received the news of his Uncles death, passed out of Epirus into Italy, where at Brundisium being received by the army that went to meet him as Cæsar's son, without any further delay, he immediately assumed the name of Cæsar, and took upon him to be his heir, (and so much the rather, because he had brought with him great store of money, and great forces that were sent him by Cæsar.) And so at Brundisium adopting himself into the Julian Families, he henceforth called himself Caius Julius Cæsar Octavius, instead of Caius Octavius, [Livy, lib. 117. Julius Obsequens de Prodigis, Appian, lib. 3. pag. 531, 532. Dion, lib. 45.]

To this very name, no otherwise then to the true son, there came great store, partly of friends, partly of freed men and slaves, and with them of souldiers also, who either carried provision and money into Macedonia, or brought the tributes and other monies that they had exacted from the Provinces to Brundisium: he then being more strengthened and emboldened by the multitude of them that flocked to him, and by the ad hority of the Cæsar's name in great reputation with the common people, he took his journey towards the city, with no contemptible Train, and which daily increased like a flood, [Appian, lib. 3. pag. 532, 533.]

On the XIII Kaldens of May, Octavius came to Naples, and the next day at Cumæ he gave Cicero a visit, [Cicero, lib. 15. ad Attic. epist. 10.] of which this Cicero himself in an Epistle to Atticus, written X Kaldens, [Ibid, epist. 12.] Octavius was with us, very nobly and friendly, his own followers saluted him by the name of Cæsar, but Philip would not: for it stood not with the good liking of his mother Asia, and his father in law Philip, that he should take upon him the name of the envied fortune of Cæsar: as we read in Velleius Paterculus, [lib. 2. cap. 60. Sueton. Ollivius, cap. 8. Appian, lib. 3. pag. 532, 533.]

There met Octavius as he was coming to Rome, a vast company of his friends; and when he entered the city, the Globe of the Sun seemed upon his head, equally bent and rounded like a bow; (as it were putting a Crown upon the head of him that hereafter was to be so great a man) thus Velleius, [lib. 2. cap. 59. and Julius Obsequens de Prodigis.] When as he entered the City with a great multitude about him, the Sun being included in the round of a pure and unclouded sky, compassed him about, with the utmost part of the circle, (as the Rainbow is wont to be bent in the cloudes) to wit, a circle of divers colours, as is wont to be in the Rainbow, did at that time compass about the Sun; as it is in Seneca, [Natural. Questions, lib. 1. cap. 2. Plinius, lib. 2. cap. 28. Sueton. in Ollivius, cap. 95. Dion, lib. 45. and Orosius, lib. 6. cap. 20.]

Octavius calling together his friends, over night commanded them all to be ready the next morning with good store of followers to meet him in the Market-place: where going to Caius the brother of Antonius the city Praetor, he told him he did accept of his adoption; for it was the Roman custom in an adoption, to interpose the authority of the Praetor: which acceptance being registered by the Scribes, he immediately from the Market-place, went unto Antonius the Consul, [Appian, lib. 3. pag. 534.] whom the Consul entertained proudly, (but this was not contempt but fear) and (scarcely admitting him into Pompeys Gardens, gave him leave to speak with him, [Velleius Paterculus, lib. 2. cap. 60.]

The Circensian Playes were neglected which were decreed to be solemnized for the honour of Cæsar in the Pallia, (XI Kaldens of May) because the news of his Victory in Spain was brought to Rome the day before that day, [Dion, lib. 44. & 45.] but

but Quintinus and Lamia wore Crowns there for Cæsars honours sake, [Cicero, lib. 14. ad Attic. epist. 16. & 22.]

When as the murderers of Cæsar were sent into the Provinces, that fell to them by lot, (as Dio hath it in lib. 44.) Caius Trebonius went into his Province by By-way, [Cicero, lib. 14. ad Attic. epist. 10.] to succeed Q. Philippus in the Procuratorship of Asia, [lib. 13. ad familiar. epist. 73. & 74. collat. with epist. 43. & 45.] With him went Patricius an ordinary Proquestour: but P. Lentulus the son of Publius Lentulus Spinther was by the Senate sent into Asia as extraordinary in that office, to gather in the tribute, and to raise money, [lib. 12. ad familiar. epist. 14. & 15.]

XI Kaldens of June, Trebonius came to Athens, and there finding young Cicero earnestly at his study under Cratippus, he invited them both into his Province of Asia: as he himself tells in his letters to his father, dated the VII Kaldens of June, [lib. 12. ad familiar. epist. 16.] to which his father Cicero answers in lib. 15. in the last epist. to his familiars.

IV Nones of June, there was a law made, that the Consuls should take cognizance of those things that Cæsar had ordained, decreed, and done, [Cicero, ad Attic. lib. 16. epist. 18.]

Antonius, after it was committed to him to oversee and execute those things that Cæsar had commanded to be done, what by corrupting the notes, and changing them at his pleasure, did every thing as it pleased him, as if it were by the appointment of Cæsar, gratifying by this means Cities and Governours, and heaping to himself vast sums of money; for he sold not only fields and tributes, but freedoms also, even of the City of Rome, and other immunities: and that not only to particular persons, but to whole Provinces, and all people; and of these things there were tables hung up over all the capital, [Cicero, in Philippica, 2. & lib. 2. ad familiar. epist. 1. Velleius Paterculus, lib. 2. cap. 60. Plutarch, in Antonio. Appian, lib. 3. pag. 529. Dion, lib. 44.] in one of which, the richest cities of the Cretians were freed from tributes, and it was ordained that after the Procuratorship of Brutus Crete should be no longer a Province, [Cicero, ibid.] Antonius also having received a great sum of money fixed up a Register also, as if the law had been made by Cæsar, that the Sicilians should be made citizens of Rome, [Id, lib. 14. ad Attic. epist. 12.]

King Deiotarus, as soon as he heard of Cæsars death, recovered all things that were taken from him of his own accord, notwithstanding his Embassadors being fearful and unskilful, without the consent of the rest of the Kings friends, by a bond given to Fulvia of 100000 Sesterces, got a decree fixed in the Capitol, by which all things were ridiculously feigned as if they were restored by Cæsar himself, [Id, ibid. & in 2. Philippic.]

When as there were Playes to be set forth to Cæsars Victory the XIII of August (as appears in the old Kalender in Guterus his intercalary page, CXXXIII) and they not daring to do it to whose office it did belong, Octavius set them forth himself, [Sueton. in Ollivius, cap. 10.] And when as he had committed the care for the preparations for them to C. Matius, a most learned man; who gives this reason to Cicero, [lib. 11. ad familiar. epist. 27. & ad Attic. epist. 2.] not approving it. I have taken care for the Playes that young Cæsar made to the Victory of Cæsar, but it belonged to my private service to him, and not to the state of the commonwealth: which service yet I ought to perform to the memory and honour of my chiefest friend, although now dead; neither could I deny it at the request of that hopeful young man, and most worthy Cæsar.

And hither after to be referred those things in the 45 Book of Dio; inepitaphus viris innotis illis huiusmodi innotis viris huiusmodi. They did sacrifice with certain processions on a particular day consecrated to him for his Victories: and that it was formerly decreed to have been so, Appian in a book of the civil wars, [pag. 494.] and in lib. 43. Dion himself confirms; that those days should be celebrated with solemn sacrifices on which he obtained his Victories. It seems that the commemoration of all the Victories he had obtained were summed up on this one day consecrated for his victorial Sacrifices: for that of Lucan in the beginning of the seventh book shews, that the day of the Victory of Pharfalia, the most famous of all the rest, was not particularly reckoned among the Feast days.

Tempora signavit leviorum Roma malorum,  
Hunc voluit nefcire diem.

Rome hath oft celebrated times lesse dire;  
But this would in oblivion have retired.

M. Brutus and Caius Cassius privately by letters advise Trebonius in Asia, and Tullius Cimber in Bithynia, that they should secretly gather up money, & confider of an army. [Appian, lib. 3. pag. 509, 530.] which advise Cimber obeying provided also a navy. [Cicero, ad Ciceronem, lib. 12. ad familiam, epist. 13.] It was that drunken Cimber, whom Seneca relates, in epist. 83. that he made this jest upon himself; *Ego quæquam feram, qui vinum ferre non possim?* Am I able to deal with any one, who cannot bear wine.

Cæsar Octavianus being nineteen years old, by his own advice, and at his own charge, gathered an army; as he himself shews in the *Breviary of his Affairs*, engraven in the Ancyran Marble, [Inscript. Gruter. pag. CCXXX.] before the day of the XI. Kalends, to wit of October, in which he was entering into his twentieth year of his age; for before the departure of Antonius from the City, (which happened in the following October) he being commended to the Senate by the means of Cicero, and others that hated Antonius, he endeavoured to get the favour of the people, and to gather an army, [Plutarch in Antonio.] and preparing forces against Antonius, both for his own sake, and the Common-wealth, he stirred up the old Soldiers that were sent into Colonies, [Liv. lib. 117.] concerning which Florus speaks, *Octavianus Cæsar pectus for his youth, and wrongs, and graces for the mercy of that name, that he had assumed calling the old Soldiers to arms, he being a private person, then (who would believe it?) set upon the Consul: thus he, [lib. 4. cap. 4.] where yet he does not right in making him but eighteen years old: as neither Dio which writes that he was 18. years old when he assumed the name, and took upon him as Cæsar's heir. [lib. 45. pag. 271.] Neither is it accurately enough said of Seneca, [lib. 1. de clementia, cap. 9.] That he was newly out of his eighteenth year, or of Velleius Paterculus, that he was entered on his nineteenth year, i. e. Paterculus saith, C. Cæsar being entered on his nineteenth year; during wonderful things, and attaining the highest by his own advice, had a greater mind for the safety of the Common-wealth, than the Senate had, [lib. 2. cap. 61.] For when he began to provide an army, he was almost out of his nineteenth year of his age; and from that time, even to his death, there is reckoned 57 years, and to many also doth Maximus the Monck, in his computation assign to his government.*

Here Antonius being afraid, hath a conference with him in the Capitol, and they are reconciled. The same night in his sleep, his right hand seemed to be strook with lightning, and a few dayes after it was secretly whispered unto him, That Cæsar sought to betray him; and when he would not believe Cæsar that sought to clear himself, their old enmity brake out again. [Plutarch in Antonio.]

Antonius supposing that he had need of greater forces, and knowing that the Legions of Macedonia, were the best soldiers, and more in number, (for they were six Legions) and that with them there was a great band of archers, and light armed men, and horsemen also, and all in excellent equipage, which seemed to belong to Dolabella, because the Parthian war was decreed to him, when Cæsar made preparation against the Parthians. These he thought to draw to himself, because for the needful they might presently be in Italy, by crossing the Adriatick sea: and when as there was a false rumour spread abroad, that the Cæsar hearing of the death of Cæsar, wasted Macedonia by their inroads, Antonius demanded an army of the Senate, that he might be revenged of the enemy, saying, That the Macedonian army was raised by Cæsar against the Getæ, before he determined to set upon the Parthians, and that all things were now quiet towards the bounds of Parthia. At length having agreed to deliver one Legion over to Dolabella, he is chosen General of the Macedonian army. [Appian, lib. 3. pag. 541, 542.] He obtained also by a law made by force the change of Provinces, that C. Antonius his brother should challenge Macedonia, which Province fell to Marcus Brutus; and the Consul Marcus Antonius should have Gallia Cisalpine, that was assigned to Decimus Brutus, together with the Macedonian army, which was sent before by Cæsar to Apollonia. [Dio, lib. 45. cum Liv. lib. 117. & Appian, lib. 3. pag. 543, 545, 546.]

It was reported that the Legions of Alexandria were in arms, that Bassus was sent for out of Syria, and Cassius was expected, [Cicero, ad Attic. lib. 15. epist. 13.]

The time of the playes being come, which Cironius the Edile was to set forth; Cæsar provided for his father a golden chair and a crown: which thing was ordered by the decree of the Senate to be done for ever in all playes: and whereas Cironius cried that ever he would suffer Cæsar to be honoured in those playes that he set forth at his own private charge: Cæsar was brought before Antonius, as unto the Consul; the Consul told him that he would propose it to the Senate, *propose it (quoth he) and in the mean time I will provide the chair: which Antonius being exasperated, forbade; neither content with this, but forbade it also, in the following playes, that Cæsar solemnized, and were instituted in honour of their mother Venus, when a Temple in the market*

market-place was dedicated to him, and also the market-place it self: which taunt of Antonius was entertained with publick hatred. [Appian, ibid. pag. 543, 544.]

On the VI. Kalends of October, in the Marble piece of the old Kalendar, [in Inscript. Gruteræ pag. CXXXV. fin. conferred with another whole one, pag. CXXXIII.] it is there marked, *VENERI. GENETRI. CI. IN FORO. CÆSAR.* On that day therefore Octavianus, to gain the peoples favour, made those playes, that were instituted for the finishing of Venus Temple, at his own charges, as pertaining to him by reason he came from that stock, and which some, during Cæsar's life time, had undertook that they would solemnize, but yet neglected them. [Dio, lib. 45.] which whilst he was letting fourth, Seneca teacheth that a Comet suddenly brake forth, [in Natural. quest. lib. 7. cap. 17. Sueton. in Julius, cap. 88. & Pliny, lib. 2. cap. 25.] where he relates these words of Octavius himself, *In the very dayes of my Playes there was a Comet seen seven dayes together, in the North part of the Heaven: it arose about the cleventh hour of the day; it was clear, and conspicuous in all lands: the people generally thought that by this star was signified Cæsars soul to be received into the number of the gods: and under that notion was that mark added to the image of his head, that we newly consecrated in the market-place: which is also to be seen in some coins that were stamped after his death, with the inscription D I V I J U L I, and signified in that of Virgil, thy fathers star appeared in the North, [Æneid. 8.]*

The VII. Ides of October, Antonius came to Brundisium, going to meet four of the Macedonian Legions (of five) that he thought to get to himself by money. [Cicero, lib. 12. ad familiam, epist. 23. with Appian, lib. 3. pag. 552, 554. & Dion, lib. 45. pag. 276. ed. Græcæ, in Hannovienfis.] And which being granted him by the Senate and people of Rome, against the Getæ, he transported into Italy, [Vellei. Patercul. lib. 2. cap. 61. with Appian, lib. 3. pag. 543, 546. & 556. fin.]

Thither also Octavianus sent his friends with money to hire those soldiers for himself. [Dio, ut supra.] But he himself posted into Campania, to engage those soldiers that his father had sent into Colonies, to war on his side; and first he drew to his party the old Soldiers of Galatia: then those of Callinum, which lay on both sides of Capua, and bestowing upon each of them five hundred pence, (which Appian and Dio, after the custom of the Greeks, render drachmes) he gathered together about 1000 men, but neither well armed, nor marshalled into companies, and marched with them under one Ensigne as a guard, [Cicero, lib. 16. ad Attic. epist. 8. & Philippi. 3. Vellei. Patercul. lib. 2. cap. 61. Appian, lib. 3. pag. 552, 553.] And upon these was the name of the Evocati first put; because that when they had had leave to serve no more in the wars, they were again called to it. [Sextus Calpurnius ad Ciceronem, in lib. 10. ad familiam, epist. 30. Dio, lib. 45. pag. 276. & lib. 55. pag. 565.]

In the mean while the four Legions of Macedonia, accusing Antonius for his delay in revenging Cæsars death upon the murderers, without any acclamations conducted him to the Tribunal, as if they would hear an account of this business, before any thing. This silence of theirs he took ill, neither could he contain himself, but upbraided them with their ingratitude, because they did not acknowledge how much better it was to go into Italy, than into Parthia, neither shewed any token of thankfulness. He complained moreover, That they had not brought to him some disturbers of the peace, that were sent from that malapert young man (for so he called Cæsar) but that he should find them out; and that he would march with the army to the Province that was decreed him by the Senate, even that fortunate Gallia; and that he would give to every one, then present, 100 drachmes, or pence. This nigardliness of his in promising, was entertained with laughter; which when he took ill, he was deferred, and the tumult increased. [Appian, lib. 3. pag. 554. with Dion. lib. 45. pag. 276. & Cicero, lib. 16. ad Attic. epist. 8.]

When Antonius had demanded the seditions of the Tribunes, according to the discipline of war, he drew out the tenth man by lot, but neither did he punish them all, but only part of them, thinking to terrify them by little and little. [Appian, lib. 3. pag. 554, 555.] Also in the house of his host, in the bay of Brundisium, in the presence of his not only most covetous, but most cruel wife Fulvia, he put to death some Centurions, called out of the Martian Legion, [Cicero, Philippi. 3. 55. 13. Dio, lib. 45. pag. 276.]

When those of Cæsars party that were sent to corrupt them, saw that they were more provoked by this deed, they scattered libels about the army, calling to mind the memory of Cæsar, in respect of the Business and cruelty of Antonius, and inviting them to the liberality of the young man: and whereas the Consul had propounded rewards to them that would tell him of them, and punishments to the complainers; he took it ill that none were discovered, as if the army did defend them, [Appian, pag. 558.]

When Cæsar Octavianus came to have office, and had endeavoured to assure the people to himself, M. Brutus and C. Cassius, both casting off all hope of holding the state of a popular commonwealth, and also being afraid of Cæsar, set sail out of Italy, and landed at Athens, when they were magnificently entertained, [thus Dio, lib. 47. pag. 238. 239.] Cornelius Nepos in the life of Atticus writes that they, when Antonius began to have the upper hand, casting off all care of those provinces that were given them by the Consuls, went into exile: and now both fearing the arms of Antonius, and now again to increase the envy they had against Antonius, they joined as though they feared, and protected by their edicts, that they would willingly live in perpetual exile, as long as the commonwealth was in peace, neither would they give any occasion of civil war; Velleius Paterculus tells that they went out of Italy. [lib. 2. cap. 62.]

When some went to Octavianus his side, and some to Antonius his party, the armies as if they had been set to sale at an outcry addicted themselves to him that would give most. Brutus intended to leave Italy, and through Lucania came by land to the sea at Elea, from whence setting sail he came to Athens, where being scholar to Theonellus the Academic, and to Cratippus the Peripatetic (the Mitylenian) and together with them following his study, he seemed to give over all business and to live in idleness, whereas notwithstanding he prepared for the war; [Plutarch, in Brutus, Cicero in Philippi. 10.] declares that the navy of Cassius within few days overtook Brutus.

Brutus and Cassius determined by force to invade Macedonia, and Syria as assigned before to them, to Dolabella and Antonius, which consultation as soon as it was detected; Dolabella hastened into Syria, visiting Asia by the way, to gather money from thence. So Appianus [de bellis civilibus lib. 3. pag. 541.] for he thought (as also before him Florus lib. 4. cap. 7.) that Macedonia was decreed by Julius Cæsar (before he was killed by them) to Brutus, and Syria to Cassius; and that there were other lesser granted to wit, in the place of those that were afterwards taken from them by the Consuls, to wit Cyrene and the Isle of Crete, or as some write both these to Cassius, and Bithynia to Brutus, but that they contended there and gathered an army and money with an intent to invade Syria and Macedonia. [Appian, lib. pag. 527. 530. 531. 533. 536. 550. & lib. 4. pag. 622.]

But that Syria was appointed by Julius Cæsar to Cornificius, we learn from Cicero and the fourth day after his murder that Crete was decreed by the Senate to Brutus, and Africa to Cassius, we have heard formerly out of Plutarch, whereupon in Philippi. XI. Cicero saith of Brutus. Neither went he into his own province of Crete, but hastened into Macedonia which was another's; and of Cassius he obeyed the law of nature, when he went into Syria, another's province indeed of men would use written laws, but these being violated, his own by the law of nature. Velleius Paterculus confirms that they, both of them, seized upon provinces without any decree of the Senate, or public authority. [lib. 2. cap. 62.] and of both of them living at Athens. Dio thus writes, [lib. 47. pag. 339.] when they heard that Cæsar increased in strength, Crete and Bithynia (for thither were they sent) being neglected, because they thought that these provinces would stand them in small stead, they let their mind upon Syria and Macedonia, indeed no money belonging to them, but that at that time they flourished both in men and money.

Dolabella making his journey through Achaia, Macedonia, and Thrace, came too late into Asia, but in Achaia having both foot and horse, he met Vetus Antistius, who having returned from Syria, had dismissed his army, (which he had lately used against Cæcilius Bassus) when he had rather undergo any danger than to seem to give either upon compulsion, or willingly any money to Dolabella. [Dio, lib. 47. pag. 344. & Brutus in lib. Cicero's ad Brutum epist. 1.]

On the Kalends of November, letters were brought to Cicero from Octavian, wherein he asked his advice, whether he had best come to Rome, with those 4000 old soldiers, or should keep Capax, and shut out Antonius from thence, or should go to the three Legions of Macedonia, which came by the way of the Adriatick sea, which because they would not receive the largesse that Antonius offered them, he thought he might get them to himself, [Cicero, lib. 16. ad Attic. epist. 8.] Octavian numbered the centuries of Capua, [epist. 9.] taking his journey into Samnium he came to Calce, and tarried at Theanum, There was a wonderful earthquake and confusion of the free cities and corporations which came to Rome, with a great band, [epist. 1.]

Then going forth to the common people, already prepared for this purpose by Cæcilius the Tribune of the people, he renewed the memory of his father in a long oration to them, and the brave acts that he had done, he spoke also many things modestly of himself, accused Antonius, and commended the soldiers that followed him; because they were ready to aid the city, and that they had chosen him for that purpose, and that they should by themselves signify so much to multitudes, and being commended

commended, partly for the goodly equipage he had, and partly for the multitude of soldiers he had with him; he went into Hetruria for to raise more soldiers there. [Dio, lib. 45. pag. 276.]

At this time Marcus Cicero dedicates his three famous books of Offices to his son Marcus, having now been a Scholar an whole year to Cratippus, (not now at the first time sent thither, as Dio signifies in lib. 45 pag. 277.) [lib. 16. ad familiares, epist. 11.] and there are yet extant the sons letters to Tiro, [lib. 16. ad familiares, epist. 21.] in which (speaking of them that boarded together with him, he saith, I have hired a place for Brutus hard by me, and as much as I can out of my poverty, I sustain his want: Moreover I intended to declaim in Greek before Cassius, but before Brutus, I will do my exercise in Latin. I use for my familiar friends and boarders, those that Cratippus brought with him from Mylena, learned men and well approved by him.

Brutus being brought to this want, associated himself (besides Cicero) with other young men that studied at Athens: he sent H. rostratus into Macedonia, to get the favour of them that were Captains of the armies; and when he had received news that some Roman ships laden with money directed their course from Asia towards Athens, and that the Admiral was an honest man, and his familiar friend, he went to meet him about the Carystos, he persuaded him to deliver the ships over to him, [Plutarch, in Brutus.]

Brutus upon his Birth-day made a great Feast for the Admiral, in which when they came to toasting, they began a health to Brutus's victory, and the liberty of the people of Rome: then Brutus taking a large cup, spake about this Verse without any evident cause;

Ἄσπερ με μὲν ἔδωκε Ἄνθρωπος, οὐκ ἔτι σέβει.  
Sed me fors miseræ & Latona perdidit infans.

Latona's stem and cruel fate  
To my success have put a date.

Which exclamation was accounted for an ill omen of his overthrow, when going to fight his last battle at Philippi, he gave his soldiers the word Apollo, [Id. ibid. Appian, lib. 4. pag. 668.]

After this Antistius bestowed on Brutus of that money he carried into Italy πύρρῳ πένοντες 500 Myriades: as Plutarch writes in that place. The Latin Interpreter rendered it 20000 Sesterrium, which (um Brutus himself acknowledges (that Vetus Antistius both promised of his own accord, and gave him of his money,) in an Epistle in which he commends him to Cicero, as Antistius was going to Rome to demand the Prætorship, [lib. ad Brutum, epist. 11.] We read in Cornelius Nepos in the life of Atticus, that Pompeius Atticus also sent a present of an C. M. Sest. tr. when Brutus was cast out and left Italy, and in his absence, commanded that 300 should be given him in Epirus.

Cassius and Brutus, parting the one from the other in Pizæra, the one went into Syria, the other into Macedonia, [Plutarch.] Cassius that he might keep Dolabella out of Syria, [Cicero, Philippi. 11.] Brutus that he might get Macedonia and Greece to joyn with him, [Dio, lib. 47. pag. 339.] and without any publick authority seizing upon Provinces and armies, pretending that where they were, there was the commonwealth, they received money of those that would deliver it them, that was sent by the Treasurers to Rome from the parts beyond Seas, [Velleius Paterculus, lib. 2. cap. 62.]

Cassius, having prevented Dolabella, sailed into Asia to Trebonius the Proconsul: and having received money from him, he joyntly to his party many of those he saith that were sent before by Dolabella into Syria, (which P. Lentulus brags in his letters to Cicero that he first delivered over to Cassius, [lib. 12. ad familiares, epist. 14.] and also many of Asia and Cilicia. He compelled also Tarconthius and the Tarcentis to joyn in alliance with him, but the Tarcentis did it against their wills; for they favoured the first Cæsar, and for his sake the latter, that instead of Tarsus, they called their City Juliopolis, [Dio, lib. 47. pag. 342.]

Brutus also after he had received from Apuleius what forces he then had, and in ready money sixteen thousand talents, which being collected out of the payments and tributes of Asia he had received of Trebonius, he came into Bœœcia, [Appian, lib. 4. pag. 632. with Dio, pag. 339.] There he gathered up soldiers, partly of those of the battle of Pharsalia, he found wandering about Thessalia; partly of those that came with Dolabella from Italy, who either were left there by reason of sickness, or that had run away from their Regiments. Moreover, he took from Cinna 500 Horses, which he conducted to Dolabella into Asia, [Plutarch, & Dio, in supra.] Whither also

also belongs that of Cicero concerning Brutus, Philippick XI. He raised new Legions, and entertained the old: he took to himself Dolabella's Horse, and that before he was defiled with the murder (of Trebonius) but judged him an enemy by his own sentence only; for if it were not so, how could he take away the Horse from the Consul?

Brutus being thus appointed, under colour of service to the Common-wealth, and of undertaking a war against Antonius, without any adoe he seized upon Greece, where there were no soldiers at all. [Dio. ut supra, with Livy, lib. 118.]

From hence he goeth to Demetrius, where he got into his power great store of arms that were provided by the command of Caesar the Dictator, against the Partian war, which were to be carried to Antonius. [Plutarch & Appian, lib. 3. pag. 567.]

He came also into Macedonia at the same time, that Caius Antonius, the Consul brother, was newly come thither, and Q. Hortensius, the Proconsul of Macedonia, was preparing for his departure; but he stood not much upon this, seeing that Hortensius would presently join with him: and Antonius being forbidden (Caesar now commanding all at Rome) to meddle with any thing that belonged to the chief Magistrate, had no forces. [Dio. ut supra, with Cicero, Philippic. 10.]

There was a muster made in Macedonia, by the great care and industry of Q. Hortensius, the Legion that L. Piso the Lieutenant of Antonius conducted, delivered it self over to Cicero's son, whom Brutus brought with him from Athens, the Horse which was conducted in two brigades into Syria, one whereof left him that conducted them in Thessalia, as it is said, and went to Brutus: the other Cn. Domitius in Macedonia withdrew from the Lieutenant of Syria. [Cicero, Philippic. 10.]

Brutus hearing that Antonius would immediately march to the forces which Gabinus had at Dyrrachium and Apollonia, and desiring to prevent him, suddenly took his journey through rough ways, and much snow, and far out-went them that carried his dinner: as he came near to Dyrrachium, through the labour and cold, he was taken with a Bolimia, which disease takes them that are wearied with going in the snow; whole necessity being understood, the Soldiers left the guard, and came running with meat and drink to him: for which curstest Brutus, when the Town was delivered, shewed himself kind, not only to them, but for their lakes, to all. [Plutarch.] But Q. Vatinus, who commanded in Ilyrium that lay near, came from thence, and had seized upon Dyrrachium before, having been an adversary to Brutus, throughout all the civil war. But being contemned of his Soldiers, by reason of his sickness, and they going to Brutus, he opened the gates to him, and delivers up the army to him. [Dio. ut supra, cum Cicero, Philippic. 10. Livy, lib. 118.]

When a way lay both open, and not long, for Dolabella into Syria, he brake into Asia, another mans Province, in which there was no suspicion of war, he sending M. Octavius a Senator, but poor, with a Legion, waited the Counties, and vexed their Cities. [Cicero, Philippic. 11.]

But neither Pergamus nor Smyrna would receive him, but they afforded him a market-place without the City, as to one that was Consul: and when he in a passion had in vain assaulted Smyrna, Trebonius the Proconsul of Asia, who fortified Cities, for the retreat of Brutus and Cassius, promised that he would let him into Ephesus, and commanded his soldiers that they should immediately follow the Consul thither. [Appian, lib. 3. pag. 542.]

After this there were familiar conferences with Trebonius, and embracings also, but false tokens of great kindnesse in feigned love. [Cicero, Philippic. 11.] But yet by which Trebonius was deceived, so that he promised Dolabella all courtesies, as affording provision for his soldiers, and lived together without any fear. [Dio. lib. 47. pag. 344.]

In Egypt, young Ptolemy being 15. years of age, is poisoned by his wife and sister Cleopatra, in the fourth year of his reign, and the eighth of his sisters, (from the death of their father Auletes.) [Joseph, lib. 15. cap. 4. Porphy. in Grec. Euseb. Scaliger. pag. 226.]

Marcus Antonius the Consul, being returned from Brundisium to Rome, when he had commanded the Senate to meet the day before the VIII. Kalends of December; and when they neglected to meet on that day, he deferred it till the III. Kalends, and then commanded them to meet in the Capitol. [Cicero, Philippic. 1.]

In the mean time Antonius his Macedonian Legions, mutined as they were going into Gallia Cisalpina; and contemning the Lieutenant that commanded them, many of them revolted to Caesar, [Dio. lib. 45. pag. 276.] all the Martian Legion, took away their colours, and coming to him, arrived at Asia. The fourth Legion also in imitation of that, L. Egnatilius the Questor being their Commander, revolted unto Caesar also. [Id. ibid. Cicero, Philippic. 3, 4, 5, 11, 13. with lib. 11. ad familiar. ep. 7. Livy, 117. Vellei.

Vellei, Patercul, lib. 2. cap. 6. Appian, lib. 3. pag. 556.] Caesar having entertained them, gave them money, as to the former, and to drew many to his party: he got also all Antonius his Elephants, falling upon them by chance as they were driving along, [Dio. ut supra.]

Antonius as he was going into the Senate in the Capitol on the appointed day, to complain of Caesar's attempt, in the very entrance of the Court he received news of the revolt of the Legions; by which being terrified, he durst not speak a word in the Senate concerning Caesar, whereas he had intended to propound it to the Senate, and on that had been Consul brought a sentence written, by which he would judge Caesar an enemy, [Cicero, Philippic. 3, 5, & 13. & Appian, lib. 3. pag. 556.] And on the very same day at evening, there was calling of lots for the Provinces against the next year, among the friends of Antonius, so that every one might have that Province which was most convenient for him, [Cicero, Philippic. 3.]

He posted out of the City to Alba, to see if he could bring the soldiers of the Martian Legion who were quartered there, to obedience by words as he thought he might: but when they shot at him from the walls, to the rest of the Legions he sent 500 pence a man, and with what forces he had about him in warlike array he marched with them to Tibur, and then to Atiminum, in the very entrance of Gallia Cisalpina, having with him three Macedonian Legions, (for the rest were now come) and one of old soldiers, with the auxiliaries that were wont to follow them, besides the Praetorians and young soldiers, [Appian, lib. 3. pag. 556.]

Antonius besigned Decimus Brutus, having that him up in Murina, because he would not leave Gallia Cisalpina as being his own Province, [Id. ibid. pag. 556, 558.] Caesar Octavianus sent aid to him, although he was one of Caesar's murderers, yet now doing as the time required, [Dio. lib. 45. pag. 277.] Octavianus had besides those two valiant Legions of Macedonia that came to him, and one of raw soldiers, two other Legions of old soldiers, who though they were not compleat, yet were filled up with young soldiers; and when the army would have created him Propetour, he rebuked the honour they offered him; yet he engaged the mercenaries to him by a donative, giving to every man of the two Macedonian Legions (that skirmished before him) 500 pence a piece more, and promised 500000 to the conquerors, if there should be any need of an engagement indeed, [Appian, lib. 3. pag. 557, 558.] Cicero speaks of them in his X. Philippic. The old soldiers that followed the authority of Caesar first repelled the attempt of Antonius, afterwards the Martian Legion abated his fury, and the fourth routed him.

They at Rome called a Senate on the XIII. Kalends of January, when neither of the Consuls were there, (for Antonius had sent Dolabella before into Macedonia, and he himself then sat down before Murina,) on which day Cicero by his third Philippick Oration perswaded, that those things that Octavianus had done against Antonius might be confirmed, and praises and rewards might be decreed to the Maximuses, the Martian Legion, the fourth, and to the old soldiers: that had revolted unto him; and that not only Decimus Brutus, but all the rest (without taking any notice of that appointing of Provinces that Antonius made by lots) should keep their Provinces, and deliver them over unto none, without a decree of the Senate: and there being a decree made accordingly, he called the people together and declared unto them what was done in the Senate, [Cicero, ibid. & Philipp. 5, 6, int. cum lib. 11. ad familiar. epist. 6. & lib. 12. epist. 22. Dio. lib. 45. pag. 277.]

On the Kalends of January, on which Hirtius and Panfa began their Consulship, Cicero in his fifth Philippick Oration, spoken in the Senate, perswaded to make war upon Antonius, and that honours should be decreed to them that defeated the Common-wealth against him. The next day there is given to Caesar Octavianus by the Senate, an extraordinary command (as Cicero calls it in the XI. Philippick) with Consular ornaments and lictors, and the ensignes of a Praetor, and that he should together with the Consuls aide Decimus Brutus against Antonius: and it was added, that he should deliver his opinion amongst the Questors and those that had been Consuls, and that he should have authority to demand the Consulship ten years before it was by the law allowed. The Senate also honoured him with his Statue all guile on horseback; which being set in the Rostra, declared his age by an inscription: and by the same decree it was enacted that the money that he had given to the soldiers, he should again receive out of the publick Treasury, (because that although he did it as a private person, yet it was for the service of the common-wealth) and that the donative that he had promised to give to the two Macedonian Legions after the victory, should be given them in the name of the common-wealth: and that to those Legions, and to other soldiers that were hired by Caesar, as soon as the war was ended, they should be exempted from going to wars any more; and should have lands presently divided unto them, [Cicero, Philippic. 5. & lib. ad Brut. epist. 15. Livy, lib. 118. Vellei.



*Vellei. Paternul. lib. 2. cap. 81. Sueton. in Octavio. cap. 10. Plutarch. in Antonio. Appian. lib. 3. pag. 359. 360. Dio. lib. 46. pag. 310.*

Although the dignity of Proprietor was granted by the Senate to Caesar Octavianus, which he would not accept, of being formerly offered him by the army, and that he would have the same power in managing the war as the Consuls had, yet there was private command given to the Consuls, that they should withdraw from him the two Macedonian legions, which were most fit to do service, for this was the sum of all their counsels, that Antonius being overcome, and Caesar weakened, and all the Cæsarians being taken away, the Pompeians should be again restored to the Government of the commonwealth, which thing Panfa the Consul, as he was upon his death bed discovered to Octavian. [*Appian. lib. 3. pag. 374. 375.*]

But when Octavianus found what things had been decreed, he accepted the honours with great joy; and so much the more, because when he had taken upon him the habit and authority of Prætor, as he was sacrificing the first day of his office, the livers of twelve of the sacrifices appeared double, or doubled inwards from the lowest fillers, and it was answered that within the year his command should be doubled; but he took this ill, that Embassadors were sent to Antonius, and that the Consuls did not go on with the war neither seriously, nor silently under pretext of the winter season, whereupon he was compelled to lie idle all the winter at Forum Cornelis. [*Dio. lib. 46. pag. 314. with Julius Obsequens. de prodigiis & Pliny lib. 11. cap. 37.*]

The first of all Cæsars murderers that suffered punishment, was Caius Trebonius who governed Asia by a consular power, being slain at Smyrna, by the treachery of Dolabella, a man most ungrateful towards the merits of Cæsar, and partner in the murder of him, by whom he was advanced to the height of the consular dignity. [*Cic. Philippic. 11. 12. Strabo. lib. 14. pag. 640. Vellei Paternul. lib. 2. cap. 9. Appian. lib. 3. pag. 542. 543. & lib. 4. pag. 624. Dio. lib. 47. pag. 344. Oros. lib. 6. cap. 8.*] For Dolabella entering Smyrna by night, took the Proconsul, who after he had upbraided him in words, delivered him to the banished man Sarnianus, who after he had questioned with him about the publick money tortured him by imprisonings, and scourgings, and by the strappado, and that for two daies together, afterwards he commanded him to be beheaded, and his head to be carried on a spear, and the rest of his body to be dragged, and torn, and cast into the sea; this is the relation of Cicero in Philippic. XI. much to be preferred before that of Appianus who delivers that this murder was committed by the command of Dolabella, when he passed first into Asia, and was now Consul.

Dio writes that he cast the head of him that he had killed before the statue of Cæsar Appian relates that it was commanded to be laid in the Prætorian chair, in which he was wont to minister justice, but the soldiers (saith he) and the drudges being angry with him as a partner of the conspiracy, and because he deigned Antonius in talk before the doors of the court whilst Cæsar was killed, they in divers manners abused the other part of his body, as also making a football of his head in a place that was paved with stones, they so tore it that no sign of face appeared. Strabo affirms, that there were many parts of the city of Smyrna that were overthrown by Dolabella.

Asia being seized upon by Dolabella, P. Lentulus the extraordinary Questour, sent with all great store of money and great aides to Cassius, that he might seize upon Syria, he himself went into the next province of Macedonia to Brutus, doing his endeavour, that by whom he could soonest, the province of Asia and the tribunes might be recovered, which he signifies in two epistles, one publicly to the Senate, and another privately to Cicero himself. [*lib. 12. ad familiar. epist. 14. & 15.*] When he tells him he could not see his son, because he was gone into the winter quarter, with the horse.

Dolabella carried himself most cruelly in the province of Asia. [*Cicero. lib. ad Brutum epist. 3. 4.*] Of them that were set forth by the Germans, taking away the Roman tribunes, and polling and vexing the Roman citizens. [*P. L. in Julius in Cicero lib. 12. ad familiar. epist. 15.*] he burthened the cities with new exactions of tributes, and hired a. n. v. ott. Levians, Pamphilians, Cilicians, by the means of L. Figulus. [*Appian. lib. 4. pag. 624.*]

The Pergonians, being afraid concerning the lands that they had in the continent, (a they said themselves) sent two Embassies to Dolabella, and truly after a new example, and against their laws, because the Magistrates forbade it, [*Lentulus ad Brutum*] whom now with wandering Brutus writes was excluded by the Rhodians. [*lib. ad Brutum in supra epist. 4.*]

Aulus Allicenus the Lieutenant of Dolabella, went to him after the death of Trebonius. [*Cicero. Phil. 11.*] whom he sent into Egypt unto the Queen Cleopatra, who favouring him for the acquaintance he had with the former Cæsar, sent four Legions to him by Allicenus the remainder of the overthrowes of Pompey and Crassus, (or of the number of those that remained with Cleopatra upon the departure of Cæsar) the

had a Navy also ready to aide him, which yet could not faile, by reason of contrary winds. [*Appian. lib. 3. pag. 376. lib. 4. pag. 623. & 626. & lib. 6. pag. 685.*]

When as the valiant and victorious army (as Cicero calls it in Philippic. 11. in an Oratorian (spoken that year) of *Q. Cæcilius Bassus*, a private, but valiant and famous man, had prevailed sometime in Syria, Q. Marcius (not, as in Appian, Minutius) Cripus the Proconsul, (as Cicero calls him in Philippic. XI.) being called by Statius Murex to his aide, out of Bythia (which he commanded by the decree of Julius Cæsar, and approved by the Senate, although Cimber (as it seemeth, endeavoured to hold this Province this year also, by Antonius his lottery) with three Troops of his own, and three of Murex his Troops, besieged the two Troops of Bassus (called by Strabo *Myrsari*, by Appian *Myrsari*, for it is manifest out of Cassius his letters to Cicero, that they made but one Legion. [*lib. 12. ad familiar. epist. 11. & 12.*] But Bassus so stoutly sustained the siege of two Roman armies, that he was not subdued, until having obtained what conditions he pleased, he yielded himself. [*Strabo. lib. 16. pag. 752. fin.*] For when C. Cassius had come with his forces, being called thither by the content of Murex Marcius and the army, as Brutus relates in his letters to Cicero. [*lib. ad Brut. epist. 5.*] He would not deliver the army over to him: and unless the Soldiers had sent messengers to Cassius, without his consent, he had held Apamea out, till it had been taken by assault; as Cassius himself writes to Cicero. [*lib. 12. ad familiar. epist. 12.*]

Cassius raised the siege before Apamea, Bassus and Murex being reconciled: and having drawn to his party those two Troops that were besieged, and six others that did besiege them, he takes upon himself the Ensignes of a General, and commands them by a proconsular power. [*Vellei. Paternul. lib. 2. cap. 99. Joseph. lib. 1. Bell. cap. 9. & lib. 14. Antiquit. cap. 18. Appian. & Dio. in supra.*]

From this time he took upon himself the title of Proconsul, as appears by the inscriptions of his letters to Cicero, [*lib. 12. ad familiar. epist. 11. 12.*] although Cicero in his letters to him gives him not that title, [*ibid. epist. 7. 8, 9, 10.*] as not yet given him by the Senate; however Appian thinks otherwise. [*lib. 3. pag. 576. & lib. 4. pag. 623.*]

When Cassius with all these forces had placed his Camp in one place, there fell suddenly a mighty rain, and forces also rushing into the Camp through every Port, confounded and disturbed all things, so that some did preface from these things, his sudden power, and a lile after his sudden overthrow should happen. [*Dio. lib. 47. pag. 341.*]

Cassius being strengthened with these forces, immediately reduced to his obedience all the Cities of Syria, by the fame of those things he did, being Questor, and by the glory of his name, without any more pains. [*Dio. lib. 47. pag. 339. 341.*] And going to the Cities, there he got both arms and soldiers, and exacted very grievous taxes. [*Joseph. lib. 14. cap. 18.*] Livy writes that he invaded Syria with three armies which were in that Province. [*lib. 121.*] and Velleius Paternulus, that he brought under his power ten Legions in that Country. [*lib. 2. cap. 69.*]

Marces Brutus having undertaken an expedition against C. Antonius, who kept Apollonia with seven Cohorts, sent publick letters to Rome, concerning the things that he had done in Greece and Macedonia, which being rehearsed in the Senate, by the Consul Panfa, and by the X. Philippick oration of Cicero there spoken, there was a Decree of the Senate made, that Brutus should hold Macedonia, Illyricum, and all Greece, as Proconsul. [*Cicero. ibid. cum Appian. lib. 3. pag. 507. & lib. 4. pag. 622. & 632.*]

The reliques of Trebonius being brought to Rome, and the scornelike with which they used him being known, the Senate declared Dolabella an enemy to the state, [*Cicero. Philippic. 11. Livy lib. 119. Appian. lib. 2. pag. 566. Oros. lib. 6. cap. 8.*] a day also he set for them who were with them, before which if they departed not from his party, that they also should be esteemed enemies. [*Dio. lib. 47. pag. 344.*]

The next day when it was disposed in the Senate, concerning the choice of a General, to follow the war against Dolabella, L. Cæsars opinion was, that this war should be committed to P. Servilius contrary to the ordinary course, others thought that the Consuls cast lots for Asia, and Syria, in respect of prosecuting the war against Dolabella: Cicero in his XI. Philippick oration, having first fiercely inveighed against Dolabella (in times past his son in law, but with whom a lile after his departure out of Italy, there was great heart-burnings) perceived that this war should be committed to Cæsar, whose opinion Scalliger doth not rightly propound, in his animadversions upon Eufebius (at the number MDCCCLXXII) as an example of the decree of the Senate concerning the command of Cassius, for that this opinion did not prevail

in the Senate, Panfa the Consul eagerly withstanding it, Cicero himself is witness in his letters to Cassius, [*lib. 22. ad familiar. epist. 7.*] adding also these things in them concerning himself. *I promised and also performed, that you had not expected, nor should not expect our decrees, but that you your self should defend the Commonwealth, and although as yet we heard nothing, either where you were, or what forces you had: yet my opinion was that all, both of aides and forces which were in those parts were at your command, and I was confident that the province of Asia should by you be recovered to the Commonwealth.*

Whenas now it was not known at Rome, that Cassius had possessed himself of Syria, the war against Dolabella was altogether committed to the Consuls, if the present business against Antonius should come to an end, and a charge is also given to the governors of the neighbour nations, that they should take heed that the forces of Dolabella were not increased, [*De lib. 47. pag. 344.*] and by the Consuls content the government of Asia is continued to P. Lentius Spinther, who now commanded them under the title of Proquaistor and Propriator, as may be seen in his letters to Cicero written after the death of Panfa and Hirtius (which yet he was ignorant of at that time.)

This decree against Dolabella being enacted, there were letters brought from Antonius to Hirtius the Consul, and Caesar the Propriator, which are related and related by Cicero in his XIII Philippick.

### Antonius to Hirtius and Caesar.

**T**he death of C. Trebonius being known, I rejoiced not so much as I grieved, That such a wicked person received due vengeance, and thereby made recompence to the reliques of that illustrious Heroe, and that the just wrath of heaven was manifest so justly before the years end, (from whence we gather that Trebonius was slain not much before the Ides of March which followed immediately the murder of Caesar.) or that now the wrath of the gods upon the parricide is executed or impending, administers master joy. That Dolabella is judged an enemy for killing a common murderer, and that the son of a Parricide (Trebonius) should be more dear to the people of Rome, than C. Caesar, the very father of our country, is no less to be lamented. Well Aulus Hirtius, it is a hard case that you, who by the very benefits of Caesar attained your honour, and were left so well by him that you your self must needs wonder to whom you owe what so ever accomplishment you are arrived unto, should also so as to procure Dolabella to be condemned, that that prisoner should be freed from the siege; and that Brutus and Cassius should grow most powerful. And in the same manner do you countenance these affairs as you did the former. You call the tents of Pompey the Senate, you accounted Cicero general even when he was conquered, you forsake Macedonia with armies, committed Africa to Varus, who was twice taken, sent Cassius into Syria, suffered Cassia to enjoy the Tribune-ship, took the Julian revenues from the Lupercalian officers, abolished the colonies of the Veterans, deduced by law and the decree of the Senate, promised the Mesopotamians to restore to them, what you had taken from them by the law of arms. To have forgotten that by the Hircian Law no Pompeian that lived should bear any office of dignity, suborned Brutus with the money of a Subura, ye praised Petrus and Cleodemus who were punished with the axe, having had a city bestowed on them, and being made guests of Caesar: you neglected Theopompus who was destitute, and forced to fly from Trebonius into Alexandria, you see Serpius Galba environed in his camp by the same sword-bearer, you have contracted either mine or the Veteran soldiers, as it were to the destruction of them, who had killed Caesar, and before they were aware, had brought them into danger, of the Quæstor or Emperour, or their own fellow-soldiers. In fine what have you not proved or done? what could Pompey himself do if he were alive? or his son if he could be at home? I ask of all, you deny that a peace can be made unless I either send out Brutus, or furnish you with come. What? doth this please those Veterans who have all things entire? because you come with flattering and venomous gifts. But you aid the bested soldiers. I stick not to let them go whether they please, so they will deliver him to execution, who deserves it. You say a peace was moved in the Senate, and write that five consular Legates were appointed. It is a hard matter for me to believe, that those who would have precipitated me, when I brought conditions of the highest equity, and yet thinking to remit something of them too, will at any thing either moderately or fairly: and it is scarce likely that they who condemned Dolabella for justice, as a crime, would spare us who are of the same opinion. Wherefore rather consider whether it be fitter and more profitable to both sides, to prosecute the death of Caesar, or Trebonius: and whether it be more equal, that we combine, that so it may be more easie for us to revive the Pompeian causes that hath been so often quæstion, or to consent, least we become a Ludibrium to our enemies, to whom, which soever of us prevail, our contention will be a gain. A spectacle that fortune hath avoided to see two armies of one body (Cicero being the fence) contend, who is so fortunate in his expression, that he will deceive you in the very same ornaments, in which he gloried be gild Caesar. For my part

part I am resolved neither to to bear my own, nor my Soldiers and friends disgrace; nor to forsake that part that Pompey hated, nor to suffer the veterans to be moved from their colonies, nor to be drawn one by one to execution, nor to betray the faith I have engaged to Dolabella, nor to violate my society with Lepidus, that most just man, nor betray Plancius, the partner in our counsels. If the immortal gods, as I hope they will, shall assist me with my right wits, I will live free. But if either fortune is aloofed me, I forgive you the joy of your own punishments. For if the Pompeians, now being conquered, are insolent, you shall especially experience what they will be, when they shall become conquerors. To close, the sum of my opinion, tends to this: That I could be content to endure the injuries to me and mine, if they would but forget they were done, or were prepared together with us, to revenge Caesar's death. I believe not that any Embassadors will come; whence the war comes, and, when it comes, what it will require, I would I might know.

When as the Embassadors that were sent from the Senate to Antonius for the settling of a peace, could do no great good in it, the whole people of Rome (eventhose that did not go to the war) put on their soldiers clothes: and making a general muster thorough all Italy, the armies of A. Hirtius and Caius Cesar the Propriator, were sent against him, [*Cicero, Philip. 6. 10, 13. Livy, lib. 118. Appian, lib. 3. pag. 567. De lib. 46. pag. 311, 312.*] from the undertaking of which Expedition against M. Antonius, Eulebius and Cassiodorus seem to derive the Principality of Cesar Octavianus, assigning unto it, 56 years and 6 months.

Caius Anton was overcome in a battle that was fought by the River Byllis with Cicero's son a Captain of Brutus; and a little after, his soldiers yielded up both him, and themselves to Brutus, and Brutus a long time very honourably entertained Antonius, even so far, that he did not take from him the ensignes of his Magistracy, [*Plutarch in M. Bruto.*]

M. Brutus received three Legions of Illyricum, from Varius, whom by a decree of the Senate he succeeded in the Province of Illyricum; besides one that he took from Antonius in Macedonia, and four other, which he himself had gathered up: so that in all, he had eight Legions, and in them many of C. Caesar's old soldiers. Moreover, he had store of horsemen, and light-harnessed men, and archers, and, praising the Macedonians, he exercised them after the Italian manner, [*Appian, lib. 4. pag. 632, 633.*]

As Brutus was thus gathering soldiers and money, a certain chance out of Thracia offered it self unto him; Polemonia the wife of a certain King, her husband being slain by his enemies, the being afraid lest some hurt should come to her son, came to Brutus, and commended her son to him, and delivered her husbands treasure to him: he committed the lad to the Cyziceans to be brought up, until he had leisure to restore him to his fathers kingdom: in this treasure he found great store of gold and silver, which he coined, [*ibid. pag. 633.*]

C. Cassius, having leized upon Syria, goeth towards Judea, because he heard that the soldiers that were left in Egypt by Caesar, came thither: both those and the Jews also without any great trouble he made of his party, [*De lib. 47. pag. 343.*] for he circumvented in Palestina Alienus the Lieutenant of Dolabella, as he returned from Egypt with four Legions, before he was aware of him, and forced him to take his life; Alienus not daring to oppose his four Legions against the others eight: and he was possessed of 13 Legions in all, more than he looked for, besides some Parthian horsemen, that were archers; for he was in great account with that Nation, ever since the time that he was Quæstor to Crassus, and esteemed by them to be wiler than the General himself, [*Appian, lib. 3. pag. 576. & lib. 4. pag. 623, 624.*]

As soon as he had received these forces that A. Alienus had brought out of Egypt, he wrote these letters to Cicero concerning these forces, [*lib. 12. ad familiar. epist. 12.*] dated on the Nones of March, from the Camp at Tarichea in Galilee.

### C. Cassius Proconsul, sendeth hearty commendations to M. Tullius Cicero.

**I**f thou art in good health, it is well, I indeed am in health: Know that I am come into Syria to the Generals, L. Marcus, and Q. Crispus; both valiant men, and good citizens, who as soon as they heard what things were done at Rome, delivered the armies over to me: they together with me govern the Commonwealth with a constant resolution. Know also, that the Legion that Q. Cæcilius Bassus had, came unto me. Know also, that the four Legions that A. Alienus

*A. Alienus brought from Egypt, were delivered over to me by him. I do not think that you want any encouragement, to defend both as being absent, and the Commonwealth, as much as lies in your power: I would have you know, that there is not wanting to you and the Senate strong aids, that should mayest defend the Commonwealth with great hopes and a constant mind. Other things L. Carina my familiar friend shall treat with you of. Farewell, Dn. the Nones of March, from the Camp at Tarsus.*

After these things, Cassius dismissed Bassa, and Crispus, and the rest that would not serve under him, doing them no injury at all: but to Statius Murcus, he left that dignity intact, that he came to him with, and also committed the charge of his Navy to him. Thus Dio, [lib. 47. pag. 343.] although it appeareth out of Cassius his own letters to Cicero, that Crispus firmly adhered to him: [lib. 12. ad familiar. epist. 11. & 12.]

Cassius exacted from Judea 700 talents of silver, (not of gold, as it is read in the 45 Chapter of the Jewish Histories, let forth in Arabic, by the Parisiens, in the Bible of many languages.) But Antipater seeing the Common-wealth in trouble, and fearing Cassius his threats, appointed two of his sons to gather part of the money, and Malichus a Jew, that was an enemy of his, to gather another part, and some others another part. But Herod bringing first of all an 100 talents from Galilee, which belonged to his government, was much in Cassius his favour; for it was accounted well counsel, to seek to get, even then, the favour of the Romans, at the charge of other men: but under the other Governors, the Cities were set to sale, with the inhabitants; of which, four of the chief were, Gopha, Emmaus, Lydda, and Thamma, for the common people of these Cities he put to port sale: he was also so much enraged, that he was about to put Malichus to death, but that Hyrcanus, sending an 100 talents by Antipater, appeased his fury. [Joseph. lib. 1. bell. cap. 9. & Antiquit. lib. 14. cap. 18.]

Cæsar Octavianus finished the war against Antonius, that was committed unto him, in three months, [Sueton. in Octavio, cap. 10.] Which war was so well managed by him about Mutina, when as he was but twenty years old; that Decimus Brutus was freed from besieging, and Antonius was forced to forsake Italy by a dishonourable flight, and without his baggage. [Vellei. Paterni, lib. 2. cap. 61.] concerning which battle Cicero is to be consulted in his XIV. Philippicks, and Ser. Galba, who was in the battle, in his letters to him. [lib. 10. ad familiar. epist. 30.] in the beginning of which, he shews that it was fought on the XVII. Kalends of May, so that from the third day after the victory of Mutina, they seem to begin the principality of Cæsar Octavianus, who have attributed to it 56 years, four months, and one day, as may be seen in Theophilus Antiochenus, in his book to Auxolycus, and Clemens Alexandrinus, lib. 10. Stromatum, if the errors of the Printer of him be corrected, which there puts the number of the years, 46 for 55.

A. Hirtius the Consul (the writer of the Alexandrian and African war, that was managed by Julius Cæsar) died in the battle: the other Consul Panfa also, a little after, died of his wounds. [Cicero, lib. 12. ad familiar. epist. 25. Dio. Brutus, lib. 11. epist. 9. Liv. lib. 119. Vellei. Paterni, lib. 2. cap. 61. &c.] From whence in this verse, both Tibullus assigns the birth-day. [lib. 3. Elegie. 5.] and Ovid. [Tristium. lib. 4. Elegie. 10.]

*Quum cecidit fatis Consul interque pari.*

When both the Consuls fell with equal Fate.

Both the armies of the slain Consuls obeyed Cæsar. [Enrop. lib. 7. Orf. lib. 6. cap. 18.]

The Senate shewed it self little grateful to Cæsar, who alone survived of the three Generals: who in a Triumph that was decreed to Decimus Brutus, being freed from the siege at Mutina by Cæsar, made no very honourable mention of Cæsar and his army. [Liv. lib. 119. Vellei. Paterni, lib. 2. cap. 62.] Embassadors also being sent to the army, were commanded to speak to the soldiers, when he was out of the way; but the army was not so ungrateful as the Senate was: for when as Cæsar dissembling, bare this injury, the soldiers professed they would not hear any commands, except their General were present, yea, without doubt they had taken the Legions from him, which he had, but that they were afraid openly to decree this, because they were not ignorant of the love of the Soldiers towards Cæsar. [Paterci. lib. 1. Don. lib. 46. pag. 317, 318.]

The Tarsenses of their own accord called Dolabella into Cilicia, as also them of Laodicea did into Syria. [Cassius Parmensis, ad Cicero. lib. 12. ad familiar. epist. 13.]

Dolabella

Dolabella being about to leave Asia, sent five Cohorts into Chelonedus to be seized upon by Brutus, without any great hazard (who had five Legions, very good Horse, and great Auxiliaries) [Cicero, lib. ad Brutum, epist. 2, 3, 12, or 14. Kalends of May.] And he himself went out of Asia by land with two Legions; and Lucius Figulus followed him with the navy. [Appian, lib. 4. pag. 624.]

On the V. Kalends of May, when as there were divers opinions in the Senate, concerning making war upon them, that were adjudged enemies of the State. Servilius, a Tribune of the people, was of opinion that Cassius should make war upon Dolabella, to which Cæsar assented; and decreed moreover that M. Brutus also should pursue Dolabella, if he thought it profitable; and for the good of the Common-wealth; and that he should do what he thought was best for the Common-wealth. But concerning Cassius there was nothing decreed, neither as yet were there any letters come to Rome from him. [Cicero, lib. ad Brutum, epist. 5.] The reasons of the delay, of which Cassius himself shews in his letters to Cicero. [lib. 12. ad familiar. epist. 22.]

Dolabella coming into Cilicia, had Tarsus freely yielded unto him, and overcame also some forces of Cassius his; that were in Egæ. [Dion. lib. 47. pag. 344.]

Cassius was then in Palestine, [lib. 12.] from whence he wrote his second letter to Cicero, dated the Nones of May from the Camp. [lib. 12. ad familiar. epist. 12.] In which writing concerning the state of his own affairs, he saith, *All the armies that were in Syria I now possess. I made some stop, whilst I provide the Soldiers those things I promised them; but now I have nothing to hinder me. And then exhorting Cicero that he would defend the dignity, both of his Soldiers, and also of the Generals, Murcus and Crispus, he adds, I have heard by letters that were written, that Dolabella was come into Cilicia with all his forces; I will go into Cilicia, whatsoever I shall do, I will do my endeavour to give you speedy notice of; I willingly wish, that we may deserve well of the Common-wealth, and so we shall be happy.*

As soon as Cassius left Judea, Malichus practiced Antipaters death, supposing by his death, they should more firmly provide for the security of Hyrcanus his government: whose counsels Antipater having an inkling of, went beyond Jordan and gathered an army, both of the inhabitants there, and of the Arabians; but Malichus being a politic man, denied that he intended any treason, swearing before Antipater and his sons, that never any such thing came into his mind; especially seeing that Phasaelus had a Garrison in Jerusalem, and Herod had the army at his command: and so was reconciled to Antipater, Murcus being President of Syria, who afterward understanding that Malichus went about to make some innovations in Italy, there wanted but little, that he had put him to death, but spared him at the intreaty of Antipater. [Joseph. lib. Antiquit. 14. cap. 18.]

Cassius and Murcus, having gathered an army, made Herod Governor of all Coele Syria; and delivered to him great forces both of Foot and Horse and Ships at sea; and promised him also the kingdom of Judea, after the war was ended that they had had against Antonius and young Cæsar. [lib. 12. cap. 19.]

Cassius made many Tyrants in Syria. Marion also the Tyrant of the Tyrians being left by Cassius, exercised tyranny in Syria; and disposing Garrisons there, seized upon three Castles in Galilee that continued upon it, [Joseph. lib. bell. 1. cap. 10. & lib. Antiquit. 14. cap. 28.]

A certain Cythæran wrote to Satrius the Lieutenant of C. Trebonius, that Dolabella was killed by Tullius and Dejotarus; and that his army was routed: whose Greek Epistle concerning which business, Brutus sent to Cicero, the XVII. Kalends of June, [lib. ad Brutum, epist. 6.] but it was a false report.

For Dolabella, passing out of Asia into Cilicia, from thence went into Syria: where being refused to enter into Antiochia by the Garrison that defended the City, [Dion. lib. 47. pag. 344.] he many times tempted to enter it by force; but was always repelled with loss. Wherefore having lost about an 100 men, and leaving behind him many sick, he fled by night from Antiochia towards Laodicea. That night almost all the soldiers that he had enrolled in Asia left him, of whom, some returned to Antiochia, and yielded themselves to them, that Cassius had left there to command the City: some came down the Hill Amanus into Cilicia, of which number 30 came into Pamphilia, who said it was reported, that Cassius with all his Forces was but four days journey, just at the time when Dolabella was coming thither, [P. Lentulus, ad Cicero. lib. ad familiar. epist. 15.]

Dolabella having intelligence concerning Cassius his forces, came to Laodicea a City that was his friends, seated in a Peninsula, and where it looked toward the Continent, well fortified, and towards the Sea, having an Haven very convenient for bringing in provision abundantly, and also very opportune for sailing whensoever or wheresoever they

they would go out. [Appian, lib. 4. pag. 64.] This City he took without any assault, the citizens truly yielding themselves to him, for the love they bare to the former Cæsar. [Dio, lib. 47. pag. 344.]

At Jerusalem, when Antipater feasted at Hyrcanus his house, Malichus corrupting the Kings Butler, poisoned Antipater, and gathering a band of souldiers, seized upon the Government of the City: but Phalaelus and Herod being grievously incensed, Malichus stily denied all things. But Herod had a great mind secretly to revenge his fathers death, and to raise an army for that purpose; but Phalaelus thought it better to circumvent him with policy, lest he should seem to be the beginner of a civil war: he therefore accepting of his justifications, made as though he did believe, that he was not conscious of his fathers death, and let himself to furnish the Monument that he had built for his father, [Joseph, lib. 14. cap. 19.]

Mean while, Herod coming to Samaria, and finding it in a desperate estate, restored the same, and pacified the dissensions that were among the inhabitants; and not long after the feast of Pentecost approaching, he also came into the City of Jerusalem with souldiers: of whom Malichus being afraid, periwaded Hyrcanus not to suffer him to enter: which thing Hyrcanus did, saying, that among the holy people, it was not lawful to bring in a mixt multitude of profane men. But Herod making small account of this denial, entered the City by night, and mightily terrified Malichus. Whereupon, according to his wonted dissimulations, he openly bewailed with tears the death of Antipater as his great friend: wherefore it was thought meet by Herods friends to take no notice of this dissembling, but curiously again to entertain Malichus: but Herod by letters certified Cassius of his fathers death; and he that very well knew what conversation Malichus was of, wrote back unto Herod, that he might revenge his fathers death, and secretly also gave order to the Tribunes that were at Tyre, that they should be aiding to Herod in his so just undertakings, [Id. ibid. cap. 19. § 20.]

In Gallia, the IIII Kalends of June, M. Lepidus joyned himself with M. Antonius. [Plinius ad Ciceron, lib. 20. ad familiar. epist. 23.]

D. Lentulus, the Proquestor of Asia, and Proquestor extraordinary, when he saw that Brutus foretold his coming into Asia, and that Dolabella was departed out of Asia, he thought it best for him to return as soon as he could out of Macedonia to his office, that he might exact the tribute that was behind, and gather up the money that he had left there; and send it to Rome: but in the mean while, as he was sailing about the Islands, it was told him, that the Navy of Dolabella was in Cilicia, (at Lycia) and that the Rhodians had many ships furnished, and already launched: wherefore he, with those ships that he had, or which Patricus, the ordinary Pretour of Asia had provided, returned to Rhodes, trusting to the Decree of the Senate, by which Dolabella was adjudged an enemy, and to the league that was renewed with the Rhodians; but so far off was it that the Proquestors would strengthen his Navy with their convoy, that by the Rhodians, the souldiers were forbidden to come into the City, or Port, or Rode, yea, they were kept from provision of victuals, yea, water it self, and very hardly themselves were admitted into the City, with each his cock-boar. But Lentulus being brought into their City, and the Senate, could obtain nothing of them: of which both in his publick letters to the Senate, as in his private to Cicero, he greatly complained, [Id. 12. ad familiar. epist. 14. 15.]

Whilst that Lentulus and Patricus were detained at Rhodes, Sex. Marius, and C. Titius, the Licutenants of Dolabella, knowing of their coming, presently departed from the Navy from Cilicia, (at Lycia) and fled way in a Gally; leaving their ships of burden, for the gathering together of which, they had spent much time. There were of these above an hundred, and the least of them were of 2000 Tuns in burden, which Dolabella had provided for this purpose, that if his hopes of Syria and Egypt were frustrated, that he might go aboard them with all his Souldiers, and all his money, and go directly into Italy, and joyn himself with the two Antonies that were brethren: therefore Lentulus and Patricus coming thither from Rhodes, with the ships that they had, took all those ships of burden, and restored them to the right owners. From thence they pursued the Navy that fled as far as Sida, the utmost country of the Province of Asia, whither they knew that some of Dolabella's fleet were fled, and that the rest were sailed into Syria and Cyprus, (at Egypt) which being scattered, when Lentulus heard that Cassius had a very great fleet that was ready prepared in Syria, he returned to his office, [P. Lentul. ut supra.]

But Patricus and Cassius Parmenis from the sea coast of the Province of Asia, and from all the Islands they could, got together a fleet: they presently got Mariners together, though the cities were very disobedient: They pursued the fleet of Dolabella, which Lucilius commanded; who putting them in hope that he would yield, yet never slackening his sailing, at last he came to Corycus in Pamphilia, and there burning the

the Haven kept himself within: wherefore they leaving Corycus, thought it better to come into Cassius his Camp, and because another Fleet that Tullius Cimber had provided the year before in Bithynia, of which Tullius the Quæstor was Admiral, followed them, and so they came to Cyprus, [Cass. Parmenis, ad Ciceron, lib. 12. ad familiar. epist. 23.]

Concerning the affairs of Dolabella, and of his coming to the City of Laodicea, there are extant two Epistles written to Cicero, [Id. lib. 12. ad familiar.] viz, the fourteenth from P. Lentulus, from Pamphilia, the sixth Nones of June (not Kalends) as manifestly appears, out of the following Epistle to the Senate, to which that refers us, which was dated at Perga, and the thirteenth that was afterwards sent from Cassius on the Ides of June from Cyprus. In the first he thus related the straits that Dolabella was in, being received into Laodicea, I hope I shall quickly bring him to punishment, for neither hath he any place to flee to, nor can he resist so great an army as Cassius hath. The other Epistle of Cassius (if I be not mistaken) Parmenis, who was also one of the murderers of Julius Cæsar, and wrote that taunting letter to Octavianus, mentioned by Suetonius in Octavio, cap. 4. not of Cassius Longinus, who then bare the title of Proconsul of Syria; of whom also he makes mention in the end of this Epistle: where also we have more exactly repented by him, the condition of Dolabellas Camp in these words. The Tarsenses, very bad soldiers, and the citizens of Laodicea, much more mad, of their own accord sent for Dolabella: from both which cities, by a number of Greek souldiers, he hath gotten a kind of an army; he hath built his Camp before the city of Laodicea, and hath broken down part of the wall; and so joyned his Camp to the Town. Our Cassius with ten Legions, and twenty companies of Auxiliaries, and 4000 Horse, hath his Camp at Patium within twenty miles, and he thinks he may overcome him without once striking stroke; for what is now at three tetradrachmes in Dolabella his Camp, and unless he hath gotten some supply by the shipping of Laodicea, he must of necessity shortly perish by famine; but that he cannot supply himself, a great Navy that Cassius hath, which Quintilius Rufus commands, sheweth that I, Tullius, and Patricus, have brought, will easily perform.

When as Dolabella had been at Laodicea some time in good peace, especially his Navy, following him so suddenly out of Asia, he went to the Aradians to receive from them both money and shipping: in which place being supplied with a few, he brought his condition into great danger; for as he fled, he met with the army of Cassius, and being overcome in fight by him, he retired to Laodicea, [Dion, lib. 47. pag. 344.]

Cassius, fearing that Dolabella might escape from thence, raised a Rampire two furlongs in length cross the Isthmus, with stones and materials brought from the Villages that were without the City, and from Sepulchres; and by his messengers desired ships from Phœnicia, Lycia, and Rhodes: but being lighted of all of them, except the Sidonians, he engaged in a Sea-fight with Dolabella, in which, after the losse of many ships on both sides, five together with all the Mariners were taken by Dolabella, [Appian, lib. 4. pag. 624.]

Then Cassius again sent messengers to those that had slighted his first commands, and to Cleopatra the Queen of Egypt, and to Serapion that commanded her Forces in Cyprus. The Tyrians and Aradians, and Serapion, without the Queens advice, sent as many ships as they had: but the Queen excusing her self that the Egyptians were troubled both with famine and pestilence, sent no aid at all, [Id. ibid. lib. 5. pag. 675.] The Rhodians also and the Lycians, denied they would help any thing toward the civil wars; for even those ships that they had given to Dolabella, were but to this purpose, to convoy him; but they knew not whether he used them in war or no, [Id. lib. 4. pag. 625.]

The Tarsentes endeavoured to keep Tullius Cimber (who was also one of Cæsars murderers) from passing the mountain Taurus, as he was hastening to Cassius aid: but by and by being surprised with fear, they leaving the passages, thinking Cimber had great Forces with him, made an agreement with him: but when afterwards they understood the smallness of his Forces, they neither received him into their City, nor supplied him with provision; therefore Cimber thinking it better, to carry his aid to Cassius than to assault Tarsus, having built a Fort against them, he went into Syria. But the Tarsentes went thither with souldiers, and having seized upon the Castle, they turned their arms against the City Adana, (which being near to them, they always had a controversy with) because they said they favoured Cassius his party: of which Cassius being certified, sent L. Rufus against the Tarsentes, [Dio, lib. 47. pag. 345.]

Cassius, having repaired his Fleet as well as he could, after Statius Murcus with the Navy that he had gotten together was come, twice again fought with Dolabella at Sea; the first upon equal losse on both sides, but in the second fight he had much the better: by land also, having perfected his Rampire, he brought the Rame to the walls,

walls, Dolabella being thus shut up from bringing of any necessities either by sea or land, for very want of provision made a rally, but was presently beaten back into the Town. [*Id. ibid. Appian. lib. 4. pag. 625.*]

Caſſius, whenas he could not contend with money the watch by night, whom Marcus commanded, corrupted them that kept guard by day whom Quintus commanded, so that whilst Marcus slept by day, he is let in by some lesser ports, the city being taken, Dolabella offered his throat to cut to one of his guards: commanding him that when he had cut off his head, he should provide for his own safety: he did as he was commanded, but withal cut his own throat. [*Appian. lib. 4. cap. 673.*] We read in the first Suetory of M. Seneca, that Desillus (or Q. Deliaſus the Historian) was about to go from Dolabella to Caſſius, to agree for his own safety, if he should kill Dolabella.

And thus Dolabella was forced to die by Caſſius at Laodicea; [*Livy lib. 12. Strabo. lib. 16. pag. 752. Vallei. Patercul. lib. 2. cap. 69. Dio. lib. 47. pag. 345. Orof. lib. 6. cap. 18.*] with whom Marcus also died violent hands upon himself. [*Appian. lib. 4. pag. 625.*] and also M. Octavius the Lieutenant of Dolabella, Caſſius afforded them buriall, although they cast out Trebonius unburied, and those also that had followed the camp, although they were declared enemies at Rome, he both gave them quarter and impunity, neither punished he them of Laodicea any more, than by imposing a sum of money upon them, [*Dio. ut supra.*] although Appian saith that he plundered both the temples and treasures, and exacted very grievous tribute of the rest, and that he put to death every noble man, so that he brought the city to most extreme misery. [*pag. 623, 626.*]

Caſſius commanded the army of Dolabella, to take the military oath to him. [*App. ibid. pag. 625.*] and then went to Tarsus, and seeing the Tarcentis had already yielded to Rufus, he amerced them in all the private, and publick money, and laid no other punishment upon them. [*Dio. ut supra. pag. 345.*] but he laid a most heavy tax upon them of 500 talents, whereupon for want of money, they, when the soldiery violently exacted it, were fain to sell all their publick and sacred ornaments, breaking down the pageants and the dedicated things, and when these were not enough to pay them, the magistrates sold those that were free born, first virgins and boys, afterwards women and old men were sold for very little, and after that young men of whom many killed themselves. [*Appian. lib. 4. pag. 625.*]

Whenas after the taking of Laodicea, the governors came from every place together, bringing Crowns and presents to Caſſius: Herod expected that Malichus should be here punished for the murder committed on his father Antipater, but he conceiving a suspicion of this thought to make the Phœnicians about Tyre to undertake some greater matters; and because his sonne was kept in that city as an hostage, he thought to steal him away privately into Judea: and whilst Caſſius was buſied in the war against Antonius, to stir the Nation of the Jews to revolt from the Romans, and to depole Hyrcanus, and get the Kingdom for himself: but Herod being politic, having understood of the treachery, invites both him and Hyrcanus with their companion to supper; at which time he sent one of his servants under colour to provide for the banquet, but indeed he lent him to the Tribunes, that they might let upon Malichus with their weapons, they mindfull of the commands of Caſſius, went forth, and finding him near the city on the floor, ran him through and killed him, at which Hyrcanus being astonished, fell in a swoone, and being scarcely come to himself, he asked who killed Malichus, and when one of the Tribunes answered, that it was done by Caſſius his command, he said, *truly Caſſius hath preserved me and my country, in killing him that was a traitour to both, but whether herein, he spoke as he thought, or through fear approved the fact, it is uncertain.* [*Joseph. lib. bell. cap. 9. & lib. 14. Antiquit. cap. 20.*]

The day before the Kalends of July, M. Lepidus is judged an enemy of the state, (for entertaining of Antonius) and also the rest that had revolted from the commonwealth; but yet there was power given to come in before the Kalends of September, thus Cicero wrote to C. Caſſius the kinsman of Lepidus, [*lib. 12. ad familiar. epist. 10.*] adding this moreover. *We had gallantly overcome, had not Lepidus, entertained Antonius after he was pillaged, disarmed and flying, wherefore Antonius was never so much hated by the city as Lepidus, he raised war from a commonwealth that was in troubles, but Lepidus when it was in peace and quiet.*

In the same epistle Cicero sheweth that he received letters from Caſſius, dated from the camp the Nones of March, in which he signified, that he held Syria, and that he prepared for his expedition into Cilicia against Dolabella, but of the successe of the expedition, and of the mischance of Dolabella, as yet there was no news at Rome: he had written to Caesar of his returning into favour, as in like manner Brutus had done to the Senate concerning the state of affairs. [*Dio. lib. 47. pag. 343.*] for Brutus himself also, in his letters sent to Caesar, persuaded him to resist Antonius, and to agree with

him, [*Id. ibid. pag. 340.*] but in his letters to Cicero, he declared another manner of courage, for when Cicero had wrote to Caesar; that *there was one thing desired and expected from him, that he would let those citizens live in quiet, whose good men and the people of Rome thought well of.* Brutus in a rage wrote thus back again to Cicero; *What if he will not, shall we not be? it is better not to live, than to live by his means. I, by my truth, do not think all the gods, to be so averse from the safety of the people of Rome, that Octavius must be intrusted for the safety of one private Citizen, I will not say for the deliverers of the whole World.* [*lib. ad Brutum. epist. 16.*]

The Senate being being certified of the affairs of Caſſius, confirmed unto him the government of Syria, (which he then held) and committed to his care the war against Dolabella, (which they knew to have been already ended) [*Dio. lib. 47. pag. 343, 344.*] And for all governments beyond sea are committed to the disposal of Brutus and Caſſius: and there was a command likewise, that all the Provinces and armies from the Ionian sea, to the east, who obeyed the Romans, should be obedient to these two: and moreover, appointing all things that they had done, and praising those armies that had yielded unto them, [*Vallei. Patercul. lib. cap. 62. cum Appian. lib. 3. pag. 567, 568.*]

Octavius seeing the acts of the Senate manifestly to tend to the advantage of the Pompeian party, and to the detriment of the Caesarians; and thinking it a disgrace to him, that Decimus Brutus, and not he, was chosen General, for the war against Antonius: hiding his discontent, he demanded a Triumph for the victory at Mutina: and being slighted by the Senate, although he demanded greater matters than were fit for his age; and fearing lest that if Antonius should be utterly vanquished, he should be the more slighted, he began to have some thoughts of agreeing with him, according to the advice of Pania, upon his death-bed. [*Appian. lib. 3. pag. 568.*] Which agreement with him was made by M. Lepidus. [*L. v. lib. 119. Orof. lib. 6. cap. 18.*]

Between these three therefore there was a society of power begun, by the commerce of letters that passed between them, and mention of conditions made in them: and when Antonius warned Caesar, how great enemies the Pompeian party were to him, and to what an height they were come, and how Brutus and Caſſius were extolled by the means of Cicero, He declared unto him, that he would join his forces with Brutus and Caſſius, who were Commanders of 17 Legions, if he refused his alliance. He said moreover, that Caesar ought more to revenge the death of his father, than he the death of his friends: and by the advice and intreaty of the army, there was an affinity made between Antonius and Caesar, the daughter in law of Antonius, being betroathed to Caesar. [*Vallei. Patercul. lib. 2. cap. 65.*] To wit, Claudia, the daughter of Fulvia, by a former husband, P. Clodius, who was scarce marriagable. [*Sueton. in Octavio. cap. 62.*]

When the agreement was made with M. Antonius, M. Lepidus, Octavius sent 400 Soldiers to Rome, to demand the Consulship for him: he gave the name of the army: and when the Senate made some doubt, Cornelius a Cœurion, the chief man of that message, casting his soldiery coat behind him, and shewing his sword's hilt, (stuck not to lay openly in the Court, *This shall do it, if you will not do it:* and being compelled by his Soldiers, went towards Rome with them. [*Sueton. in Octavio. cap. 26. Appian. lib. 3. pag. 582. Dio. lib. 46. pag. 319.*]

Whilst he was in his journey, the Prætors placed guards in divers places of the city, and seized upon Janiculum, with a guard of soldiery they had already in the city, and with two Legions that had come from Africa. But when he was entered the city, the Prætors came down from Janiculum, and yielded both themselves and their soldiers unto him. The Legions of their own accord delivering their Engines unto him. [*Appian. ut supra. 584, 585. Dio. pag. 320.*] And in the month of August, the Legions that were brought from Janiculum, followed the conduct and protection of Octavian; as it is in the Decree of the Senate in Macrobius. [*lib. 1. Saturnal. cap. 12.*]

In the first day of the chusing of Consuls, as Octavian was taking angury in Mars his field, there appeared six Vultures to him, and three being created Consul, and speaking to the Soldiers out of the Roster, there appeared again six, or as some say, twelve Vultures, as there did to Romulus in his Auguries, when he was about to build Rome, from whence he conceived hope that the Monarchy should come to him. [*Julius Obsequens, de Prodigis, Sueton. in Octavio. cap. 95. Appian. 3. pag. 586. Dio. lib. 46. pag. 320.*] He being chosen consul, with him, they fled also to Quintus Pedius his colleague; who gave him his portion out of the inheritance of Julius Caesar. [*Vallei. Patercul. lib. 2. cap. 95. Appian. lib. 3. pag. 586. Dio. lib. 46. pag. 320.*]

Livius saith he was created Consul, when he was but XIX. years old, [*lib. 119.*] but Suetonius more freely wrote that he invaded the Consulship in the XX. year of his



his age [in *Otilavia*, cap. 16.] and Eutropius in his 7 book, which also Plutarch confirms out of Octavianus his own commentaries, thus writing in Brutus, *his army being planted about the city, he received the Consulship, being scarce come to mans estate being but twenty years old, as he relates in his own commentaries; that he was made Consul, the day before that he was twenty years old, on the X Kalends of October*, Velleius Paterculus wrote, [lib. 2, cap. 65.] but yet Velleius was mistaken in the assigning the day of his entering upon the Consulship, for there wanted an whole month and five daies for the full completing of the twentieth year of Octavianus, for neither in the month of September in which he was borne, but in August he first obtained the Consulship, from whence the month Sextilis was called August, as it is manifest out of Suetonius, [in *Otilavia*, cap. 31. *Dion. lib. 5, pag. 552.*] and from the decree of the Senate produced out of Macrobius, [lib. 1. *Saturnal*, cap. 12.]

And indeed Dio noted that on the 19 day of the month of August, he was both made Consul the first time, and that he died the same day, [lib. 58, pag. 590.] from whence the observation of the overcurious in Tacitus, [lib. 1. *Annal*, cap. 9.] arose: that the same day was the beginning of his acceptance of the Empire, and the last of his life, his empire being not ill deriving from this first Consulship, which he exerted from the Senate against their will, as it is in Tacitus, [lib. 1. *Annal*, cap. 10.] and laid it down at his own pleasure; although in dissimulation he gave thanks to the Senate; and resigned that he accounted it a benefit, that those things that he exerted by force, as if they were offered to him of their own accord; and the Senators bragged, that they had conferred these things upon him of their own accord; and this moreover they gave to him, whom they vouchsafed not the Consulship, that after his Consulship should be ended, as often as ever he went to the army, he should always have precedence of the Consuls, and they commanded the other armies to obey him, whom they threatened to punish, because he had gathered forces by his own private authority, and they added also the Legions of Brutus, for dilgrace of whom, and for the repressing of whom, the war against Antonius was committed to him, in short the custody of the city was given to his charge, and it was granted withal, that he should have power, even without any prescript form of law, to do whatsoever he would, [Dio, lib. 46, pag. 321.] this power, that he retained during his life he bare 56 whole yeares, so that, not without cause Brutus thus gave Cicero this admonition, [in lib. ad Brutum, epist. 4.] *I am afraid, lest your Caesar will think himself gotten so high by your decrees, that he will scarce come down again, if he be once made Consul.*

Octavianus not being content with the former adoption made by the testament of Julius Caesar, got it to be confirmed by a decree of the people, (which Antonius had hindered the year before) in a full assembly of their wards, and then he took upon him by publick authority the name of C. Julius Caesar Octavianus, [Appian, lib. 3, pag. 586, Dio, lib. 46, pag. 321. 322.]

And presently after by another law newly preferred he absolved Dolabella, (of whose death as yet there was no news brought to Rome,) who was by the Senate adjudged an enemy of the state; and appointed procelle for the death of Caesar, [Appian, *ibid.*] and that it might be thought, that he did nothing by force, but by law, Quintus Pædus his Colleague in the Consulship made the law Pædia; which decreed that all they, that had any hand in the murder of Caesar, should be banished, and their goods confiscated, [Livy lib. 120. Vellei. Patercul, lib. 2, cap. 69. Sueton, in *Nerone*, cap. 3. Dio, lib. 46, pag. 322.] he appointed L. Cornificius to accuse M. Brutus, and M. Agrippa, to accuse C. Cassius: who being abettors were condemned without any hearing of their cause [Plutarch, in *M. Bruto*.] Capito the Eunuch of Velleius Paterculus, one of the Senators order, subscribed to M. Agrippa against C. Cassius, [Vellei. Patercul, *ut supra*.]

Decimus Brutus one of the murderers also of Caesar, being absent was also condemned: by the command of M. Antonius, in the house of a certain guest of his, a noble man, by name Camellius, was slain by Capenus a Burgundian a year and an half after the death of Caesar, [Livy, lib. 120. Vellei. Patercul, lib. 2, cap. 64. Appian, lib. 3, pag. 588. Oros, lib. 6, cap. 18.] whom although Cicero saith that he excelled in this kind of virtue, [lib. 11. ad familiar, epist. 21.] that he never was afraid, nor ever disturbed, yet Seneca declares [in epist. 88.] that he betrayed a base fear in undergoing death, for the removing of which fear, Helvius Blaesus, a man who always loved him, because they were always soldiers together, killed himself, he looking upon him, animating him by his example to endure the taking of his death, [Dio, lib. 46, pag. 325.] Camellius sent the head of dead Brutus to Antonius, who when he had looked upon it, delivered it to his friends to bury it, [Appian, *ut supra*.]

He was the next that suffered punishment after Trebonius, for the murder of Caesar, whose murder he was, when as he was the chiefest of his friends, and he thought it fit, to keep those things that he had received from Caesar, but that Caesar must die, who gave

gave them him; for whilst Caesar lived he was the Master of the Horse, and commanded the farther Gallia. He was also elected Consul by him, in the year next after the Consulship of Hirtius and Paulus, and Governour also of the further Gallia, [Vellei. T. *Terent.* & Appian, *ut supra*.]

At the same time also, Miputius Bassillus, one of the murderers of Caesar, was killed by his own servants, because in his anger he had guiled some of them, [Appian, & Oros, *ut supra*.]

M. Brutus, when he had appealed the army that was like to mutiny by the persuasion of C. Antonius, and had left Antonius himself at Apollonia in the custody of one C. Clodius, he went into the higher Macedonia with the greatest and strongest part of his army, and from thence passed on into Asia, that having drawn them as far from Italy as he could, he might then maintain them by the help of those that were under his authority. Here in Asia he provided himself of many Auxiliaries, as also of Deiotarus, a man that was now very old, and who formerly had denied aid to C. Cassius, [Dio, lib. 47, pag. 340, 341.]

M. Antonius, and M. Lepidus, leaving their Lieutenants in Gallia, went to Caesar into Italy with the greatest and best part of the army, [Dio, lib. 46, pag. 325.] whose three armies being mustered together at Bononia, an Eagle sitting upon the Tent of Caesar, beate two crows that troubled her to the ground, all the army marking it, and presaging, that some time or other there would a difference arise between the Colleague, and that Caesar would get the Victory of them both, [Id. lib. 47, pag. 328. Sueton, in *Otilavia*, cap. 96.]

These three, at Confluences, about Bononia and Mutina, in a certain little Island that is made by the River Lavinius, had private conference for three dayes together, and to make peace amongst themselves, that they should joyntly order the commonwealths affaires for the space of five yeares, [Livy, 120. Florin, lib. 4, cap. 6. Plutarch, in *Cicerone & Antonio*. Appian, lib. 4, pag. 589, 590. Dio, lib. 46, pag. 325, 326.]

Here by a common decree they appointed these things: That Caesar should deliver over the Consulship to Ventidius for the remainder of the year; and that a new Magistracy of the Triumviri for the avoiding all civil dissensions should be created; and that Lepidus with Antonius and Caesar, should beare the office for five yeares with consular power. That the Triumviri should forthwith be annual Magistrates for the city for five yeares. That the Provinces should be so divided, that Antonius should have all Gallia, as well Togata on this side the Alpes, as Comata on the other side; except the Province of Narbon. That Lepidus should have the command of this, together with Spain. That Africa, together with Sardinia and Sicilia should fall to Caesars share. And thus was the Roman Empire divided among the Triumviri; deferring the division of the beyond sea Provinces, over which Brutus and Cassius commanded. Moreover it was agreed amongst them that they should put to death their enemies, and that Lepidus should for the following year be chosen Consul in the room of Decimus Brutus, and that he should have the Guard of Rome and all Italy; and that Antonius and Caesar should carry on the war against Brutus and Cassius, [Appian, lib. 4, pag. 590. Dio, lib. 46, pag. 326.]

On the third day, the Triumviri entered Rome, every one apart with his Prætorian cohort, and one Legion. When Publius Titus the Tribune of the people, calling an assembly of the Wards, made a law for the creating a new Magistracy, that the Triumviri for the settling of the commonwealth might govern for five yeares space with consular authority, [Appian, *ibid.* 592, 593. Dio, lib. 47, pag. 328.]

M. Cicero, upon the coming of the Triumviri, went out of the city, being assured, which also came to passe, that he could no more please Antonius, than Brutus and Cassius could please Caesar, [Livy, *apud Senecam*, in *orat. Snaforia*, 7.]

M. Emilius Lepidus, M. Antonius, and Caesar Octavianus, the V Kalends of December, began the Triumvirate, the same was to continue to the dayes before the Kalends of January which were to be fix in number (or of the sixth year following) as appeareth out of the Colotian Marble, [in inscription *Græci*, pag. CCXCVIII.] in which time M. Terentius Varro saw Rome rise up with three heads: and from thence Suetonius [in *Otilavia*, cap. 8.] and Eutropius, [lib. 7.] derive the beginning of the Principality of Caesar Octavianus; reckoning almost XII yeares before the Victory at Actium, from which they begin his Monarchy, to which there were almost 3 months wanting.

The VII Iles of the December of that year, in which Caesar Octavianus substituted himself and Quintus Pædus for Consuls in the room of Panfa and Hirtius, Marcus Cicero was killed by some that were sent from M. Antonius, as the Author of the Dialogue of the causes of corrupted eloquence confirms out of the writings of Titus, a freed man of Ciceros, ascribed to Corn. Tacitus. This was the end of his life, who was the

first that in peace deserved the Triumph and Laurel of the Tongue, and was the father of Eloquence and Latine Learning, and (as Cæsar the Dictator wrote formerly of him) that he had obtained a Laurel far beyond all Triumphs, by how much it is a greater matter to have extended the bounds of the Roman Wit, than of the Empire, [*Plin. lib. 7. cap. 30.*] concerning whom those things are to be seen, which are in Velleius Paterculus, lib. 2. cap. 66. Seneca in Suasoris, orat. VII. and Plutarch in the end of his *Cicero*.]

Cleopatra, brought no aid to Cassius, although he demanded Auxiliaries of her with threats, [*Appian. lib. 5. pag. 675.*]

Whilst Brutus was in Asia, Cælius Publicola laid plots against him, and in Macedonia his brother Marcus, sending some for this purpose, endeavoured to get Caius Antonius out of his power; wherefore Caius Clodius that was left Antonius his keeper, when he could not keep him safely, put him to death, using therein his own authority, not by Brutus his command. It is reported, that when Brutus had a great care for the safety of Antonius, after he understood of Brutus his death, took no more care of him: yet he punished not Cælius; although convicted of Treason against him; for seeing that Brutus always accounted him amongst the closest of his friends, and also knew that Marcus Messala his brother was very near allied to Cassius, he let him alone, [*Dio. lib. 49. pag. 341.*]

Brutus as soon as he understood the endeavour of M. Antonius and the death of Caius Antonius, fearing lest there should arise some innovation in Macedonia, went in all haste into Europe, [*Id. ibid.*]

The Triumviri at Rome decreed a Temple to Ius and Serapis, [*ibid. pag. 336.*]

When Octavianus had resigned the Consulship, and his colleague Q. Papius was dead, the Triumviri created Consul P. Ventidius (Basta) the Praetor, with one C. Curtius; as may be understood from the inscription in Gruterus, pag. CCXCVII. out of the Colatian marble; and delivered the Praetorship to one that was E. Jile, and afterwards deprived all the Praetors of their magistracy, which office they were to bear five days longer; and sending them into Provinces, substituted others in their rooms, [*ibid. pag. 335.*] whether is to be referred that of Velleius Paterculus, [*lib. 2. cap. 65.*] This year saw Ventidius, both Consul and Praetor in that city, thorough which he was led in Triumph to Picenum amongst the captives, concerning whom, being led in Triumph, Valerius Maximus is to be consulted, (lib. 6. cap. 9. and A. Gellius, lib. 15. cap. 4. Plinius, lib. 7. cap. 43.) where also he addeth, That he got his living when he was a young man very basely, by providing mules and coaches for the Magistrates that were to go into the Provinces: whereupon these Verses were commonly written thorough all the ways of the streets.

Concurrere omnes Angures, Aruspices,  
Portentum insinuatum consilium est recens;  
Nunc mules qui fricabat, Consul saluti est.

You *Angurs*, and *Aruspices* draw near,  
We have an uncouth wonder happ'd here;  
He that rub'd mules doth *Salve* Consul hear.

In the end of the year, those that were newly elected Consuls Triumphed; L. Munatius Plancus for Gallia, IIII Kalends of January, and M. Emilius Lepidus the Triumvir for Spain, the day before the Kalends of January; as appeareth out of the Marble Records of Triumphs, [*in inscript. Gruter. pag. CCXCVII.*] Vid. Vellei. Patercul. lib. 2. cap. 67. Appian. lib. 4. pag. 607.

In the fourth Julian year, there was a day in February falsely intercalated; seeing that from the February of the first Julian year until that time, there had passed but for the space of three years only: which error had continued unto the 37 Julian year; for whereas they ought to intercalate one day, which is made of four quarters, every fourth year being ended before the fifth should begin; the Priests did not intercalate it the fourth year being ended, but beginning; and so the year that was rightly ordered by Julius Cæsar, by their negligence was disturbed and disordered, [*Sueton. in Otilio. cap. 31. Macrobius lib. Saturnal. cap. 14. fin.*]

M. Brutus, having settled all things in Macedonia, went back again into Asia, [*Dio. lib. 47. pag. 341.*] and having carried a great army thither, he provided a Fleet in Bithynia, and at Cyzicum: he went by land and settled all the cities, and heard the complaints of the Governours. [*Plutarch. in Bruto.*] He let Apuleius that fled to him from the proscriptio of the Triumviri, over Bythinia, [*Appian. lib. 4. pag. 616.*]

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The Epistles of Brutus, which he wrote in a Laconick stile to them of Asia, are extant: which Aldus set forth in Greek, and Rannius Florentius translated and set forth in Latine. Plutarch recites three of them in his Life: The first whereto the Pergamenian; is to be seen in the beginning of the Collection already published; another to the Rhodians shall here following be exhibited by us: the third and shortest of all, inscribed in the published Greek Copie to the Bythinians, in the Latin Copy of Rannius to the Galatians: and in Plutarch to the Samians, is after this manner, *ΑΙ ΚΑΛΟΙ ΚΑΙ ΑΓΑΠΟΙ ΔΙΔΥΜΑΙ. ΑΙ ΔΕΥΣΙΑΙ ΓΕΦΗΝΑΙ ΤΙΣ ΤΩΝ ΝΑΥΩΝ ΕΙΝΑΙ. ΤΟΥΣ ΚΟΙΝΩΝΕΣ ΕΙΣ ΤΟΝ ΠΟΡΕΟΝ, ΑΙ ΟΥΚ ΕΙΝΑΙ ΕΙΣ ΤΟΝ ΠΟΡΕΟΝ. ΤΙΣ ΤΩΝ ΝΑΥΩΝ ΕΙΝΑΙ. ΤΟΥΣ ΚΟΙΝΩΝΕΣ ΕΙΣ ΤΟΝ ΠΟΡΕΟΝ, ΑΙ ΟΥΚ ΕΙΝΑΙ ΕΙΣ ΤΟΝ ΠΟΡΕΟΝ. ΤΙΣ ΤΩΝ ΝΑΥΩΝ ΕΙΝΑΙ. ΤΟΥΣ ΚΟΙΝΩΝΕΣ ΕΙΣ ΤΟΝ ΠΟΡΕΟΝ, ΑΙ ΟΥΚ ΕΙΝΑΙ ΕΙΣ ΤΟΝ ΠΟΡΕΟΝ.* Your counsel is to no purpose, your obedience to commands are very slow: what do you think will be the end of these things?

Cassius intended to go into Egypt, having heard that Cleopatra was gone with a great navy to Cæsar and Antonius, supposing that by this means he might both hinder and punish; and also desiring to prevent her, being afflicted with famine, and almost without any forraign aide, by reason of the sudden departure of Alfenus, with four Roman Legions. [*Appian. lib. 4. pag. 625. cum lib. 5. pag. 675.*]

He hoping that he should have a fit occasion for this enterprize, Brutus recalled him into Syria, by messenger after messenger, [*Id. ibid. Plutarch in M. Bruto.*] And being thus withdrawn from the hopes he had in Egypt, he sent again light Horse men, and not without bribes to the King of the Parthians, and sent Lieutenants also with them, to demand greater aides, [*Appian. lib. 4. pag. 625.*]

Cassius, leaving his brothers in Syria with one Legion, sent his Horse men before him into Cappadocia; who suddenly set upon Ariobarzanes, who took away great store of money, and other provision. But Cassius returning from Syria, took pity on the Tarentines, most miserably oppressed, and quitted them from paying any tributes for the future. [*Id. ibid. pag. 626.*] And his affairs being thus settled in Syria and Cilicia, he went into Asia to Brutus. [*Dion. lib. 47. pag. 345. fin.*]

After Cassius was gone out of Syria, there arose a sedition at Jerusalem, for Felix, who was left there (by Cassius) with souldiers, in revenge of Malichus his death, let upon Phaelacus, and the people took up arms. Herod was there with Fabius, the Governour of Damaleus; and having a mind to help his brother, was hindered by sickness. Notwithstanding, Phaelacus quartered the better of Phelix, first forced him into the Town, and agreeing upon getting, suffered him to go out: but he was very angry with Hyrcanns, that after the receipt of so many benefits from him, he did favour Felix, and suffered the brother of Malichus to seize upon some Castles; for he held many, and amongst the rest Massada, a most strong piece. [*Joseph. lib. 2. Bell. cap. 10. lib. 14. Antiquit. cap. 20.*]

Brutus and Cassius were very joyful and confident at the meeting together at Smyrna, in consideration of both their forces there present: for when as they went out of Italy, poor, and without arms, in manner of most abject friends, who had not so much as one ship rigged, nor one Souldier, nor one Town to rely on; in a little time they met together with a fleet, and were furnished with Horse and Foot, and money to pay them, fit to fight for the Roman Empire. Cassius desired to have the same honour with Brutus, and to give him the like, but commonly Brutus prevented him, coming often unto him, because he was the elder, and of a body so fit to endure labour as he was [*Plutarch in M. Bruto.*]

Here both of them ordered their counsels for the war they were to undertake against the Triumviri. [*Livy, lib. 122.*] and truly Brutus opinion was to go into Macedonia, with their joynt forces, and to put all upon a general battle; for now the enemy had 40 Legions, of which eight were transported over sea to Iconium. On the contrary, Cassius thought the forces of the enemy were contemptible, and that they would want provision for to great a multitude: the best way was to quell the favourers of the adverse faction, as the Rhodians and Lycians, who were strong at sea, least whilst they were setting upon the enemy, they should come upon them behind them; and this opinion prevailed, [*Appian. lib. 4. pag. 626.*] for they heard say that the Triumviri were busie about settling their affairs at Rome, and they supposed they should have work enough, Sextus Pompeius keeping the rode against them in Sicily, that was to near. [*Dio. lib. 47. pag. 346.*]

Moreover, then at Smyrna, Brutus desired that he might have part of the money, of which Cassius had great store: for he declared that he had pent all that he had in providing of a fleet, by which they might have the whole island sea with their command. But yet Cassius his friends were against his giving him any; denying it was just, that, that we had saved through parsimony, and had gotten together with ill will, should be spent in bribing the Souldiers; yet he bestowed a third part of all things upon him; and to both of them went to their own charge. [*Plutarch.*]

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When they, either going about themselves, or sending their Lieutenants, drew to their side, those that were not of the same opinion with them, and got together both men and money, they doing this all those that lived in those parts, and formerly were not so much as spoken to, presently came in to them, only Antiochians, and the Rhodians and Lycians, although they did not resist them, yet denied to enter into society with them, these Brutus and Cassius had in suspicion, as though they favoured the adverse party, because they had received so many favours from the former Caesar; and fearing lest in their absence they should raise some stir, and incite the rest not to keep their promise, they determined first of all to let upon them: hoping that they, to whom they were superior in power, and on whom they would bestow favours, would easily be brought either by persuasion, or force, into amity with them. [Dio, *ut supra*.]

As soon as Herod was recovered, he went against the brother of Malchus, and took from him all the Castles that he had seized upon, and himself also in Malbada, whom he let go free upon composition, he also recovered three Castles that were seized upon by Malion, the Tyrant of the Tyrians in Galilee, but gave quarter to all the garrison soldiers of the Tyrians; and sent some of them home well rewarded, by this means getting himself the love of the city, and hatred of the Tyrant. [Joseph. *lib. 1. bell. cap. 10. lib. 13. Antiquit. cap. 20. 21.*]

The Tarsenses, who had resisted Cassius, were commended by the Triumviri; and hopes given them that they should receive somethings, or the losses they had sustained, of them also Cleopatra obtained, in respect of the aid she had sent to Dolabella, that her son, by name Ptolemy, whom she said she had by Caesar, and therefore called Caesarion, should be called King of Egypt. [Dio, *lib. 47. pag. 345.*]

Brutus demanded men and money of the Lycians, but because Naucratus, an Orator (*ῥητορ*) had compelled the cities to a revolt; and they had feared themselves upon some hillocks to keep Brutus from passing over; first he sent his horse against them, as they were at dinner, by whom there were 600 put to death, afterwards taking some Castles, and smaller Towns, he let them all go free without ransom, that he might get the favour of the nation, but they being refractory, and discontented for the losses they had received, despised his clemency and good will. [Plutarch. *in Brut.*]

Brutus overcame in battle the common army of the whole nation of the Lycians, and possessed the camp also, entering it with them that fled; and had many cities yielded unto him. [Dio, *lib. 47. pag. 347.*]

Then he besieged the most warlike of them, having forced them within the walls of Xanthum [Plutarch. *in Brut.*] they having levelled their walls to the intent that Brutus should have neither retreat nor materials, and having well fortified their city, drove the enemy from the fortifications, having also a ditch of fifty foot deep, and broad according to the proportion of the depth, so that standing upon the bank they could use their darts and arrows, as if they had been divided by an unfordable river, whilst Brutus endeavoured to get over the ditch, he covered his pioneers with hurdles; and dividing his army in two for to follow the assault by night, and by day; he brought his materials from far, (as it is usually done when the bulwark goeth on hearily,) still urging them on to hasten the work, doing whatsoever was to be done with great earnestness and labour: wherefore although at the first he thought, he should do no good by reason of the strong resistance of the enemy, or at least should not overcome them in many months, yet nevertheless he finished his business within few daies, for he assaulted the besieged a far off partly with engines, and near the gate partly with his cohorts, which he continually changed, they being always wearied with fresh men, and wounded likewise yet stood it out manfully, as long as the fortifications held, but they falling, and the Towns being battered with the engines; Brutus perceiving what would come to pass, commanded them that besieged the gate to retreat, which the Xanthians supposing had been done through negligence of the guard, made a sally out by night with torches upon the engines; but the Roman cohorts halting thither as it was agreed, they presently fled back to the gate: which they that kept it had now shut, lest the enemy should break in with them that fled, where was a great slaughter made of them that were shut out. [Appian, *lib. 4. pag. 633. 634.*]

A river ran by the city, this some passed under water and fled, but they were taken again in nets that were let down into the depth, crossed the channel; and had bells that hung at the top of them which gave notice when any one was intrangled. [Plutarch. *in Brut.*]

The Xanthians sallyed out again about noon, and beating back the guards burnt all the Engines; and seeing that the gate stood open for the foresaid occasion 2000. Romans rushed in together with the Townsmen, and others also entering in pell mell, the Porcellus tell upon them, either by the Xanthians means, or by the breaking of the ropes

ropes, by which it was let down; therefore as many Romans as had broke in, were either beaten down, or shut in, forcing they could not draw it up again without ropes: and being assaulted from above by the Xanthians they very hardly at length got into the market-place which was high, and there they were grievously insulted by the Archers: and seeing they had neither bows nor darts, for fear they should be injured, they fled into the Temple of Serapedon. In the mean time the Romans that were without, were very solicitous for them that were intercepted. Brutus also running up and down, tried all things in all places; and seeing they could not break open the Porcellus, and they had lost their ladders and wooden Towers by the fire, yet some presently made ladders, others brought props to the walls, and used them for ladders; some fastening hooks to withs, cast them upon the walls, and as often as any stood fast, they crept up by them. [Appian, *lib. ut supra. pag. 634.*]

The Oenanthenes, their neighbours and enemies, and therefore at that time the Allies of Brutus, climbed up the steep rocks, whom the Romans presently imitated with great earnestness, and many fell down, their feet failing them; yet some got over the wall, and opened a little gate, before which was a fortification of sharp stakes set thickly by the help of these, the most daring got up, and now being increased in number, they went to break the gate open, which had no bars to strengthen it; others also endeavoured to do the same on the other side: and seeing that the Xanthians let upon them that were fled into the Temple of Serapedon, they that both within and without were breaking open the gate, brake it with such furious noise, that they rushed in, in one company, even as the Sun was setting, and gave a great shout, that this might be a token to them that were shut in. [Ibid, *pag. 634. 635.*]

The Romans rushing into the Cities, set some houses on fire, the fire first terrified them, before whose eyes these things were done: and to them that were farther off, gave an occasion to think that the City was taken, therefore the neighbours of their own accord, set their own houses on fire, but the greater part killed one the other. [Dio, *lib. 4. pag. 347.*] For retiring within their own private houses, they killed every one that was dear to them; they willingly offered their throats to be cut. There being a lamentable cry made at that time, Brutus thought the soldiers were lacking the City, which he forbade by public Cryers: but when he was better informed, pitying the generous disposition of these men, born to liberty, he by messengers invited them to peace: whom they beat back with their darts; and having first killed all that belonged to them, and laid them on funeral piles, after they had put fire to them, they cut their own throats. Thus Appian, [ut supra. *pag. 635.*] but Plutarch after this manner.

Brutus being afraid lest the City should be spoiled, commanded the soldiers, that they should quench the fire, and to help the City; but a great and incredible desperation suddenly seized on the Lycians, which you may well compare to a desire of death: for both free men and servants, both old and young, with women and children, assailed the enemy from the walls, that came to quench the fire. The Xanthians themselves brought reeds, and all combustible matter to set fire to the City on a flame; and having set fire to it, used all the means they could to encrease it. After all the City was on a light fire, Brutus being grieved for this, went about the City to help it, and stretching forth his hands to the Xanthians intreated them to spare the City, and to preserve it: but none obeyed him, yea, they themselves destroyed themselves by all manner of ways; not only men and women, but little children also, with great cryings and howlings threw themselves into the fire, and some headlong from the walls, some offered their naked throats, to the naked swords of their fathers, desiring them to kill them. The City being thus consumed, there was one woman seen hanging by a rope, which had her dead child hanging at her neck, and with a fiery torch, with which she set her house on fire; which sight appeared so tragical, that Brutus could not endure to behold it, but when it was told him, fell a weeping, and pronounced a reward to the Soldiers, whoever had saved a Lycian. They reckon but an hundred and fifty, which would take quarter. Thus Plutarch.

Appian writes that Brutus got but some slaves, but of free-born, scarce CL. women, and those wanted husbands to kill them; and he adds that Brutus saved all the Temples he could possibly. [pag. 635.]

Brutus from thence went to Patara, a City which might seem to be the Dock of the Xanthians, where their ships were laid up, and denounced unto them that they should yield unto him, or expect such a destruction as the Xanthians had; but the citizens yielded not to the peace that was offered unto them; for the servants having newly gotten the liberty, and the freemen that were poor having newly all their debts cancelled, resisted the pacification. Therefore Brutus sent the Xanthians that he had taken captive

captive unto them, because they were akin to each other, who by seeing their miserable condition, should exhort them to change their purposes; who seeing they were never the more altered from their stiffness, although he had granted as a gift to every one his kindred, he permitted them the rest of the day for consultation, and to withdraw himself; but yet he the next morning brought his Forces thither again, [Appian, *ibid.*, *Dio*, *lib.* 47, *pag.* 347.] and letting up a cage in a false place under the wall, he sold the chief of the Xanthians, bringing them out one by one, if by chance this might move the Patraenes; but when they would not yield for all this, having sold a few of them, he let the rest go free, [Dio, *ibid.*]

When also he had taken captive the women of Patara, he let them also go free without any ransom, who having told their husbands and fathers who were of the chief men, that Brutus was a most modest and just man, they persuaded them, that they should yield, and deliver up the Town to him, [Plutarch,] and he entering the Town, neither put any to death, nor banished any one: but yet commanded all the publick gold and silver to be brought to him; he exacted also every one particular treasure, propounding a punishment to them that denied it, and a reward to them that brought it forth, [Appian, *pag.* 636.]

Here a servant betrayed some gold that was hid by his Master, and shewed it to a Centurion that was sent for that purpose; and when they were all brought forth, the Master was silent; but his mother, that the might have her son, followed crying, that he had hid the money: the servant unasked, said that she lyed, and that the other hid the money: But Brutus having commended the young mans patience, and the mothers piety, dismissed them both with the gold, but hung up the servant, who against all equity betrayed his Master, [Id. *ibid.*]

At the same time also, Lentulus was sent to Andriaca, which was the dock of the Myrenses, and having broken the chaine with which the mouth of the Haven was barred, he went to the Prætor of the Myrenses: whom when Brutus had dismissed, the Myrenses yielded, and paid the money imposed upon them, [Appian, *et* *Dio*, *ut* *supra*.] And after the same manner, all the whole Nation of the Lycians was reduced; and sending Embassadors to Brutus, promised they would fend both men and money to their power, whom they had found to bountiful and indulgent beyond all expectation. For sending home all the free-borne of the Xanthians, he imposed upon the Lycians only, an 150 talents, neither used he towards them any other violence, [Plutarch, *Appian*, *Dio*.]

And thus Brutus conquered the Lycians, [Fellie, *Patercul*, *lib.* 2, *cap.* 70.] amongst whose Epistles this is reported to be one, to the Rhodians. *We have extremely punished the Xanthians, when they revolted from us; for putting them to death even to the little ones, we destroyed the city with fire and sword. To the Patraenes who were faithful to us, we have released their tributes, and granted them their freedom, and to live after their own laws: and we have given them 50 talents towards the rebuilding of those things that were demolished. You have liberty to provide for your selves, and to see, whether you will be accounted enemies as the Xanthians, or friends as the Patraenes. But in Plutarch this Epistle is much more concise; thus. The Xanthians committing our bounty, have made their country the Sepulchre of their depuration. The Patraenes who have submitted unto me, want not their liberty in governing their common-wealth; therefore it is in your power, either to chuse the opinion of the Patraenes, or the fortune of the Xanthians.*

The Rhodian Noble men feared to contend with the Romans, but the common people were in high conceit of themselves, being mindful of the ancient Victories they had of other manner of men. [Appian, *lib.* 4, *pag.* 627.] They trusted so much to their skill in Navigation, that they went first to Cassius into the Continent, and shewed him the fetters that they had brought, as if they would take many of their enemies alive, [Dio, *lib.* 47, *pag.* 346.]

Cassius, because he had to do with them that were skillful at sea, exercised at Myndus his ships that he had rigged and furnished with soldiers. Thither the Rhodians sent Embassadors to him, who should intreat him, that neither he would condemn Rhodes who had always revenged the injuries done to her, neither the league that was between the Romans and the Rhodians, by which it is provided in plain terms, that neither people should make war on the other. They sent also Archelaus Embassador unto him, who had formerly been his Master at Rhodes for the Greek tongue, to demand this of him with more submission; to whom Cassius gave answer, That the league was first broken by the Rhodians, and that he would punish them for it, if they yielded not presently, [Appian, *pag.* 626, 627, 630.]

This answer more terrified the wiser citizens; but the people were more moved with the Orations of Alexander and Mnasacas, putting them in mind, with how much greater a Navy Mithridates had invaded Rhodes, and before him Demetrius, two most potent Kings. Whereupon they created Alexander, Prytanis, which is a Magistrate among them

them of very great power, and made Mnasacas Admiral. [pag. 627, 628.]

Alexander and Mnasacas, the Commanders of the Rhodians, with 33, choice ships, sailed to Myndus, that by this daring, they might put Cassius in fear; and it might by chance become colour of hope, seeing that having overtaken Mithridates near this Town, they law a happy end to that war. After they had shewed their skill in sailing, they went to Cnidus the fifth day. The next day Cassius his soldiers looted from shore against them that came from sea-ward, [pag. 627, 630.]

Here was a sharp fight between them, the Rhodians with their nimble ships, running higher and thither, sometimes ran through the enemies ranks, sometimes about them: on the contrary the Romans trusting to their great ships, as often as they laid hold on any ship with their iron hooks, by being too strong for them they prevailed, as in a fight at land: but because Cassius had the greater number of ships, the Rhodians could not long dally with their enemies, through their swiftness and usual artifices: for whereas they set up them only in front, and then retreated, it did them little good, their enemies still keeping themselves close together. The strokes also of their beaks were of no strength against the heavy ships of the Romans: on the other side, the Roman ships beareth light with a direct assault, until three Rhodian ships were taken, with all the soldiers in them, two being broken, sunk, the rest very much shattered, fled to Rhodes, [pag. 630.]

With this success the Roman fleet fought with the Rhodian at Myndus [Id. cum *Dion*, *pag.* 346.] Which fight Cassius beheld from a Mountain; and immediately after he had repaired his fleet, he went to Loryma, a Castle of the Rhodians on the other side of the Continent: from whence he conveyed over his land forces in ships of burden, under the conduct of Fanus and Lentulus; he himself with 80 long ships furnished, to strike a terror into the Rhodians, both by sea and land, rested himself, expecting if by chance the enemy would leave his fierceness. [Appian, *pag.* 631.]

But they boldly met him again, whom Cassius by the help of Statius (Mureus) overcame, conquering their skill by the greatness and number of his ships: and then having lost two ships, they are besieged on every side. [Id. *ibid.* *Dion*, *pag.* 346.]

Immediately all the walls are filled with Soldiers; who might keep Fanus from assaulting them by land, and Cassius with his Navy by sea, not unprovided for invading the walls: for Cassius thinking that some such thing would happen, did bring with him Towns that were folded up, which were there set up. Thus Rhodes, twice beaten by sea, was now assaulted both by sea and land, unprovided, as in a thing they looked not for, to sustain an assault; by which it appeared, it would in short time come into the power of the enemies, being overcome either by arms or famine: and this was known to the wiser of the Rhodians, there having passed secret conference between them, and Fanus and Lentulus: and seeing that Cassius was suddenly come into the middle of the City with his choicest soldiery, it is believed that some lesser portals were opened to him by Citizens that privately favoured him, lest the City should be miserably destroyed, [Appian, *pag.* 631.]

Here Cassius answered the Rhodians, that called him King and Lord: I am neither Lord nor King, but the killer and avenger of a Lord and King. [Plutarch, in *Ad. Bruto*.] He sat under a spear for his Tribunal, because he would term as if he had taken the City by force of arms: and having commanded his army to be quiet, and by his publick Cryers, threatened death to plunderers; he cited before him 50 Rhodian Citizens, whom he commanded to be put to death, and other 25 not appearing, he banished, [Appian, *pag.* 731.]

There he disposed the Rhodians both of their ships and money; he scraped together all the gold that belonged either to the Temples or Treasury, yea, he took away all things that were dedicated to the gods, except the Chariot of the Sun. [Id. *ibid.* *Dio*, *pag.* 246.] Neither was he content with all that, but he took privately from the owner, what gold or silver he saw he had: denouncing a punishment by a Cryer, if any one hid it, and propounding a reward to them that told it, to wit, a tenth part, and to the slaves liberty. At the first some concealed their money, hoping that his threats would go no further than words: but after they saw that rewards were given to discoverers, they desired that the time prefixed might be prolonged: which being granted, some digged up that they had hid in the earth; others drew their money out of wells, and some again brought more than they hid before. [Appian, *pag.* 631, 332.] And when as thus he had extorted from private men 8000 talents, and publicly had fined the City in 900 more, [Plutarch, in *Ad. Bruto*.] he left to the Rhodians remaining nothing but their life, [Oros, *lib.* 6, *cap.* 18.]

Thus therefore Cassius by a sharp and most prosperous war, took Rhodes, a matter of huge consequence, [Fellie, *Patercul*, *lib.* 2, *cap.* 70.] who rejoicing at his sudden over-coming

coming it and the great store of money, left L. Varus at Rhodes with a Garrison, [Ap-  
pian, pag. 632.] After this he put to death Ariobarzanes whom he had taken, [Dio.  
pag. 346. fin.] and commanded a tribute of ten years from all the Provinces of Asia,  
which he exacted without any abatement, [Ap-  
pian, 632.]

Then it was told Cassius, that Cleopatra was sailing towards Caesar and Antonius  
with an huge Navy, and great preparation; she having always before followed that  
side, for the love she bare to the former Caesar; but then far more eagerly for the fear  
the had of Cassius: for the invasion of whom, Cassius sent into Poloponcus, Marcus to-  
gether with one Legion and some Archers in 60 covered ships, to keep the road about  
the Promontory of Tenarus; but Cleopatra, concerning Cassius and Marcus his  
guard, fell sail towards the Ionian Sea: but her Fleet was grievously troubled with a  
tempest on the coast of Africa, and the tokens of her shipwreck were brought by the  
waves even into the country of Lycia, and Cleopatra her self fell into a sickle, and  
so returned home, [Ap-  
pian, lib. 4. pag. 632, 636. cum lib. 5. pag. 975.]

Among Brutus's Epistles, there is one concerning the Victories of him and Cassius,  
as it were sent to the Coans. *Rhodes truly now obeys; Cassius, a city rather bold, than*

*strong by her own strength. All Lycia is now as our commands, partly conquered in war, and*  
*partly for fear of suffering extremities: which choice truly was for their profit; for willingly*  
*they chose that, which they must have done in a little time after: (Wise you therefore whether*  
*you had rather serve being forced thereby by war, or rather to be called our friends by receiv-*  
*ing us.*

Brutus being returned from Lycia into Ionia, he did many memorable works,  
both in honouring them that deserved well, and in punishing others according to their  
demerit; and amongst others, Theodorus the Rhetorician, by whose persuasion  
(as he himself bragged) Pompey the Great was killed, finding wandering in  
Asia, he put to death, with all manner of torments, [Plutarch, in Brutus, &  
Pompeio.]

Brutus sent for Cassius to come to Sardes, and as he was coming near there, he went  
to meet him with his friends: the whole soldiery being ready in their arms, saluted  
them both Generals: as it is wont to be in great matters between two who have many  
Captains and Friends, that mutual suspicion and accusations will arise between them.  
The first thing they did, they two alone went into a private room, and shutting the  
doors to them, and all men bid withdraw, they began amongst themselves first to ex-  
postulate, then to argue, and accuse each other: then falling into fear, and to a more  
free and vehement chiding, their friends wondering at the sharpness of this wrath and  
contention, feared to what issue this would come, [Id. in Brutus.] but all these suspici-  
ons, (which each had conceived against other thorough other mens false accusations,)  
they wisely at length took away, [Dio. lib. 47. pag. 347.]

M. Favonius was then there, (of whom Cicero makes mention of as a familiar friend  
to Brutus, lib. 15. ad Atticum, epist. 11.) an imitator a long while of M. Cato, who  
was a Philosopher, not so much thorough reason, as by some passionate and mad mo-  
tion; and placed it amongst the least matters to be Consul of Rome: and with a Cy-  
nical kind of harsh language which he used, he alleviated the tedium his importunity  
brought upon many. He then violently thrusting away the porters who forbade him  
entrance, went into the room where Brutus and Cassius had private conference, with  
a mimic voyce, pronouncing those Verses that Homer saith Nestor used,

*Ἄνδρα μέγιστον, ἀνέστη δὲ νεώτερος ἰσθίου.*  
*At pariete ambo, natum me nempe minores;*

But both obey, for I your Senior am.

and those that follow. This made Cassius laugh, but Brutus thrust him out; calling  
him *αἰσχρὸν καὶ ὑπόβουλον, unlearned dog, and adulterous dog*; After this difference  
was ended, Cassius provided a supper, and Brutus invited his friends thither. As they  
were going to sit down, Favonius came very trim: Brutus protesting that he came un-  
sent for, and bidding him be gone; but he thrusting in, placed himself at the upper  
end of the Table between them: and there was at the feast both mirth and good  
discourse, [Id. ibid.]

The next day Brutus condemned in public judgement, and with a note of infamy,  
L. Pellius, one that had been Praetor, and whole help he had used, being accused of bri-  
bery by the Sardians: which deed did not a little touch Cassius, who a few days be-  
fore, only chastised privately two that were found guilty of the same fault, and abso-  
lving them publicly, still made use of them. Whereupon he accused Brutus as too  
rigidly keeping the laws, and too just, at such a time as he should do but civilly and  
with humanity: he admonished him again that he should remember the Ides of

March,

March, on which they had killed Caesar, who had not so much vexed all men, as a  
patron of them that did it, [Id. ibid.]

Labeius the younger, the son of Titus Labeius, (Caesars Lieutenant in Gallia, being  
sent by Cassius and Brutus to demand aid of O. odes, the King of the Parthians, re-  
minded there a long time with him, without any notice being taken of him, both be-  
cause the King had no mind to help them, and also because he durst not deny them.  
[Dio. lib. 48. pag. 371. cum Floro, lib. 4. cap. 9. & Vellei. Patercul. lib. 2. cap. 78.]

Brutus commanded the whole fleet of the Lycians, to set sail for Abydus, whither  
also he marched with his land forces: to stay there for Cassius his coming out of Ionia,  
that they might both go to Scythos together. [Ap-  
pian, lib. 4. pag. 636.]

When Cassius and Brutus were about to pass out of Asia into Europe, and to  
transport their army into the opposite continent; an horrible spectacle is said to be  
showed to Brutus; for in the dead of the night, when the moon shined not very bright,  
and all the army was in silence, a black image of an huge and horrid body, standing  
by him silently is said to offer it self to Brutus, his candle being almost out, but he  
asking without fear, what either man or god he was, the spirit answered, O Brutus  
I am thy evil Genius, thou shalt see me again at Philippi; and that he should answer  
undauntedly, Then I shall see thee Florus relates these things [lib. 4. cap. 7. Ap-  
pian, lib. 4. pag. 668.] Plutarch in the end of Caesars life, but more fully in the life of Brutus,  
where he adds that the next morning he told Cassius what he had seen, and that he  
expounded to him out of the doctrine of the Epicureans, what was to be thought con-  
cerning such spectrals.

Antigonus the son of Aristobolus (the brother of Hyrcanus) invaded Judea, being  
aided by Ptolemei the son of Menneus, and Fabius the governor of Damalus, who  
whom he had made his friend by money, and Mithon the Tyrant of the Tyrians, who  
adhered to him, for the hate he bare to Herod, whom Herod meeting being scarce  
entered the borders of the Country, drove him from thence, having overcome him in  
battle, wherefore Hyrcanus honoured him with crowns as soon as he returned to  
Jerusalem, for already by promise he was accounted of as one of the family of Hyrcanus,  
being to marry Mariamme (in Syriack called Mary) born of Alexander the  
son of Aristobolus (the brother of Hyrcanus, and Alexander the daughter of Hyrcanus.  
[Joseph. lib. belli. 2. cap. 10. & lib. 14. Antiquit. cap. 28. cum lib. 15. cap.  
9. 11.]

At the gulf Melanes, Cassius and Brutus having mustered their army, there were  
found in it 80000 foot, and Brutus had of French and Lusitanian horse 4000, of  
Thracian, Illyrian, Parthia, and Thessalian 2000. Cassius had of Spanth and French  
2000; 4000 horsemen that were archers out of Arabia, Media, and Parthia, (for  
Justin confirms that the Parthians lent aides hither, [lib. 42. cap. 4.]) there followed  
also Kings that were allies, and Tetrarchs out of Gallogracia, who brought 5000  
horse besides foot forces, [Ap-  
pian, lib. 4. pag. 840.]

These met with the army of the Triumvir, M. Antonius and Octavianus Caesar  
at Philippi, a city of Macedonia, (not less famous for Saint Pauls epistle, than for  
this war.) [Vellei. Patercul. lib. 2. cap. 70.] in like manner on each side there were 19  
Legions, Antonius and Caesar had 13, Brutus and Cassius 20000. the Cassians, desiring  
to tire the enemy out with scarcity of provision, for many daies refused the fight, seeing  
the enemies were supplied to them out of Asia, and brought near hand by sea, whereas  
the enemies were in want in an enemies country; for neither the merchants could  
get any thing out of Egypt, there being a great famine there: neither would Sextus  
Pompilius suffer any thing to be brought out of Spain or Africa, nor Statius Murcus  
and Domitius Enobarbus out of Italy, and truly Macedonia and Thessalia, could  
not long suffice, which then alone maintained the army; on the other side Antonius,  
that he might hinder the bringing in provision to the enemy behind them out of Thas-  
sus, in ten daies space, having privately opened a passage in a narrow fen, crested ma-  
nus Cattles with trenches on the farther side; which afterward Cassius by running a  
trench from his camp to the sea through all the fen, rendered unprofitable to him.  
[Ap-  
pian, lib. 4. pag. 652, 653.]

The fight then being begun, (from which Caesar and Antonius are said to have  
withdrawn themselves) the wing that Brutus commanded, bearing back the enemy,  
took Caesars camp: but the wing in which Cassius was, was put to flight and discom-  
fited, and his camp taken by the Antonians; [Floro lib. 4. cap. 7. Vellei. Patercul. ut  
supra, Plutarch, in Antonio.] there fell of the Cassians 8000 reckoning the servants,  
that followed the camp, whom Brutus called Brigs of Caesars army Maffala Corinnus,  
who was then present in Brutus camp, and a little after yielded himself to Caesar, saith he  
thought there were lost twice to many or more. [Plutarch, in M. Bruto, cum Appiano,  
lib. 4. pag. 655.]

Cassius having lost his Camp, could not returne thither, but went about unto an  
hill

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hill by Philippi, to take a view what should be done, [Appian, pag. 655.] and supposing that the whole army was discomfited, killed himself, [Livy, lib. 124.] with the same sword he had killed Cæsar, as Plutarch relates in the end of his Cæsar. Although in another he himself, with others also, say, That his head was cut off by his freed man Pindarus: whom from the overthrow of Crassus in Parthia, he had appointed for such a necessity. [Id. in Brutus, & Antonio. cum Vellei. Patercul. lib. 2. cap. 70. Appian. pag. 655. Dion. pag. 354.] Of whom Valerius Maximus, lib. 6. cap. 8. Pindarus newly muniment by Cæsius, now overcome in the war at Philippi, withdrew him from the insulting of his enemies, by cutting off his head at his own command, who withdrew himself from the sight of men, by a voluntary death; so that his dead body could not be found: which of the gods, the revenger of so great a wickedness, bound that right hand with such darkness, who he was engaged in the murder of the father of his Country, that it should come trembling to Pindarus his knees, lest he should pay that punishment, which he had deserved, at the will of the pious Conquerour? Truly thou, Desired Julius, hast exacted the revenge due to thy heavenly wounds; by compelling that head was perfidious against thee, to be made a suppliant to the dead of a base man, forced by the rage of mind, that he would not retain his life, nor dost end it by his own hand.

Brutus, having delivered Cæsius his Corps to his friends, caused it to be privately buried at Thafus, least the army, by the sight of his funeral, should be provoked to mourning, and be dejected. [Plutarch, in Brutus. Appian. pag. 655. Dion. pag. 354.] Cæsius died the very day he was born, [Appian. ibid.] and his servant in the evening came to Antonius, with his souldiers coat, and his sword, which he had newly taken from his body; which being brought him, the Antonians took such courage, that they set the army in battle array, as soon as it was day. [Plutarch in supra.]

On the same day that the army of Cæsar was overthrown in the field at Philippi, the Marthian Legion, and other great forces, that were bringing to Cæsar, by Domitius Calpurnius out of Italy, were overcome and discomfited by Marcus and Acnobarbus in the Ionian sea, [Plutarch, in Brutus. Appian. pag. 666, 657.] Of which victory Brutus was ignorant for 20 daies together; all which time the Souldiers of Cæsar and Antonius were mired in the fens of Philippi, and very much troubled with autumnal shoues, that followed after the battle, and conjealed into ice, [Plutarch. ibid.] In which time many Germans fled to Brutus: and in like manner Amyntas, the General of Dujarus, and Rhacipolis the Thracian, left Brutus his party: which when Brutus suspected, in fear of a greater revolt, he determined to put all upon a general battle. [Dion. lib. 47. pag. 355.]

The night before the battle, it is reported, that that ghost came again to Brutus, in the same manner as before, but spake nothing, and so vanished away: although P. Voluminus, a man given to the study of wisdom, who was then in Brutus his Camp, and wrote other prodigies that happened, made no mention of this apparition. [Plutarch, in fin. Cæsaris, & in Brutus. cum Appiano, lib. 4. pag. 668.]

At this second fight, not only Antonius was present, but also Cæsar Octavian, though weak and sickly: so whom Ovid touching the things that were done in this Philippick war, in the third book Fastorum.

*Hoc opus, hac pietas, hac prima elementa fuerunt  
Cæsaris; nec scio justa per arma patrem.*

Cæsars first work, or worthy action rather,  
Was, By just arms he did revenge his father.

And in the fifth.

*Foverat hoc juvenis tunc, cum pia sustulit arma;  
A tantis princeps incipiendus erat.  
Ille manus tendens: adstanti milite iussu,  
In conjuratos talia verba dedit, Sec.*

This the youth vow'd, when first to arms he ran,  
Being the chief of them he then began,  
His stretch't out hand to th' souldiers whilst he spoke,  
He, them confederated, thus bespoke.

Brutus being overcome in battle, fled to an hill by night: and on the next day he desired of Strabo the geates, an Epirote, with whom there was friendship, by reason that they studied Rhetorick together, that he would lend him his hand towards his death:

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and casting his left arme over his head, when as holding the point of the sword in his right hand, and directing it to his left papper, where the heart beats, and forcing himself upon a wound, so gave up the ghost, being run through at one thrust. [Livy, lib. 124. Vellei. Patercul. lib. 2. cap. 70. Plutarch in M. Brutus. Appian. lib. 4. pag. 665, 666.]

And this was the end of Brutus and Cæsius in this war, who being the murderers of Julius Cæsar their Emperour, by whom they were saved in the Parthalian fight, afterwards murdered themselves, [Appian, lib. 4. pag. 667, 668.] being both of them run through with the sword they had killed Cæsar, as Dio affirms in the beginning of his 48. book; and the liberty which they too much desired to see restored, they lost by this murder of Cæsar, [Florus, lib. 4. cap. 7.] although they, in less than two years, had gathered together more than 20. Legions, and about 30000. Horse, above 200. long ships, and other not contemptible preparations, and had extorted huge sums of money from men, whether they would or not: and being often victorious in the wars, they waged with many Cities, and with Nations of the contrary faction, and had the command of all from Macedonia to Euphrates; and whoever they made war with, they drew them to their society, and made use of their help which were faithful to them, as of Kings and Governours, yea, of the Parthians, although their enemies. [Appian. pag. 666, 667.]

Antonius standing by the corps of Brutus, modestly upbraided him with the death of his brother Caius, put to death by him in Macedonia; but often saying, That he rather imputed the death of his brother to Hortensius, (who was Proconful of Macedonia) than to Brutus; he commanded Hortensius to be killed upon his grave, [Plutarch in M. Brutus, & M. Antonio.] He cast upon Brutus his body his purple souldiers coat of great price, and committed the care of his funeral to one of his free men, whom afterwards he put to death, when he knew he had not burnt that coat with him, and sent his althes to his mother Servilia. [Id. ibid. Appian. lib. 4. pag. 668.] But Octavian sent his head to Rome, that it might be bestowed under Cæsars statue. [Sueton. in Octavio, cap. 13.] But in the passage from Dyrrachium, a tempest arising, it was cast into the sea. [Dion. lib. 47. pag. 356.]

As many of the Nobility as escaped into Thafus, some sailed from thence, others yielded themselves to the power and mercy of Messala, Corvinus, and L. Bibulus; others having agreed for their security with the Antonians: Antonius himself being come into Thafus, delivered up to him whatsoever of either money, arms, provision, or other preparation remained. [Appian. lib. 4. pag. 659.]

L. Julius Mocilla, one that had been Prætor, and his son, and A. Torquates, and others that were abashed with the like fortune, went into Samothracia to whom Pompeius Atticus commanded all things to be supplied out of Epirus. [Cornel. Nepos, in Vitis Attici.]

Cæsius Parmensis, Brutus and Cæsius being gone to the war, was left in Asia with a fleet and an army, to exact money, after the death of Cæsius, hoping better things from Brutus, chose 30. of the Rhodian ships, supposing he should fill to many with Mariners of the Allies; the rest he burnt, lest the City should make some innovations. Having done this, he fers sail with his own, and the Rhodian ships; but Clodius being sent by Brutus, as soon as he saw the Rhodians about to rebel, (for now Brutus was dead) he withdrew the Garrison of 3000. men, and joyned himself with Parmenles: to them came Torulus with many other ships, and money which he had exacted from the Rhodians, before their revolt. [Appian. lib. 4. pag. 671, 672.]

To this Fleet, as in which there was yet some strength, resorted as many as were dispersed thorough Asia for divers affairs; and put into them as many Legionary souldiers as they could possibly, and made a muster for rowers of bondmen and slaves, and of the Islanders into whole Ports they came. To them came Cicero the younger, and as many of the Nobility as fled from Thafus: So that in short time, there was a great company, and both a fleet and an army not to be contemned, with Leaders al-  
[Id. ibid. pag. 672.]

These sailed into the Ionian Sea to Statius Murcus, and Cn. Acnobarbus, who commanded great forces, taking Lepidus with them with another band, who kept Cære with a Garrison of Brutus's: where parting, part remained with Acnobarbus, making a faction of their own (keeping the Ionian Sea, bringing much damage to their enemies) part went with Murcus and joyned forces with Sextus Pompeius: for joyning himself to Pompeius both with that part of the army that was committed to his charge, and a great Fleet, and the reliques of Brutus his army, he doubled Pompeius's Forces, [Id. ibid. cum Vellei. Patercul. lib. 2. cap. 72. & 77. Dion. lib. 48. pag. 361, 368.]

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Cæsar

Cæsar and Antonius dismissed the soldiers that had served out their time, except 8000 whom they intreated to serve longer under them, and divided them between them, and took one of an hundred of them for their Life-guard: of eleven Legions and 14000 Horse, which were left of Brutus his army, Antonius took six Legions, and 10000 Horse; and Cæsar four Legions, and 4000 Horse, [ *Appian, ibid. pag. 672, 673.* ] Moreover it was agreed, that Cæsar should give two Legions of his own to go along with Antonius, and that he again should receive two others which were then left in Italy, which were his soldiers under the command of Calpurnius [ *Id. ibid. pag. 673. Dio, lib. 48. pag. 358.* ]

Cæsar taking this business upon him, that he might repress Lepidus the Triumvir if he should make any stir, and carry on the war against Sextus Pompeius, and divide the lands promised to the old soldiers that were enlisted, returned into Italy; but in his journey he fell sick, that they that were at Rome thought he was dead. Antonius stayed to go about the Provinces beyond Sea, to abate the enemies pride, and to get money for the soldiers as they had promised them, [ *Livy, lib. 125. Felici, Patricius, lib. 2. cap. 74. Plutarch, in Antonio, Appian, lib. 5. pag. 672, 673. Dio, lib. 48. pag. 357, 358.* ] for seeing they had promised to every soldier 5000 drachmes, they were to take the greater care to find out and to command money, [ *Plutarch, in Antonio, cum Dio, lib. 47. pag. 352.* ]

Antonius therefore with a great army passing into Greece, at the first shewed not himself harsh or rigid to the Grecians; but rejoiced to be accounted a friend of the Grecians, especially of the Athenians, on whose City he bestowed many gifts, [ *Plutarch.* ]

L. Centurius being left in Greece, himself went into Asia. [ *Id.* ] There he going about, and sending others, exacted money of the Cities, and sold their Territories, [ *Dio, lib. 48. pag. 371.* ] Kings also much honoured his Court, and King Vespasian striving amongst themselves in gifts and beauty, offered their service to him. Antiochus also an harper, Xanthus a musician, Metrodonus a dancer, and all the Asian comicks and kickshaw crept into the Court, where all things abounded in luxury. At length Antonius being ready to go to the Parthian war, he left Dellius (the H. Roman, as Plutarch afterwards calls him, and whom Seneca, in 1. Salsoria, saith, left Cæsar and went to Antonius) into Egypt to Cleopatra; commanding her to appear before him in Cilicia, to answer for her self, because she was said to have afforded much help and aid to Cæsar, [ *Plutarch.* ]

Apuleius, who was proscribed by the Triumviri, by delivering Bythinia to Antonius, over which he was made Governour by Brutus, obtained of him to be restored into his country, [ *Appian, lib. 4. pag. 616.* ]

In Bythinia, Antonius met with Embassies from all Nations; there were also the Rulers of the Jews, to accuse Phadacul and Herod; as though Hyrcanus reigned only in shew; but in truth all the power was in the two brothers. But Antonius highly honoured Herod, who was come thither to wipe off all objections, by which it came to pass, that his adversaries were not so much as admitted to speak to him; for this Herod had obtained by bribing him, [ *Joseph, lib. 14. cap. 22.* ]

At his entrance into Ephesus, the women went before him in habits of the Bacchar, and men in the habit of Satyres and Panes: all the city resounded with hurrying after Ivy Garlands with instruments of musicks flutes and pipes: they called him *Διόνυσος* *χρὸς ποτὶν* *καὶ μυσικόν*, Bacchus the bonnifull and deobair, [ *Plutarch.* ] He there sacrificed to Diana with all magnificence, as to the Protectour of that place: and absolved the Cassian upon their petitions who had fled into Sanctuary there, except Petronius who was guilty of the conspiracy against Cæsar, and Quintus who had betrayed Dolabella to Cæsar at Laodicea. [ *Appian, lib. 6. pag. 683.* ]

Thither came the Embassadors of Hyrcanus the High Priest; and of the Jews: to wit, Lyfimachus, the son of Paulanias, Joseph, the son of Mennaus, Alexander, the son of Theodorus, bringing unto him a Crown of gold; they declared unto him the same Embassy they did at Rome: desiring him, that those Jews that Cassius had taken prisoners, contrary to the Laws of Arms, might, by his letters w.itten to the Provinces, be set at liberty, and that their Country that Cassius had taken from them, might be restored. Antonius thinking they demanded but equity, presently yielded to their requests, and wrote letters to this purpose, both to Hyrcanus himself, and also to the Tyrians, Sidonians, Antiochians, and Aradians, which are extant in Josephus, [ *lib. 14. Antiquit. cap. 22.* ]

The Grecians and other Nations inhabiting Asia Pergamena, being cited to Ephesus, Antonius declared unto them, what great promises he had made to his conquering Legions, which with those that belonged to them made up; 150000 men and whereas they had given to Cassius and Brutus his enemies ten years tribute in a year, he demanded of them that they should give him so much in one year, who complaining

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complaining that they were exhausted by their former enemies, at length very hardly obtained, that they might pay nine years tribute in two years, [ *Appian, lib. 5. pag. 673, 674.* ]

Antonius deprived many noble men of their estates, and bestowed them upon Knaves and flatterers, many begged the fortunes of some that were alive, and had them, and some of those that were dead, he bestowed the goods of a Citizen of Magnesia upon a Cook who had dressed both the Cities with another tribute, Hybreas who agitated the affairs of Asia, was so bold to say, if you can exact a tribute of us twice in a year, you must be able also to make two summers, and then to yield frutes to us twice, and when Asia brought in 200000 talents he said if you have not recovered them, demand them, but if you have not that then have received, we are undone; sharply nipping Antonius by this saying; who out of simplicity believing his own servants was ignorant of many things that were done, [ *Plutarch, in Antonio.* ]

In like manner other tributes were imposed by the command of Antonius upon Kings, Governours, and free Cities, each according to their abilities, [ *Appian, lib. 5. pag. 674.* ]

As he was going about the Provinces, L. the brother of Cassius, and as many as had heard of the act of clemency done by him at Ephesus, and were afraid, humbly came and presented themselves unto him, all whom he absolved, except those that were guilty of Cæsar's death, to whom only he continued unplaceable, [ *Id. ibid.* ]

The Lycians and Xanthians he freed from tribute, and exhorted them to rebuild their city, to the Rhodians also he gave Andros, Tenos, Naxos, and Myndus which not long after he took from them, as ruling too cruelly over them, but also granted to them of Laodicea and Tarsus, liberty and freedom from tributes, to the Athenians that came unto him, he gave first Tenos, and then Ægina, and also Icos, Cea, Scia, thus, and Parapathus, [ *ibid. pag. 675.* ]

Passing by Phrygia, Mylia, Gallogracia, Cappadocia, Cilicia, Cæloxyria, Palestina, Iudæa, and other Provinces of the Syrians, he laid very grievous tributes on them all, he composed also all differences of Kings, and Cities after his own pleasure, and particularly in Cappadocia, the business of Silenus and Ariarathes, Silenus being preferred to the Kingdom, in favour of his beautiful mother, yet in Syria he took away Tyrants from divers Townes, [ *ibid.* ] he committed the Government of Cyprus, to Demetrius the freed man of Julius Cæsar, [ *Dio, lib. 48. pag. 381.* ]

Antonius promised the Tarshenes the command of the university, and preferred Boethus to that office in that place, one as well an ill Poet, as an ill Citizen; yet Antonius approved his Poem that he wrote of his victory at Philippi: but the Tarshenes chiefly preferred him, because he was able on a sudden to speak something concerning any subject, but when the accounts of the expences to be laid out in the university, were committed to his charge, he was found to have stolen both other things and also the oyl, upon which account being accused before Antonius, he answered him, as Homer sung the praises of Agamemnon, and Achilles, and also Ulysses, so have I thine, therefore it is not for that I should be accused of these crimes before thee, but: answered the accuser, Homer stole no oyl from Agamemnon and Achilles, which because thou hast done, thou shalt be punished, nevertheless Boethus, having appeased his anger by some services, kept the Government of the City even to the death of Antonius, [ *Strabo, lib. 14. pag. 674.* ]

Cleopatra, what being brought in by Dellius, and partly trusting in the comeliness of her beauty and behaviour, came into Cilicia, unto Antonius, [ *Plutarch, in Antonio, cum Josepho, lib. 14. Antiquit. cap. 23. Appian, lib. 5. pag. 673. & Dio, lib. 48. 371.* ] the fantasticalness of whose coming, is thus described by Plutarch more like a Poet, than an Historian, she was conveyed by a ship all guile, on the river Cydnus, which runs by the City Tarsus, with purple sails all spread, and the oars all silvered, with musick flutes, and pipes, and harps, the lay being curiously dressed under a canopy of cloth of gold, as Venus is painted, boys like to Cupids, stood here and there and fanned her, and her maidens in the habits of Nereides and Graeces, stood at the helm, and others plied the oars, all the banks were filled with most fragrant fencels, by reason of the abundance of perfumes, the men from both sides the shore accompanied her from the river, and they that were in the city came to see the sight, so that Antonius was left alone sitting in the Forum, upon his Tribunal, and there went a generall rumour, that Venus was coming to feast with Bacchus; for the preservation of Asia, Antonius sent certain men to invite her to supper; but the thought it rather belonged to him to come to her: who that he might just at her coming shew his gentleness and censure, obeyed her and came.

Cleopatra, when Antonius accused her that she was not at part of Cæsar's labours in the last war, objected to him again among other things, both the four Legions that

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he had sent to Dolabella, and how her fleet was torn with Tempests, and how often Calpurnius had threatened her, because she had sent no aid to him: he being overcome, began, like a young man, although he was then forty years old, to love her; upon whom a good while ago, he had with only cast his eyes, when she was a but a girl; when he being a young man, followed Gabinus to Alexandria, being at that time master of his Horse: and immediately Antonius his ancient industry decaying, all men did nothing but execute the commands of Cleopatra, without respect, either of Humane or Divine Law. [Appian, lib. 5, pag. 671, 673, 676.]

At the entreaty of Cleopatra, Antonius sent murderers to Miletus, to kill her sister Arinoe; a Nunne of Diana Leucophrice, as Appian relates: [Ibid. pag. 676.] although Josephus saith that she was killed at Ephesus, as she was at her prayers in the Temple of Diana. [Ibid. 15, cap. 14.]

Antonius commanded the Tyrians to deliver to Cleopatra Serapion, the Governour of Cyprus, who had sent aid to Cassius, and now came to beg his pardon: as also the Aradians, another suppliant; who when as Ptolemaeus, the brother of Cleopatra, being overcome by Julius Caesar in a naval fight, upon the river Nilus, and was never seen more, had bragged to the Aradians, that he was Ptolemy. He commanded also Megabazus, the Priest of Diana, the Ephefian, to be brought before him, because he had entertained Arinoe, as a Queen; but at the entreaty of the Ephefians to Cleopatra, he dismissed him. [Appian, ut supra, pag. 676.]

In the interim, Fulvia, the wife of Antonius in Italy, that had nothing of a woman in her, but her body, raised great fits and wars against Caesar Octavianus, [Fellei, Patruul, lib. 2, cap. 74.] By which dissension both the affinity between them is broken off, and the Common-wealth is broken into open war: for Caesar seeing he could not endure the infolency of his mother in law, (for he had rather seem not to agree with her, than with Antonius) he made a divorce with her daughter Claudia, whom he (war was yet a Virgin. [Dion, lib. 48, pag. 359, 360. Sueton. in Octavio, cap. 62.]

Hercupon Caesar sent into Phoenicia to Antonius, Cocceius and Cecinna, of whom Cecinna, his Embassy being ended, returned to Caesar; but Cocceius tarried with Antonius. [Appian, lib. 5, pag. 707.]

There came an hundred of the most honourable among the Jews to Daphne, near Antioch in Syria to Antonius, now doting on the love of Cleopatra, that they might accuse Phalaclus and Herod; having chosen out for this purpose the most eloquent of their whole number, and Messala undertook to defend the young men's cause: Hyrcanus also assisted him, who had betrothed his daughter to Herod. But parties being heard, Antonius demanded of Hyrcanus, which party he thought to be fittest to govern a Common-wealth: when he had answered on the young men's behalf, Antonius who loved them, because he had been kindly entertained by their fathers, made them both Tetrarchs, leaving unto them the government of all Judea; and wrote letters also to this purpose, and clasp fifteen of their adversaries in prison, and would have put them to death, had not Herod interceded for them. [Joseph. lib. 1, bell. cap. 10, & lib. 14, Antiquit. cap. 23.]

Then a thousand men came from Jerusalem to Tyrus, to Antonius, who being already bribed by the brethren, commanded the magistracy of that place, that they should kill the Embassadors, as men that made innovations, and that they should aid the Tetrarchs: but Herod and Hyrcanus coming to them at their time without the City on the sea shore, advised them earnestly to withdraw; and admonishing them what danger would ensue, if they followed the suite: but they contemned this advice. Whereupon certain Jews, and the inhabitants of that City, brake out upon them, and killed some, and wounded other more; but Hyrcanus caused the wounded to be cured, and dead to be buried, and the rest took their flight homewards: but when the people did nothing but rail against Herod, Antonius in his displeasure slew those that he had in hold. [Ibid.]

Cleopatra being returned home, Antonius sent Horemont to Palmyra, a City seated not far from Euphrates, to plunder it; a light crime being objected against them for colour sake; that whereas they lived in the confines of the Romans and Parthians, (they being Merchants, carried out of Persia, Indian, and Arabian wares to the Romans) but indeed, that they might enrich the Horemont: of which when the Palmyreni had an inkling, they carried their goods to the other side of the bank, and placed Archers to keep them off, in which kind of weapon they do excel: but the Horse men finding the City empty, returned without either plunder or bloodshed. Hercupon presently after followed the Parthian war; many Tyrants out of Syria, whom Antonius had expelled from thence, flying to the Parthians, and inviting them to seize upon Syria. [Appian, lib. 5, pag. 676, 677.]

Antonius,

Antonius, when he had laid grievous tributes on the people, and had thus offended the Palmyreni; he said not to ferle the troubles of the Province, but dividing his army into winter quarters, he himself went into Egypt to Cleopatra. [Ibid. pag. 677.] leaving Plancaus in Asia, and Saxa in Syria. [Dio. lib. 48, pag. 371.] to wit Decidius Saxa: of whom Cicero makes mention in 13 Philippiques, as one of M. Antonius guard, and Livy [in lib. 127.] as of his Lieutenant in Syria.

This thing gave occasion to many fits; for they that inhabited the Island Aradus, obeyed not those that were sent to them, for the exacting the money, but also flew some of them: and the Parthians whereas before they were in some commotions, then much more made insurrections against the Roman; Labienus, and Pacorus the son of Orodes being their Commanders. [Dio. lib. 48.]

To the Aradians belongeth, that that is read in the Chronicle of Eusebius. *Curtius Salustius was burnt alive with four cohorts in the Island Aradus, because he too fiercely exacted their taxes.* Concerning Labienus, who Livy notes in lib. 127. to have been of Pompey's faction, thus we read in Plutarch, [in Antonia.] *When the forces of the Parthians were in suspense, of which Labienus being created General for the conduct of the Parthians, the Kings Captains being about to set upon Syria, Antonius was drawn away to Alexandria by Cleopatra.* From whence a place that was brought to this purpose by the compiler of the Parthian Story of Appian, [pag. 155, 156.] is to be corrected: who foolishly insinuates, that Labienus was brought by the Kings Captains to Alexandria: but Dio explains both the Original and Progress of this Expedition after this manner.

After the overthrow of Philippi Labienus, supposing that the Conquerors would pardon none of the adverse party, thought it better to live with Barbarians than to perish in his own country, and therefore stayed with the Parthians: and as soon as he understood of the sloth of Antonius, and his love and journey into Egypt, he advised the Parthians to make war upon the Romans, whose armies partly were cut off, partly received some loss, and the rest disgraced among themselves, and looked every day again as if they would come to a civil war. Wherefore he persuaded the King, that whilst Caesar was detained in Italy by reason of Sexus Pompeius, and Antonius gave himself over to his love in Egypt, he might subdue Syria, and the countries near unto it. He promised him also that he would be the General of this war, and so he might move many Nations to revolt from the Romans, who were offended with them, for the continual damages with which they were afflicted by them. [Dio, pag. 371, 372.]

When he had persuaded the King by this discourse to make war, having received great forces from him, and his son Pacorus, he brake into Phoenice; and setting upon Apamea, but being beaten from the wall, he took the Garrisons that were placed in that country by their voluntary resignation: those consisted of Cassius and Brutus his soldiers: whom Antonius had chosen into his army, and had left to keep Syria, as well knowing that country: therefore Labienus easily made them of his party, as they that were familiarly acquainted with him; except Saxa, who then commanded them, for he being the brother of Decidius Saxa the Lieutenant of Antonius, and his Quæstor, was the only man that joined not with Labienus. [Ibid.]

Labienus overcame this Saxa in a last battle by the multitude and valour of his Horse, and pursued him as he was flying by night out of his Camp. He had before shot tickers into his Camp, to draw his soldiers to his party; which thing also Saxa fearing fled. Labienus having overtaken him, killed most of them that were with him: but when Saxa had fled to Antioch, he took Apamea, which no longer resisted him, because it was generally reported that he was dead. He also took Antioch, defeated by Saxa. [Ibid.]

M. Antonius being splendidly entertained by Cleopatra, wintered in Egypt without his imperial enigns, either as being in another government and royal City, or because he would solemnize Festival days in his winter quarters; for setting aside all business for his country, he wore the Grecian four-cornered Robe, and the white Attic shoe called Phacellum, which the Athenian and Alexandrian Priests did use. When he went abroad he went only to the Temples, or places of Exercise, or to the meetings of Philosophers, always keeping company with the Grecians, and courtiers of Cleopatra, for whose sake chiefly he laid he undertook this voyage. [Appian, lib. 5, pag. 677.]

Being thus given to luxury with Cleopatra and the Egyptians, he lay there idle even to his utter destruction, [Dio, lib. 48, pag. 373.] Plutarch describeth at large the luxury of him and his son, relating those things concerning this business that Philotus the Amphyssian Physician told his Grandfather Lamprias, who was then at that time at Alexandria following his studies.

Cleopatra departing from him neither by night nor day, played with him at dice, drank

drank with him, hunted with him, and saw him exercising himself in his arms; he accompanied him by night thorough the streets as he was eyedropping at the gates and windows of the citizens, and talking to them that were within, and rambled with him, clad in the habit of a serving-maid; for he was wont to wear such habit himself; whereupon he returned home oftentimes well jested, and oftentimes well cudgelled, [Plutarch, in *Antonia*.]

Antonius detested the Embassadors that were sent to him from the Italian Colonies; either because it was winter, or because he would conceal his counsels, [Appian, lib. 5, pag. 701.] but in the mean time Caesar Octavianus did besiege the Consul L. Antonius his brother, at Perusia in Hetruria, [Id. ibid. pag. 689.] Cn. Domitius Calvinus and Aulus Pollio being Consuls, Perusia was taken by Octavian, [Dio, lib. 48, pag. 395.]

Labienus having followed Saz, flying into Cilicia, there killed him, [Dio, lib. 48, pag. 372.] Labienus going from *Brutus his camp* to the Parthians, and leading an army of them into Syria, killed the Lieutenants of Antonius, had very much afflicted the transmarine provinces: Iulius Velleius Paternulus [lib. 2, cap. 5.] but Florus in his fourth book 9 chapter *Saxa* (for thus it is to be read there; not *Caica*) the Lieutenants, was beheading to him own sword, that he might not come into his enemies power.

Saxa bein dead, Pacorus subdued all Syria, [Florus & Dio, in *supra*, cum Livio, lib. 127.] Tyrus only excepted, which the Romans that were left, and the Syrians who agreed with, had taken before, and neither by persuasions nor force could they be reduced under his power, for the Parthians had never a fleet with them, [Dio, ibid.]

In the second year (as it is in Josephus, lib. 4, cap. 23,) to wit from the coming of Antonius into Syria, in which, Pacorus the Kings son, and Barzaphanes a ruler of the Parthians seized upon Lybia, Ptolemus the son of Menneus died, whose successor in the principality Lylanias his son, (whom Dio saith was made King of the Iudaeans by Antonius) was made friends with An Antonius the son of Aristobolus, a noble man, who could do much with him, reconciling them.

M. Antonius at the beginning of the spring, went against the Parthians, he came as far as Phnicia, yea he came to Tyre; [Plutarch, in *Antonia*, Appian, lib. 5, pag. 701.] he failed thither, as if he would bring aid to the City; but seeing all the country about seized upon by the enemy, pretending the war against Sextus Pompeius, he left it; on the contrary, under pretext of the Parthian war he excused himself, that he did not sooner go against Pompey: it so happened, that he neither came to help his allies, under colour of Pompey, neither aided he Italy, under colour of the allies, [Dio, lib. 48, pag. 372.]

As he was passing by the continent, and sailing by Cyprus and Rhodes to Asia, he heard of the event of the siege of Perusia: and accused his brother Lucius, and his wife Fulvia, but more especially Manius, who was his agent in Italy in his absence, then passing into Græcia, he met with his mother Julia, and his wife Fulvia, who had fled out of Italy; and from hence, as he sailed into Italy, he took Sipus, [Id. ibid. cum App. lib. 5, pag. 679, 701.]

Fulvia being dead at Sicyon, her husband Antonius, at the persuasion of his mother Julia and L. Cocceius, being about to treat of a peace with Caesar, recalled Sextus Pompeius (with whom he had already entered into league,) into Sicily, as it were to provide for those things that they had agreed upon; and he sent Domitius Aenobarbus into Bythinia to command there, [Appian, lib. 5, pag. 707, 708.] and seeing that Marcellus the husband of Octavia, the most beloved sister of Caesar, although by another mother, was newly dead: for the more firm confirmation of a peace, he is betrothed to Antonius, who although he did not differible that he had to do with Cleopatra, yet denied that she was his wife, [Id. ibid. pag. 709. Livy, lib. 127. Plutarch, in *Antonia*.]

Then, dividing the Roman Empire between them, they made Codropolis, a Town of Illyrium, (which seemed feared within the innermost part of the Adriatic gulf,) to be the bound of each ones dominions: so that all the Eastern Countries, as well Islands as Provinces, both of Europe and Asia, even to the river Euphrates, should fall to Antonius his part, and the Western as Sardinia, Dalmatia, Spain, and Gallia to Caesars, for the Provinces of Africa, Lepidus the Triumvir had already received from Caesar, and Sextus Pompeius had seized upon Sicily, [Plutarch, Appian, ibid. Dio, pag. 374.]

The war against Pompeius fell to Caesar; unless something else did intervene, and to Antonius fell the Parthian war, to revenge the injury done to Crassus: Domitius Aenobarbus (although one of the murderers of Julius Caesar) was taken into league by Caesar, upon the same condition that he was formerly, by Antonius it was added to the league, that it might be lawful, for both the Generals, to muster the like number of Legions out of Italy, upon these articles the last league was made between Caesar and Antonius, [Appian, pag. 709.]

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Caesar and Antonius entered Rome with an Oration, for joy of the peace that was made between them, [in script. Gruter, pag. CCXCVII.] whom the citizens entertained as triumphing; and clad them in a triumphal Robe, and placed them to see the Playes, in Ivory chairs, [Dio, pag. 375.] and then also was solemnized the Marriage between Antonius and Octavia, who was then great with child: and because the law forbade any woman to marry till ten months after the death of her husband, the time was remitted by a decree of the Senate, [Vellei. Paternul, lib. 2, cap. 78. Plutarch in *Antonia*, Appian, lib. 5, pag. 710. Dio, pag. 375. fm.] But Antonius put Manius to death because he had exasperated Fulvia by his often complaining on Cleopatra, and because he had been the cause of to great evils, [Appian, ibid.]

Astinus Pollio had a son born in his Consulship, whom he called Salomon, from his taking Salome, a city of Spalato in Dalmatia: for whom Virgil in his Polio singing verses upon his nativity, out of the Cumzan or Sibylline Pomes, who dividing the ages of the World by metals, and in the tenth and last age of the World, (in which Sol or Apollo was to rule) foretelling that there should come to be a restoring of all things, pronounced that this year the Golden Age (and with it the Virgin, Erigone, or Alitza, who had left the earth in the Iron Age) should return again, [Servius in Virgil, *Eclage*, 4.] In which description the Poet seems to have infected those things which either he had heard spoken of by the Jews, whom Cicero in orat. pro Flacco, saith) that there were many dwell at Rome about the Aurelian Stayres; or which he had himself read in the books of the Prophets; (which were common in the Greek tongue) written of him.

Pacorus the King of Parthia his son, having taken Syria, went into Palestine, and deposed Hyrcanus, who was left by the Romans to govern that country, and placed his brother Aristobolus in his room. Thus Dio, [ib. 48, pag. 372, 373.] ill contending Aristobolus the father, with Antigonous the son; whereas he himself afterwards alwayes calls this Antigonous the King, and not Aristobolus, [lib. 48, pag. 382, & lib. 49, pag. 405.] But most fully doth Josephus lay open this whole matter after this manner.

Antigonous the son of Aristobolus, said that he would give to the Parthians a 1000 talents and 500 women, if they would translate the kingdom from Hyrcanus upon him, and would also kill Herod with all that belonged to him: which things although he performed not, yet the Parthians to claim the kingdom for Antonius, marched with their army towards Judea. Pacorus the Kings son by sea, and Barzaphanes by land. The Tyrians shut their gates against him, but the Sidonians and them of Ptolemais, opened their gates to him. He lent a Squadron of horse into Judea before him to see what was to be done, and gave command that they should help Antigonous. He that commanded the Squadron was the Kings Butler, and called also Pacorus.

The Jews also inhabiting Mount Carmel, joining themselves with Antonius, and shewing themselves ready with him to invade the enemies country, he began to conceive some hope, that by their help he might bring under his power that part of the country, which is called Ditynos; where having encountered with his enemies, and putting them to flight, he pursued them even to Jerusalem.

Here also they of Antigonous his party, their number very much increasing, set upon the Kings house; Phalaclus and Herod defending it: where in the Market-place there was a fight between them, and the enemies being overcome by the brethren, fled into the Temple: whom they having shut up in the Temple, they appointed 60 men to keep them, placed in the adjoining houses: but these, the people bearing a grudge to the brethren, burnt them with fire. Whereat Herod being angry, killed many of the people: and every hour, one laid waite for another, so that every day some were murdered.

When the day of Pentecost was come, there were many thousands of men, as well armed as unarmed, gathered together about the Temple, from all parts of the country, who seized upon both the Temple and the City, except the Kings house; for this Herod kept with a few soldiers, as his brother Phalaclus did the walls. But Herod (being somewhat helped by his brother) assaulted his enemies in the suburbs, forced many thousands of them to flee, some into the City, some into the Temple, and some into a Rampire that was near the City.

In the mean while, Antigonous demanded that Pacorus the General of the Parthians might be admitted to conclude a peace between them. Pacorus being entertained by Phalaclus, perfwaded him that he would go as Embassador to Barzaphanes, laying an ambush for him: he suspecting nothing went; Herod by no means approving this matter by reason of the perfidiousness of the Barbarians, but advising rather that he would kill Pacorus, and those that came with him. Wherefore Hyrcanus and Phalaclus went on with their Embassy; and Pacorus leaving with Herod 200 Horsemen,

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Horsemens, and ten whom they call Eucharci, took with him the Embassadors.

But as soon as they were come into Galilee, the governours of those Towns came out against them in arms; and Barzaphanes entertained them with a cheerful countenance, and bellowed gifts upon them, but afterward laid ambushes for them. Phaeacius was brought with his train to a place near the sea side, called Ecdippion. Where Opheilius, learning from Saramolla, the richest of all the Syrians, that there were ambushes laid for Phaeacius, offered him shipping to shift away: but he unwilling to leave Hyrcanus and his brother Herod in jeopardy, expostulated with Barzaphanes, concerning the injury offered to Embassadors, who wearing that these things were not true, went presently to Pacorus.

He was no sooner gone, but Hyrcanus and Phaeacius were clapt up in prison, much detesting the perjury of the Parthians, and to Herod also was an Eunuch sent with command, to surprize him if he could get him out of the City. Herod understanding from others what had happened to his brother, taking with him what aide he had about him, and setting the women on Horse, to wit, his mother Cybele, his sister Salome, his wife Mariamne, and the Mother of his wife Alexandra, the daughter of Hyrcanus, and his youngest brother Phororas, with their Servants, and the rest of the company, he by night, unknown to his enemies, took his flight into Idumaea.

In the journey, his mother by the overthrow of her Coach, was in great danger of death, that Herod was so astonished, least the enemy should overtake them whilst they stayed there: that he thought to kill himself with his own sword: but being restrained by them that were about him, he went towards Masfada, a most strong fortified place, (which is seated in the Country of Arabia, and Palestina) by the nearest way he could possibly: the Parthians first pursuing him, and then the Jews, when he was but 60. furlongs from the City, but both overcome in fight.

After he was come to Refa, a Village of Idumaea, his brother Joseph came unto him; and seeing they brought to great a multitude with them, as without any hired Souldier, the Castle at Masfada, whither they were determined to fly, could not hold them, he dismissed the greater part of them, to wit, 5000. commanding them to shift for themselves in Idumaea, giving them victual, but taking unto him the choicest men, and his nearest friends, he entered the Castle, and there disposing of the women, with the rest of their companions, because there was plenty of corn, water, and things necessary besides, he himself went unto Petra, a City of Arabia.

The next day after he was fled from Jerusalem, the Parthians plundered all the goods of the Citizens of Jerusalem, and the Kings house also, onely the treasure of Hyrcanus, which was 300 talents remained untouched: a great part also of Herods substance, especially that that he providently had carried into Idumaea: neither were the Parthians contented with the plunder of the City, but going out of the City, they harrailed the Country also, and rased the rich City of Maritima.

Antigonus, being thus brought back into his Country, by the King of the Parthians, received Hyrcanus and Phaeacius, that were then prisoners; but he was very much aggrieved, that the women were got away, whom he had intended to deliver to the Parthians, together with the money that he had promised to give them: but then being afraid, lest Hyrcanus, whom the Parthians had then prisoner, should again, by the favour of the people, be restored into his kingdom, he cut off his ears, that so he might be rendered unfit for the Priesthood: the Law forbidding, that any one that wanted any member, should approach unto the Altar. [Levitic. XXI. 17, 18. &c.]

Phaeacius knowing that he was appointed to be put to death, seeing he could not lay violent hands upon himself, by reason of his chains, he beat out his own brains against a stone: but before he was quite dead, hearing by a woman, that his brother Herod was escaped, he greatly rejoiced that there was left one to revenge his death. But the Parthians, although they misdeed of the women which they most of all desired, notwithstanding, having seized all things at Jerusalem with Antigonus, when they departed, took Hyrcanus along with them prisoner into Parthia. [Joseph. lib. 1. bell. cap. 11. lib. 14. Antiquit. cap. 24, 25.]

At the same time Labienus took Cilicia, and all the Cities seated in the Confinet of Asia, (for, for fear of him, Plancius, the Lieutenant of Antonius in Asia, had fled into the Island) except Stratonicea, most of them without stroke stricken, but Melissa and Alabanda he took by force: for these Cities, when they had entertained a Garrison from Labienus, on a certain festival day, put to death the Garrison, and raised. Wherefore Labienus having taken Alabanda, put the Citizens to death, and railed Melissa, being abandoned by the inhabitants: and although he had a long time besieged

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sieged Stratonicea, yet could he by no means get the City. At length, when he had gotten their money, and robbed their Temples, he called himself the Parthian Emperour, by a clean different reason from the Romans; for he imposed upon himself a name from them whom he led against the Romans, as if he had conquered them, and not his fellow Citizens. [Dio. lib. 48. pag. 373.]

Thus the Parthians, conquering for themselves under colour of Auxiliaries, Labienus being their Captain, they made excursions from Euphrates and Syria, even to Ioum, but yet more like thieves than enemies. [Florus, lib. 4. cap. 9. Plutarch in Antonia. Appian, in Syria, pag. 120, in Parthia, pag. 124, 156. lib. bell. Civil. pag. 739. For the flopping of whole progress, M. Antonius sent into Asia his Lieutenant M. Ventidius Bassus. [Plutarch, lib. 48. pag. 156, & 709.]

Ventidius was come to Labienus, before he knew any thing of it, who being terrified with his sudden coming, and destitute of his forces, for he had none with him, but Souldiers gathered out of Asia, and was without the Parthians, and not daring to meet him, he immediately put him to flight, and followed him as he fled with his light harrailed Souldiers, and having overtaken him at the Mountain Taurus, would not let him go any further. [Dio. lib. 48. pag. 380, & 381.]

In that place they lay quiet many days in their Camps, one over against the other, Labienus expecting the Parthians, and Ventidius the Legions: when as in those days that happened to both of them, that both desired to hide. Ventidius, because he was afraid of the Parthian Horse, kept himself on high (for there he had placed his Camp) and the Parthians trusting to their multitude, and contemning those that they had in times past overcome, before they joyed with Labienus, early in the morning went towards the hill, and nobly coming out against them, they intended to go even to the top of the hill: and when now they were come up, the Romans running towards them, rumbled them headlong without any great paines. Thus the Parthians being slain partly by the Romans, but the greater part destroyed by their own party in their retreat: seeing that some were flying, when as some were but just come to the hill. [Ibid. pag. 381.]

Ventidius followed the Parthians that turned their flight, not towards Labienus, but into Cilicia, even to the Camp; who seeing Labienus there stood still: but when Labienus had let his men in array; but seeing his men astonished by the flight of the Barbarians, he durst not fight, but by night determined to fly some whither. Ventidius having intelligence of this by some Fugitives, killed many of them in their departure by ambushments: all the rest being detected by Labienus, he took to himself. [Ibid.]

Labienus, having changed his habit, fled, and after he had laine hid in Cilicia some time, he was sought out, and taken by Demetrius, who then governed Cyprus for Antonius. [Ibid.]

These things thus done, Ventidius recovered and seized Cilicia, he sent before him Popedius Silo, with Horsemens to the Mountain Amanus seated in the confines of Cilicia and Syria, in those straits, which are called the gates. Silo by no means could get a Castle that was built there; and also he was brought into great danger by Pharnapates, the Lieutenant of Pacorus, who kept that place, and had been utterly routed, but that Ventidius came by chance as they were fighting, and to brought aide to his own party. He setting upon the Parthians on a sudden, and they also fewer in number, Pharnapates, with many others, being killed, he recovered Syria, now relinquished by the Parthians, without any war, except only Aradus: for the Arabians fearing they should be compelled to suffer punishment for the boldness against Antonius, yielded not to Ventidius, although some time assaulted by him. [Ibid. pag. 381, 382.]

Herod, not yet assured of his brother Phaeacius his death, went unto Malchus, the King of the Arabians (Nabateans) who was obliged unto him for many favours he had done him; being willing to expend 300 talents, to redeem his brother as soon as he could from the enemy: for which cause he carried with him Phaeacius, his brothers son, a child of seven years old, to leave him in pledge with the Arabians. But there met him some that were sent from Malchus, to him; that he should depart from the bounds of the kingdom, for to the Parthians had commanded: but he pretended this by the perswasion of his Noble men, and that he might couzen him of that treasure which his father Antipater had committed to their custody. Which Herod taking very heavily, returned into a certain Temple, where he had left many of his followers: but the next day, when he came to Rhinocouras, he heard of his brothers death. [Joseph. lib. 14. cap. 25.]

Malchus repenting of this ingratitude, sent in all haste after Herod, but could not overtake him, for he was gotten far onward of his way, posting to Pelsitum, where the Mariners that were to saile to Alexandria, denying him passage; he was by the Magistrates of the place honourably entertained, and brought to Cleopatra the Queen,

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Queen, who could by no means, detain him then, because he was hastning to Rome although the sea was very much troubled with tempests, and the affairs at that time in no very good condition in Italy, for seeing that it was not yet winter time, (as Salianus hath observed against Tormellus, in the year of the world 4014 num. 26. 82. 27.) I take that *ἡμεῖς* 516 in Josephus concerning a storme at sea, which Herod neglectings failed from Alexandria towards Pamphilia, and being tossed with a grievous tempest, he cast overboard much of his substance, and scarce got to Rhodes. [*Joseph. ibid.*]

Then met him at Rhodes two of his greatest friends, Sappinas and Ptolomæus, and finding the City had suffered much in the war against Cassius, he could not be restrained no not by his present poverty, but that he would do something for it even above his ability, he then caused a frigat to be built, and embarking himself with his friend, he arrived at Brundisium in Italy, from thence he went to Rome, and declared unto Antonius those things that had happened to him and his family, and how through these tempests; (*ἡμεῖς* 516) and continuing all dangers he had retired to him as to his only refuge, and in whom all his hope lay. [*id. ibid.*]

The narration had moved the compassion of Antonius, calling to remembrance also his fathers friendship, but especially the promise of money, if he were made King by his means, and the hatred of Antigonus, as of a man of a turbulent spirit, and an enemy to the Romans: made him more inclined to Herod: Caesar also, partly for that Antipater had been fellow souldier with his father in Egypt, and for other curtesies which he had shewed him, and partly that he might gratifie Antonius, whom he knew was well affected to Herod, was willing to promote his endeavours, whereupon the Senate being called, Messala, and then Aratius, brought forth Herod, and after they had praised him, reckoning up the services and good will, that both his father and he had done for the Romans; they accused also Antigonus for ancient crimes, and that but newly in contempt of the Romans, he had received the Kingdom from the Parthians, and when Antonius had declared to the Senate, how much conducting it was to the Parthian war, that was then in hands, that Herod should be made King; Antigonus was declared an enemy, and the Kingly title was devolved upon Herod by their generall suffrage. [*id. ibid. cap. 26.*]

The Senate being dismissed, Antonius and Caesar went out leading Herod between them, and being accompanied with the Consuls and other Magistrates, they went up into the Capitoll, to do sacrifice there, and to place there the decree of the Senate, and the new King the first day of his reign, was feasted by Antonius, and after this manner he obtained the Kingdom, in the CLXXXV. Olympiade, (not CLXXXIV. as it is in Josephus.) (Domitius Calvinus II. and Afinius Pollio being Consuls, and within seven daies Antonius dismissed Herod out of Italy, honoured with this unexpected felicity. [*ibid.*]

All the time of Herods absence, Antigonus assaulted his family in Masada, abounding in all other provision, but only wanting water: so that for this very cause his brother Joseph was determined with 200 of his friends to fly unto the Arabians, for he had heard that Malchus now repented of the ingratitude he had shewed Herod; but a shower falling that night, he changed his purpose, for the cisterns being filled with water, they made a gallant sallie out, and killed many of Antigonus his men, both in open field, and covert assaults. [*ibid.*]

Ventidius easily recovered Palestina, Antigonus the King thereof being much afraid and exacted great sums of money from all men, but especially from Antigonus, Antiochus (Commagenian) and Malchus the Nabathæan; because they had aided Pacorus. [*Dion. lib. 48. pag. 382.*] he came also into Palestina, under colour as though it were to help Joseph: but indeed with this purpose to extort money from Antigonus; therefore he encamped near Jerusalem, and drew from him a sufficient sum of money and to the intent that his fraudulent dealing should not be discovered, he left Silo there with some part of his forces: who also was to be pleased by Antigonus, lest he should raise him some new troubles, till the Parthians as he hoped, would come to his aid. [*Joseph. lib. 14. cap. 26.*]

There was in the company of Antonius an Egyptian, one that cast nativities, who told him, that although his fortune was most splendid and great, yet it was obscured by the fortune of Caesar, and therefore perswaded him to get from that young man as far as he could, for thy Genius (said he) is afraid of his Genius; for whereas thy Genius is erect and high when alone, but he coming near, is rendered more remissa and liether. [*Plutarch. in Antono.*]

After these things Antonius being to go to the Parthian war, had all his acts awfull past as to come, confirmed by the Senate, he again dismissed many of his commanders, and disposed all things as he would himself, he called some Kings by his owne authority, who should only pay a certain tribute, as he made Herod King both of the

Idumeans and Samaritanes, so Darius (the son of Pharnaces, and nephew of Mithridates) of Pontus, Amyntus of the Pisidians, Polemon of part of Cilicia, and other Kings of other Nations, [*Appian. lib. 5. pag. 715.*] Then committing the care of his family to Caesar, he departed out of Italy, taking with him Octavia into Græcia, of whom he had one son born, [*Plutarch.*] and there he spent many daies, [*Dion. lib. 48. pag. 380.*]

But his army, which was otherwile to winter about him, that he might accustom it to plunder and exercise, he sent against the Parthien, a Nation of Illyria, in former time greatly affected to Brutus: others against the Dardanians, these also were of Illyria, and were wont to make inrodes into Macedonia: others he commanded to stay for him in Epirus, that he might have them all about him; for he had intended his winter quarters should be at Athens. He sent also Fumius into Africa, that he might conduct the four Legions of Sextius against the Parthians, for he had not as yet heard that Lepidus had taken them from Sextus. These things being thus disposed, he wintered at Athens with Octavia, as he had done before at Alexandria with Cleopatra, [*Appian. pag. 715, 716.*]

As he wintered at Athens, the first news of Ventidius's prosperous success were told him; how that the Parthians being overthrown, Labienus and Pharnapates, or Phraates the chief General of King Herod or Orodes, were killed by him. For this Victories sake he made a Feast for the Grecians, and let forth Playes of exercises to the people of Athens, in which he himself would be chief; wherefore leaving at home his Imperial ensignes, he went abroad with the rods that Judges in such exercises used, clad with coats and shoes called Phæcacia; and staving the young gamblers when they had contended as long as he thought good, parted them, [*Plutarch.*]

Antonius was praised at Rome, and processions decreed in his name: but to Ventidius himself, there was no reward decreed by the Senate, because he was not General, but carried on the war under the authority of another, [*Dion. lib. 48. pag. 382.*]

The countries of Antalus and Dejotarus, which two were dead, were delivered to one Caesar, [*ibid. pag. 377.*]

Herod being returned out of Italy to Ptolomais, having gathered store of souldiers both of hired, and those of his own country, hastened through Galilee against Antigonus: being aided by Silo and Ventidius, to whom Dellius (for so his name is to be read, in the 15 book, cap. 2. not Gellius) was sent from Antonius with command, that they should conduct him into his kingdom: although Ventidius was by chance detained for settling the tumults in divers cities, that the Parthians had raised: but Silo was in Judæa, but bribed with money by Antonius. Yet Herods forces, as he went on, daily increased, and all Galilee, a few excepted, stood for his party, [*Joseph. lib. 14. cap. 27.*]

As Herod was marching to Masada, because he must of necessity succour his kindred, Joseph would not let him passe: which he must first take from the possession of the enemy, because he would not have behind him any fortification, in his march to Jerusalem: which occasion Silo taking hold on, dislodged his army; whom when the Jews pursued, Herod met with a small band of man, and Silo, who fought very cowardly, [*Id. ibid.*]

After Joseph was taken, he hastened to Masada to deliver his kindred from the siege, and his army was greatly increased, many of the country people joining with him: and having discharged his friends from Masada, he approached Jerusalem, in sight of Antigonus who had laid ambuscades for him in all convenient places: the souldiers also of Silo following him, and many of the Jews terrified with his power. And when he had encamped on the west side of the City, those that kept the walls on that side, shot at him their arrows and darts: divers also coming out in troops, and beating up their quarters, Herod commanded an Herald to proclaim round about the walls, that he came for the publick good, and for the conservation of the City, and that he would pardon all former injuries. On the other side, Antigonus turning his speech to Silo, and the Romans, told them, That it was unjustly done to give the Kingdom to Herod, a private man, and an Idumean; that is, an halt Jew: whereas by custom, it ought to be given to the Priests line: and whereas Antonius his men, valiantly shooting from the Towers, had driven the enemy from the walls, Silo being bribed, furnished some souldiers of his acquaintance, who should demand larger provisions, and money to buy them, and should request to be withdrawn into commodious winter quarters. Whereupon the army being troubled and preparing to dislodge, Herod intreated the Captains and souldiers of Silo his army, that they would not leave him now, he being sent both by Caesar and Antonius, and all the rest of the Senate: and presently sending his souldiers into the country, he cut off all occasion of Silo his departure: such store of all necessaries being brought thither, more than any one could

could hope for. He commanded also his friends that inhabited about Samaria, that they should bring to Jericho, corn, wine, oil, cattle, and other necessities, that for the future, there might be enough for the gouldier, [*Ibid.*]

Antigonus, when he knew this, presently sent into the country those that should intercept the victuallers; but Herod taking with him some Cohorts, whereof five consisted of Romans, and as many of Jews, with whom he intermixed some foreign gouldiers, and a few Horfe, and went to Jericho: where finding the City forsaken of the inhabitants, and soe that had fled with their families to the tops of the Hills, whom he took and let go again: But the Romans entering the City, plundered it, finding the houses full of precious moveables. The King therefore leaving a Garrison there, returned, and dismissed the Roman army to winter in the countries lately surrendered to him; namely, Idumæa, Galilee, and Samaria. Antigonus also obtained of Silo by bribery that part of the Roman army should be lodged in Lydda, craving favour with Antonius. Thus the Romans lived in all plenty, and free from bearing armes, [*Ibid.*]

But Herod could not be idle, for sending his brother Joseph into Idumæa, with a 1000 Foot, and 400 Horfe, himself went into Samaria, and there settled his mother and the rest of his kindred, whom he had drawn out of Mafada, and marched into Galilee; and there surprised some places that were held by Antigonus his Gorrillon. And when he came to Sephorus in snowy weather, Antigonus his men fled from thence, and he took great store of necessities. From thence he sent a troop of Horfe, and three Companies of Foot, against some thieves that inhabited in caves, to keep them from doing mischief: they were not far from the Village Abela. On the 40 day he came with the whole army, whom the enemy boldly met, and made his left wing begin to waver, until he came with the main Body, and succoured them, and forced his enemy that was conquering, to flee, and his own men who were fleeing to stand: and not content with this, he followed the chase as far as Jordan; so that he drew all Galilee to his subjection, except those that inhabited the caves: and giving every man of them a 50 drachmes, and more to the Captains, he dismissed them into their winter quarters, [*Ibid.*]

In the mean time, Silo came to him with his Captains who had wintered with Antigonus, for that he would not maintain them longer than one month; for he had sent to the inhabitants thereabout, commanding them, to spoil the country of all victual, and to flee to the mountains, that the Romans might perish thorough famine: but Herod committed the charge of provision to his brother Pheroras, commanding him to rebuild Alexandrium; who in a short time furnished the gouldiers with abundance of all necessities; and rebuilt again Alexandrium, which was formerly dismantled. About this time Antonius sojourned at Athens, [*Ibid.*]

P. Ventidius, when he heard that Pacorus was gathering an army and coming into Syria, was afraid; whereas neither the Cities were sieged, and the armies as yet were dispersed in their winter quarters. Wherefore that he might give a stop to Pacorus, and remedy the slownesse of his own Forces, he went to Chaunæa a certain Governour, one that he was well acquainted with, but one that he knew wished well to the Parthians. Him nevertheless he highly honoured as if he had been his faithful friend, and demanded advice of him in some affairs; so that, yet without any hurt to himself, he would seem to have his opinion of him, that he would make him partaker of his most secret counsels. The business being brought to this passe, he feigned as though he were afraid lest the Parthians omitting their usual passage over Euphrates at Zeugma, should use some lower part of the River: because that there the Champions were fitter for the Parthians, but here the Hill for him; and thus he persuaded Chaunæa, and by him deceived Pacorus. So that chusing the longer march by the Champions, (by which Ventidius feigned he would not have him come) he gave Ventidius time to collect his Forces. Thus Diotates the business in the 46 book of Histoe. [pag. 403, 404.] but Frontinus, lib. 10. Stratagem. cap. 1. thus, Ventidius in the Parthian war against King Pacorus, knowing that one Pharnæus a Cynethian by birth, who seemed to be one of his allies, that he told the Parthians, whatsoever was done in his Camp, turned the perfidiousnesse of the Barbarian to his own profit; for those things he most desired, he dissembled as though he were afraid they should happen, and those he was afraid of, he made as though he desired: for being troubled lest the Parthians should passe Euphrates, before that the Legions could come to him, which he had in Cappadocia on the other side Taurus; he very carefully wrought with the Traytor, that by his ordinary perfidiousnesse he should persuade the Parthians, that they should passe their army over at Zeugma, both where the cut is shorter, and the chanel not so deep; for if they should come that way, he affirmed, that he could make much use of the Hills to evade the archers, but that he was mightily afraid, if they should come into the open field.

Antonius

475. 39.

Antonius having spent the winter at Athens, with great luxury and pleasure of Octavia, as if he had been clean another man, he returned to the old Roman fashion, and changed his behaviour; for now the Licitors were about the gates, and the Captains and his guards, and all things ordered to make men afraid of him. Embassadors now had audience, which were deferred for a long time; justice was administered, the ships were launched, and things were in a hurry for the preparation. [*Appian, l. 5. p. 716.*] Finally, he took him a Crown from the sacred Olive tree, being to go to the war; and for satisfaction of a certain oracle, he carried with him a vessel, filled from the Mountain Claptydra. [*Plutarch, in Antonio.*]

In Syria, Ventidius sending for Silo to go against the Parthians, commanded him first to aide Herod, and then to bring Herod along with him, and the rest of the Auxiliaries of those Provinces; but Herod, having sent Silo unto him, marched with his souldiers against the thieves that lived in the caves; as Josephus more fully shews in [*lib. 1. Bek. cap. 12. lib. 14. cap. 27.*]

Herod made Ptolemæus governour of the Country, but his government happened not well for him; for being invaded by them, who formerly disturbed the Country, he was killed. Which being done, they retired into less, and unaccessible places, infesting with robberies and irrodes all that Country. But Herod being returned, made them pay dear for their thievery; for of the revolvers, some he killed, others flying into fortified places, having conquered them, he punished them, and rased their strong holds; and so taking away the authors of the innovations, he freed the Cities in an 100 talents. [*Joseph, ibid.*]

Pacorus coming into Syria, with great forces of the Parthians, left that shorter cut at Zeugma, and brought his army about by the lower way; and whilst the Barbarians joyntly the bridge to those wider banks, and therefore more unwatched, and being on their Engines, 40 dayes are spent: which space Ventidius used to gather his forces together, which he received, but three dayes before the Parthians came: whom when Ventidius had suffered to passe the river, for he did not let upon them in their passage; he brought them into this opinion, That the Romans were to retire and towards. Ventidius also, by a dissembled fear, kept himself a long time quiet, and suffered the Parthians a long time to insult. At last he sent part of the Legions against them, as they were in security and jollity: at whose first brunt the Parthians were discomfited and routed. But when Pacorus saw his men flying, he thought that all the Legions had been withdrawn with them, wherefore he set upon Ventidius his Camp, with his main body, as though it had been left without any to defend it: which being feared upon an hill, and the Parthian Horsemen invading, they were easily tumbled down the precipice, by a sudden fall that the Romans made. Yet Ventidius lead not out the other part of the Legions into the Camp again, till they were come within half a mile of him; and then made to sudden eruption, that being near them, he made their darts of no use against him, of which there was great use at a distance: by which policy he quickly beat the Barbarians, because carried with a kind of ostentation of confidence, The slingers helped him very much, who exceedingly afflicted the Barbarians with their violent strokes at a distance: yet the Parthians of whom many armed at all points, fought stoutly; and Pacorus himself valiantly fighting, fell down dead: for whose dead body a few courageously strove, but in vain: to be short, Ventidius slew all the Parthian Horsemen, all along between the river Orontes and Euphrates, making a slaughter of above 20000 neither in any war did the Parthians receive a greater wound. Of them that fled, some that endeavoured to get home over the bridge, being prevented by their enemies there perished: others fled into Commagena, to King Antiochus. And thus Ventidius again drove the Parthians within Media, and Metopotamia, but would not pursue them any farther, fearing the envy of Antonius. [*Livy, lib. 128. Florus, lib. 4. cap. 9. Strabo, lib. 16. pag. 751. Vellei. Paterni, lib. 2. cap. 78. Joseph, lib. 14. cap. 27. A Gelius, lib. 15. cap. 4. ex Sueton. Justin, lib. 43. cap. 4. Plutarch, in Antonio. Jul. Frontin. Stratagem. lib. cap. 1. & lib. 2. cap. 2. Dion, lib. 49. pag. 409. Eutrop. lib. 7. Suet. Ruf. in Breviario. Oros. lib. 6. cap. 18.*]

The most famous victory was obtained in Syria Cyrestica. [*Strabo, Plutarch, Dio.*] and Pacorus was killed the same day of the year, in which (fourteen years before) his father Orodes had killed Crassus by his Captain Surena. [*Dio, pag. 404. Eutrop. Suet. Rufus, & Oros.*] which was done in the month of June, as Ovid saith in his 6. lib. Astorum.

Ventidius making an expedition against those that had revolted, subdued them, [*Plutarch.*] for the Syrians did extremely love Pacorus for his justice and clemency, as never any King the like, [*Dio, pag. 404.*] Wherefore, when as Syria expected the event of the war, but doubtfully, Ventidius carrying about Pacorus his head to all the Cities that had revolted, he easily quieted it without any stroke stricken. [*Ibid. Florus lib. 4. cap. 9.*]

Ventidius

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Orodes, who a little before had heard that Syria was wasted, and Asia seized upon by the Parthians, and gloried that Pacorus had conquered the Romans; when he heard of a suddain, that his son was dead, and his army destroyed, for very grief fell mad: for many dayes he spake to no man, nor eat any thing, but was speechlesse, to that he seemed to be stricken dumb: but after many dayes, when grief had loosened his voyce, he did nothing but call Pacorus, that he spake with him, and that he stood by him, and then again would with tears bewaile the losse of him. [Justin, lib. 42. cap. 4.]

At Rome there were decreed for this victory against the Parthians, both processions and a Triumph (but yet he never triumphed) both for his emmunity, and also according to the Laws, because it was his Province. There were the same things decreed to Ventidius, because he seemed abundantly to have recompened the overthrow of Crassus, by the like upon Pacorus. [Dio. lib. 49. pag. 404, 405.]

Ventidius led his army against Antiochus the Commagenian, under colour, that he had not given him his servants, but indeed in hope to possesse his treasure, of which Antiochus had good store. [Id. ibid. pag. 404.]

Him he assaulted, being thus up in Samofata, but promising 1000 talents, and that he would be obedient to Antonius; he commanded him to send Embassadors unto him, (for he was far from thence) to demand peace of him; for this onely he would have to belong to him, that all things should not seeme to be done by Ventidius alone, [Plutarch, in Antonio.]

Antonius commanded Ventidius, that he should send Macharas to aide Herod with two Legions, and 1000 Horse, [Joseph, lib. 4. cap. 27.] but yet for both the victories of Labienus, and of Pacorus, which were gotten by Ventidius, Antonius did not onely not rejoyce, but envied him also, because of his prosperous successe by his own conduct; and although there were processions and a Triumph decreed to him, for both the victories that Ventidius had gotten, yet he thrust him from his charge, (the government of Syria) and neither then, nor hereafter, used his help any more. Thus Dio, although Plutarch hath written, that he was honoured by him, and that he was sent by him to Triumph.

Macharas being drawn by Antigonus, and corrupted with money, against Herods persuasion went unto him, as if he went to look to his actions; but Antigonus suspecting him, gave him not admision, but drave him from thence with slings: he then perceived that Herod had given him good counsell, and his own error in not following it. Wherefore he retired to Emmaus, and in his march killed all the Jews that came to hand, without distinction of friend or foe; he being angry at those things that had happened. At which fact Herod being fore grieved, came to Samaria, with an intent to go to Antonius; saying, That he had need of other manner of men than those, who did him more hurt than his enemies, whereas of himself he was to subdue Antigonus. But Macharas overtaking him, entreated him to stay, or if he were determined to go on, at least that he would give him his brother Joseph, that they together might make war against Antigonus. Thus was he, after much intreaty, reconciled to Macharas, and having Joseph his brother with the army, command him that in his absence, he should put all to the hazard of a battle, but he himself halted to Antonius, whom he found assaulting Samofata, a city neer Euphrates, and brought with him Auxiliaries both of Horse and Foot. [Joseph, lib. 14. cap. 27.]

After he was come to Antioch, he found many there, who desired to repaire to Antonius, but durst not venture, because the Barbarians had beset the wayes, to whom he offered himself to be their guide, and so came to Samofata to Antonius, having overcome the Barbarians once or twice, when he was entertained by him very honourably and much praised for his valour. [Id. ib.]

Seeing the siege of Samofata lasted long, the besieged turning valiant, out of dispaire of peace, (as it is in Plutarch) Antonius also suspected that his souldiers alienated from him, because he had used Ventidius ignominiously, (as Dio hath it) he privately mentioned some hope of peace, that he might with honour depart: and when he could not receive no more than two hostages, and they not noble men, neither the money he had demanded; he granted peace to Antiochus, and was content with 300 talents, yielding also unto him, that he might put to death Alexander, who had formerly fled from him to the Romans. [Dio, lib. 49. pag. 405. Plutarch, in Antonio, Ors. lib. 6. cap. 18.]

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This war being ended after this manner, he delivered to C. Sotius the government of Syria and Cilicia with an army, [Dio, lib. 48. pag. 405. Joseph, lib. 14. pag. 27.] who had often very good successe in Syria. [Plutarch, in Antonio.]

The affaires in Syria being something cooled, Plutarch writes, that Antonius returned to Athens; Josephus, that he went into Egypt; Dio that he intended to go to Italy; so that he may seem first to have returned to Athens, from thence to have passed into Italy, being called thither by Caesar, and the King returned to Athens to have sailed into Egypt to winter with Cleopatra, for he was sent for by Caesar from Athens, that they might consult together about the war against Sexus Pompeius, whither he came with a few as far as Brundisium; where seeing he found not Caesar, at the day appointed, being affrighted with a certain prodigies, he went back again into Grecia under colour of the urgency of the Parthian war; Caesar not taking it well, that he did not stay for him. [Appian, lib. 5. pag. 717. Dio, lib. 48. pag. 385.] Josephus unmindfull of his brother Herods commends, in his absence taking with him his own and five Roman cohorts given him by Macharas, went towards Jericho, that he might reap the enemies corn now it was ripe, and encamped in the mountaines, and because the Roman cohorts were most raw souldiers & unskillfull of the art military, because most of them were taken up out of Syria, he being circumvented by the enemies in the midst of those fastnesses, having lost six cohorts, he himself also valiantly fighting was slain; yea Antigonus being master of the dead bodies, was so enraged, that he whipped the dead body of Joseph; although Pheroras his brother offered 50 talents to redeem it, after which the Galileans revolting from their Governours, drowned those that were of Herods party in the lake, in Idumea, also there were many innovations; when Macharas fortified Gitta, [Joseph, lib. 1. cap. 13. Antiquit. 14. cap. 27.]

Caus Sotius being commanded by Antonius to help Herod against Antigonus, sent with him two cohorts into Judea, [Id. ibid.] he subdued the Aradians, who had endured a siege but now were worne out with famine and sicknelle. [Dio, lib. 49. pag. 405.]

His brothers mischance was told to Herod at Daphne, the suburbs of Antioch, who expected some such thing by reason of some dreames that he had, wherefore halting his journey, after he was come into mount Libanus, he took with him 800 men of that place, and leading with him one cohort of the Romans, and came to Ptolemais; from whence by night he went with the army and passed through Galilee. [Joseph, in supra.]

Here his enemies met him, who were overcome in fight and forced into the castle from which they issued the day before, when Herod assailed by break of day, but being compelled to desist by reason of extremity of the weather, he led his men into the villages adjoining, but upon the coming of another cohort from Antonius, they that kept the fort were dismayed, and forsook it by night: Herod also halted to Jericho, with an intent to revenge his brothers death, whither when he was come, he made a feast to the noblemen; and after the feast was ended, and the guests dismissed, he retired to his lodging, and the room in which they had supped, being now empty of company, fell down and did no body any hurt, whereby it came to passe, that all thought Herod to be beloved of God, who had so miraculously preserved him. [Id. ibid.]

The next day 6000 of the enemies came down from the tops of the mountaines, to fight with him, and terrified the Romans, and their losson hope with darts and stones chased Herods souldiers, so that the King himself received a wound in his side. [Id. ibid.]

Antonius sent a captain whose name was Pappus into Samaria, desiring to seem to have for many forces, as he could make war abroad, but he went against Macharas; and as touching Herod he had taken five towers, and put 2000 of the Garrison souldiers to the sword, and then having set the Townes on fire he went against Pappus, who was encamped at a village called Hanz. [Id. ibid.]

Herod, many coming to him out of Jericho and Judea, when he saw the enemy was so bold as to come to battell with him, fought with them and overcame them: and being inflamed with a desire to revenge his brothers death, he slew them that fled, and followed them even into the village, but the houses being filled with souldiers and some flying to the tops of the houses, these being overcome and the houses thrown down, yet he found all other places filled with souldiers, all whom being after a miserable manner crushed to death, the rest fled out in companies being fore affrighted, and immediately Herod had gone to Jerusalem, had not the sharpness of the winter hindered him, and put an end to the war, for now Antigonus began to think of flying, and to forsake the city. [Id. ibid.]

Herod in the evening, when he had dismissed his friends to retire themselves, he as yet hot in his armour, went into a chamber being accompanied with only one servant

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servant to wash himself, where within were some of his enemies armed, whom fear had forced thither, and whilst he was naked and walked himself, one with a drawn sword ran hastily out of the doores, and then another, and likewise a third all armed, they were so affrighted, that they were glad to save themselves, without doing the King any hurt; the next day among others he cut of Pappus his head, and sent it to his brother Pherorus in revenge of his brothers death whom he had killed, for it was Pappus who with his own hand had killed Joseph. [*ibid.*]

At Rome on the V Kalends of December, P. Venidius for his victory at mount Taurus, and over the Parthians, as we read in marble Kalendars of the triumphs [Gruterus inscrip. pag. CCXCVII.] Thus Venidius Bassus a man of base parentage came by the favour of Antonius to such height of honour, that he was made Governor of the Eastern Provinces, and triumphed for his conquest over Labienus Pacorus and the Parthians, who himself was once, and again too, (if we may believe Maffurius in Pliny) led in triumph with other captives [Vellei. Patricul. lib. 2. cap. 65. Valerius Maximus lib. 6. cap. 9. Pliny. lib. 7. cap. 43. A. Gelius. lib. 15. cap. 4. ex Sueton. Plutar. in Antonio. Dio. lib. 49. pag. 405. Eutrop. lib. 7.] See before in the end of the year of the Julian Period 4671. Spain being now reduced under the power of Cæsar Octavianus by Domitius Calvinus the Proconsul, the Spaniards begin their computation of time from the Kalends of January of this year, as may be understood from others, and also from Eulogius the Arch-bishop of Toledo, in his memoriall of the Saints.

In the beginning of the Springs Antonius arrived with 300 ships at Tarentum, out of Syria (as Dio) or from Athen. (as Appian hath it) to aid Cæsar against Sextus Pompeius: of which when he would make no use, Antonius took it ill, yet stayed in the same place; for seeing that he had against him his well bestowed march upon the Navy, and had need of Italian Legions for the Parthian war, he thought to change his fleet for them: and although by the agreement, both of them had power to raise soldiers in Italy; yet it would be very difficult for him, Italy by lot falling to the others share. Wherefore he sent Octavia (who accompanied him out of Greece, who also was then with child, and by whom Antonius had had a second daughter) to her brother Cæsar, that the might be a stickler between them: who brought the business to that passe, that Antonius should deliver to Cæsar at Tarentum presently, an 150 ships, (for which Plutarch puts an 100 beaked-ships) for which Cæsar promised that he would lend to Antonius out of Italy 100000000 (as it is in the same Plutarch) or 20000 soldiers, (as Appian hath it) Moreover besides the covenants, Octavia obtained for her brother of her husband, 20 small ships, as Plutarch, or ten Galions picked men for his guard, leaving the choice of them to Antonius. [Plutarch in Antonio. Appian. lib. 5. pag. 725, 726. Dio. lib. 48. pag. 390.] and that there might be more ties of kindred, Cæsar betrothed his daughter (Julia) to Antyllus the son of Antonius, and again Antonius betrothed the daughter he had by Octavia, to Domitius (Acobarus) although he was guilty of the murder of Julius Cæsar, and had been proscribed: but these things were but feigned by them, as which they would never do, but only the present occasions required it. [Dio. *ibid.*]

And because the five years time of the Triumvirate was out, they prolonged their power to themselves for another five years, not caring for the peoples content. [*ibid.* Appian. pag. 726, 727.] But Antonius sent back Octavia into Italy, for fear of any danger in the Parthian war: and having commended to Cæsar the children that he had both by her, and Fulvia, he went into Syria, [Plutarch in Antonio. Appian. pag. 727. Dio. pag. 390, 391.]

Cleopatra built a new Library in the same place, where the old one at Alexandria was burnt in Julius Cæsar's time, which was called the daughter of the former: as Epiphanius affirmeth in his book of measures and weights: when yet from the year of Ptolemaus Philadelphus, in which we have shewed at the year of the Julian Period, 4437: that the former Library was built, he ill reckons 249 years to this time, which should end in the year 4686 of the Julian Period, which was one year after Cleopatra's death, and whereas the chief error of the calculation ariseth from hence, that Epiphanius attributes 25 years to the reign of Cleopatra; for 22 which ten superfluous years being taken away, we make the time between the beginnings of the two libraries 239 years, and to this belongeth, that which is read in Plutarch, in Antonio, that it was objected to Antonius by Calpurnius, that he had given to Cleopatra the libraries that were at Pergamum, in which were 20000 entire books, or single volumes, and Strabo spake of as being in the possession, nor of libraries that were then extant in his time. [lib. 13. pag. 624.] (as Lippius thought in the fourth chapter of his Synagme of libraries.)

Herod in the beginning of the third year, after he had been declared King at Rome, coming with an army to Jerusalem, encamped near the City; and presently moving

moving nearer where he thought the walls first to be assaulted, he placed his tents before the temple; intending to assault them, where Pompey had done in time past, wherefore having compassed the place with three bulwarks, he erected his batteries, by the assistance of many workmen, and fetching materials from all places thereabouts, and setting fire to man to oversee the works, he went to Samaria to solemnize his marriage, with Mariamme the daughter of Alexander the son of Antiochus, who was formerly betrothed to him. [Joseph. lib. 14. cap. 27. fin.]

After the marriage Solus came theough Pnucia, having sent his army through the conuents, and thither himself also came: having with him many both horse and foot: Herod also came from Samaria, bringing with him no small accession to the old army: for they were about 3000, all the army being come together, there were eleven Legions of Foot, and 6000 Horse, besides the Syrian auxiliaries, (which are not to be reckoned for the least part) placed their camp at the north wall of the City, of this army there were two Generals, Solus who was sent by Antonius to aid Herod, and Herod, who made war for himself with an intent, that having disposed Antigonus an enemy of the people of Rome, he might be King in his room according to the decree of the Senate. [*ibid.* cap. 28. lib. 1. bell. cap. 13.]

The Jews being gathered together out of the whole Country, and here shut up within the walls made valiant resistance, boasting much of the temple of the Lord, and willing well to the people, and saying, that God would not forsake his in their danger, and spoiling all provision that was without the City, both for man and horse; by secret thefts also they made provisions very scarce to the besiegers, but Herod provided well for this, for placing ambuscades in convenient places he prevented the thieves, and sending soldiers he fetched provisions afar off, so that in a short time the army was well furnished with all necessaries. [*ibid.*]

By the multitude of the workmen, the three bulwarks were easily finished, it was now summer, and the work went on, being hindered by no untemperance of the weather, he often battered the walls with his engines, and left nothing unassayed, but the besieged fought valiantly, and used all cunning to evade their enemies endeavors, and making often sallies out, they set fire on their works both which were begun, and some also finished, and coming to handy strokes with the Romans they were nothing inferior to them in manhood, but only in martial skill. [*ibid.*]

The Sabbatical year now coming, brought a famine to the Jews that were besieged, notwithstanding which, they built a new wall for that, that was beaten down by the Engines, and countermined the enemies mine, so that sometimes they came to fight hand to hand under ground, and using despair rather than courage, they held out to the last. [Joseph. lib. 14. cap. 28.] although Pollio the Pharisee, and Samias his disciple, advised them to receive Herod into the City, saying they could not avoid his being their King by reason of their times. [*ibid.* cap. 17. lib. 15. cap. 1.]

They held out the siege during five months space, for all there was so great an army besieging them, [*ibid.* lib. 1. bell. cap. 13.] at length 20 of Herods choicest soldiers got upon the wall, and then the Centurions of Solus. [*ibid.* lib. 14. Antiquit. cap. 28.]

The first wall was taken on the 40 day, and the second on the 50, and some galleries about the temple were burnt, which Herod slandered Antigonus to have burned, to have brought him into hatred with the people, the outward part of the temple being taken, and the lower City, the Jews fled into the inner part of the temple, and the upper City; and fearing that they should be hindered from offering the daily sacrifices to God, they sent Embassadors to demand leave that those beasts only might be brought in which also Herod granted, hoping by this means they would leave their obstinacy and submit themselves. [*ibid.* cap. 28.]

But perceiving that his opinion failed him herein, and that the besieged obstinately contended to continue the sovereignty in Antigonus, he gave a general assault, and won the City. [*ibid.*] to wit: on the Kalends of January, of the year of the Julian Period, 4677 on the second day of the month Cissu, which according to the accounts of the Eastern people of the civil year was the third, being the 28 day in which the Jews were wont to celebrate a solemn fast, in memory of the holy rowle that was burnt by Jehoiakim, as hath been formerly shewed by us, at the year of the Julian Period 4650.

These Kalends of January, by reason of the bad account intercalating received at that time at Rome, till upon the last of December, which ended both the first five years of the Triumvirate, and also the Consulship of Claudius and Norcanus, to which this calamity of the Jews is referred by Dio, [*ibid.* 49. pag. 405.] and the next day M. Vespasianus Agrippa, and L. Cuminius Gallus entered upon their Consulships at Rome; to which the same is referred by Josephus, in the last Chapter of the 14. book of

Antiquities, declaring the time that this happened in. *This calamity of Jerusalem happened in the Consulship of M. Agrippa and Canidius Gallus, in the CLXXXV. Olympiade, (to wit in the third year) the third month, on a solemn Fast-day, as if the calamity brought upon the Jews twenty seven years before, had come again upon the same moment of time, (for the City was taken by him on the same day.)* But yet this interval of time exceeds the true account one year; unless you interpret *μὴν ἑπτάκις* *seven times*, after three days; which is more clearly proved, *March, XVI. 21. 27. ἑπτάκις* *seven times* on the third day, and that in the II of Mac. XIV. 1, *μὴν ἑπτάκις* *seven times*, after the time of three years, the Interpreters expound it in the third year, in the Catalogue of the Stadionic of Julius Africanus, Olympiade CXL, the Games of Olympus are laid to be celebrated by Nero not at a lawful time, but *μὴν ἑπτάκις* *seven times*, to wit, in the second year of that Olympiade, [in *Græc. Eusebian, Scalgeri, pag. 221.*] Yea, even in Josephus himself, that which in the first book of the war, cap. 11, is said, *μὴν ἑπτάκις* *seven times*, in the 14 of Antiquities, cap. 23, is expounded *ἑπτάκις* *seven times*.

The City being won, all things were filled with murders: the Roman, being incensed that they had for long continued the siege, and the Herodian Jews endeavouring to extirpate the contrary faction, so that there were continual slaughters through the Porches and Houles, yea, the reverence of the Temple not saving the suppliants: they spared neither age nor sex, nor so much as the children; and although he besought them, and intreated them to forbear, yet none obeyed him, but as if they had been mad, they slewed their cruelty without any distinction of age. [Joseph, lib. 14. cap. ult.]

Antigonus coming down from the Town, fell at Sossus's feet; who notwithstanding the change of his fortune, insulting over him, called him, Madam Antigonus, but put him in prison, and set keepers over him, [Id. ibid.]

When as a multitude of strangers that he had hired, came rushing in, not into the Temple only, but also the Sanctuary: whereof some he reit raised by courtesy, some by threats, and some by force of arms: thinking his victory worse than if he had been overthrown, if any of those things which were not lawful to be seen, were beheld by the profane multitude. He forbade also any plundering in the City, as much as in him lay; and likewise intreating Sossus, asking if the Romans would make him King of a wilderness, the City being so exhausted with rapines and murders, who answering, That the Souldiers desired the plunder of the City, in regard he had endured the siege; whereunto Herod answered, That he would reward every man out of his own Treasury, and by this means he freed the City from any farther vexation, by performance of his promise; for he bestowed his gifts liberally to the Souldiers, and in proportion to the Commanders, and royalty to Sossus, and to Sossus, offering a Crown of gold to God, departed from Jerusalem, leading Antigonus with him prisoner to Antonius. [Id. ibid.]

Herod, making a difference of the multitude of the City, advanced those that were of his faction, and daily put them to death that were of the contrary. [Joseph, lib. 1, Bell, cap. 13, lib. 15. Antigonus, cap. 1.] Among whom, he also put to death all those judges of the great Sanhedrim, who had accused him of some capital crime before he was King, except Pollio the Pharisee, and his disciple Sames, whom he highly honoured. [Id. ibid. 14. Antiquities, cap. 17. lib. 15. cap. 1.]

He gathered together all the royal ornaments, and what by collections, and by taking away from rich men, great store of gold and silver, and gave it all to Antonius and his souldiers. He put to death also 45 of Antigonus his chief Noble men, and set watch at the doors, that none of them might be carried out under colour of being dead; and what gold or silver forever was found, was all brought to Herod, so that there was no end of these milities, for the covetousness of the needy Conquerour consumed all their goods. The fields also, by reason of the Sabbatical year, lay untilled, in which it was unlawful to sow. [Id. lib. 15. cap. 1.]

Of these miserable times, among others were spectatours, Zacharias the Priest, with his wife Elizabeth, of the relics of Davids stock, Heli and Joseph, Anna also the Prophetesse, of the tribe of Aser, and Simon the Just, who received an answer from the Holy Ghost, that he should not see death, till he had seen the Lords Christ. [Luke II. 26.]

Antonius, having taken Antigonus, intended to keep him prisoner with him until his Triumph; but seeing Herod was afraid, least Antigonus, being brought to Rome by Antonius, should contend with him before the Senate, for his right to the kingdom: and Antonius heard, that the Nation were ready to innovate, and for hatred to Herod, favoured Antigonus, having received great sums of money from Herod, he cut off Antigonus his head at Antioch, having lulled him on with vain hope of life, even unto the last: which being done, Herod was totally freed from fear, the principality

lity of the Halmnonzan, being taken away. [Id. ibid. & lib. 14. cap. ult. lib. 20. cap. 8. lib. 1, Bell, cap. 13.]

From the beginning of the Priesthood and principality of Antigonus, to the taking of Jerusalem, are reckoned about two years and seven months, from whence also in the third year of the reign, both of Antigonus, and also of Herod, he is laid to be killed by Antonius, in the 52 Chapter of the Jewish History, which is written in Arabic, let forth in the Paris Bible of many Languages: But Josephus attributes to Antigonus but three years and three months, [lib. 20. cap. 8.] which if they be to be extended to his death, will argue that it was delayed till the month of August of this year: to which, according to our account, from the beginning of the Caprain-ship of Judas Maccabæus, there passed 126 years, and two or three months. Josephus also not disagreeing in the end of his 14 book, where he writes, that the principality of the Halmnonzans ended, Antigonus being slain, *μὴν ἑπτάκις* *seven times*, after an 126 years. But Herod, in the same Authour, [lib. 17. cap. 8.] allows only 125 years to the government of the Halmnonzans: which being deduced from the beginning of Judas Maccabæus, are ended in the beginning of the third year of the reign of Herod, in which the liege of Jerusalem began.

Now let us see what forraign Writers have delivered concerning the taking of Jerusalem, and the death of Antigonus. Livy seemeth in lib. 128, to have spoken of this History: in the Epitome of which, *The Jews are said to be subdued by the Lieutenants of Antonius*, for so the old books have it, where the Vulgar reads, *The Embassadors of the Jews were killed by Antonius*. But of the death of Antigonus, we have this Testimony preferr'd by Josephus [lib. 15. cap. 1.] out of the books of Strabo the Cappadocian. *Antonius having brought Antigonus the Jew to Antioch, caused him to be beheaded; and was supposed to be the first among the Romans, that put a King to death after this manner; thinking that the Jews could not be brought otherwise to admit of Herod for their King: for neither by torments could they be brought to vouchsafe him the name of King, in so high esteem held they the former King. Wherefore it was thought fit to obscure his memory by some ignominious death, and lessen the publick hatred they had against Herod, of whom Plutarch in Anton. He bestowed retrenches of great nations upon many private men, and took away kingdoms from many, as from Antigonus the Jew, whom he brought forth and beheaded, with which punishment no King was ever put to death before.*

Dio also mentions this History, [lib. 59. pag. 405.] writing thus of Sossus. *He conquered Antigonus, who had killed a Garrison of the Romans which was with him; for being overcome in battle at Jerusalem, for it fled thither. The Jews, (a nation of unplaceable anger, if it be once stirred) did many injuries to the Romans, but suffered far more: those were taken first by them, who fought for the Temple of their God: and then the rest, upon a Saturday, which day they keep a Festival with so much religion, that those that were formerly taken with the Temple, at soon as that day was come, they begged leave of Sossus, that they might go up to the Temple, and there with the rest offer sacrifice after the custom. Over these (Antonius) made one Herod King: but Antigonus he put to death, after he had scourged him, and tied him to a post, (which was never done to any King before by the Romans) to wit, to be beheaded at a post. Concerning which the first Exercitation of Cautaban upon Baroniis, cap. 7, is to be consulted, but that this was done Claudius and Norbanus being Consuls, as Dio intimates, it is true of Antigonus his being overcome, and of the taking of Jerusalem; but by no means concerning the death of Antigonus, which he underwent in the Consulships of M. Agrippa, and Caninius, or Canidius Gallus, which was the next year.*

Nothing worthy of memory was done by the Romans this year in Syria, for Antonius spent the whole year in going into, and returning from Italy: and Sossus, for fear of the envy and anger of Antonius, so spent that time, that he thought not how he might offend Antonius by some gallant action, he might curry favour with him by doing nothing. [Dio, ibid. pag. 405, 406.] Who nevertheless being returned out of Italy, removed him, and made Plancus Governour of Syria, and in the room of Plancus, appointed C. Furnius, his Lieutenant in Asia. [Appian, lib. 5. pag. 749, 753. Dio, lib. 48. pag. 371, 372. lib. 49. pag. 402, 403.]

Another great trouble, after his long mournings, seized upon Orodus, King of the Parthians; namely, which of his 30 sons, he should make King in the room of Pacorus: for many Concubines, of whom he had begotten many sons, besieged the old mans mind every one for their own children. At last he pitched upon the eldest, which was the worst of them all, and made him King. [Justin, lib. 42. cap. 4. Dio, lib. 49. pag. 406.] This was Phraates the III. called by Plutarch in Anton. Phraortes; although by the compiler of Appians Parthian stories, which he transcribed word for word out of Plutarch, and by Plutarch itself in the end of his Cræsus, he is named Phraates; and likewise by Horace, Ode. 2. lib. 2. speaking of this time.



*Redditum Cyri folio Phraatem.*

Phraates restored to Cyrus his Throne.

He having received the Kindom by treachery, slew his brothers, who were born of the daughter of Antiochus, because they excelled him in virtue, and in blood by the mothers side, and killed also Orodes, because he was angry at it. [*Dio. pag. 404.*] for he poisoned him as he lay sick of the Dropsie: which, when as he had voided the strength of the disease by siege, and began to be better, Phraates, letting his poisoning alone, took a shorter course, and strangled him. [*Plutarch in fin. Craffo.*]

After Phraates had killed his father, he put to death all his brothers, and when he saw that all the Nobility hated him for his daily villanies, he commanded his own son, who was grown up to mans estate to be put to death, that there should be none that might be named King. [*Juffin, lib. 42. cap. 5.*]

Seeing that Phraates went about to put the Nobility to death, and committed many wicked things; many of the chief fled from him, some otherwhere, and some to Antonius; of which one was Monces, a noble and powerful man. [*Plutarch in Anton. Dio. lib. 5. pag. 406.*] This happened, Agrippa, and Gallus being Consuls. [*Dio. ibid.*]

The rest of the Winter, Gellius and Nerva being Consuls, P. Canidius Craffus being left Lieutenant by Antonius, about the Confines of Armenia, led his army against the Iberians; and having overcome their King Pharnabazus in battle, he compelled him to join forces with him: and going into Albania with him, he likewise joined to him, that Nation also which he conquered, and their King Zobetes. [*Id. ibid.*] Who going as far as Caucasus with the conquered Armenians and the Kings of the Iberians, and Albanians, he was the cause that the name of Antonius grew famous amongst the Barbarous Nations. [*Plutarch in Antonius, Strabo, lib. 11. pag. 502.*]

Antonius being pushed up with these successes, and relying much upon Monces, committed the carrying on of the Parthian war to him; promising him the Kingdom of the Parthians, and granting to him the revenues of their Cities that were subject to the Romans, that he should receive them as long as the war lasted. [*Dio. ut supra.*] For Antonius comparing the fortune of Monces with Themistocles his, and equally his own riches and magnificence to the Kings of Persia, he gave him three Cities, Larissa, Archela and Hierapolis, called formerly Bamyca. [*Plutarch.*]

Phraates, the King of the Parthians, courteously entertained the captive King Hyrcanus, for the nobility of his descent; and drawing him out of prison, suffered him to live in Babylon, where were great store of Jews: they no less honoured him then the King and High Priest, and not they only, but also all those of the Nation of the Jews, who were in old time carried beyond Euphrates by the Assyrians (or Babylonians) of whom there were many millions: but after he knew that Herod was made King, he began to cast his hopes another way, expecting favour from Herod, whom he had saved when he was called in question for his life: he began therefore to consult with the Jews, who in duty came to visit him, touching his journey, who with all their wise admonitions, could not withdraw him from the desire of going into his own Country. To this was added the Tetrarchy of Herod, who striving by all means to get the poor old man into his clutches, wrote to him, that he would beg of Phraates and the Jews of that Kingdom, that they would not envy him the joynt power that he should enjoy with his son in law; for now the time was come, wherein he might requite the favours he had done him in being his nourisher and preserver. He sent also Saramala his Embassadour to Phraates himself with great presents; soothing him up, That he should not hinder him from being thankful to him that had deserved so well of him. When therefore he had received Hyrcanus, thus dismissed by the Parthians, and honourably furnished by the Jews, for his expenses for his journey, he entertained him with all honour, giving him the upper hand in all assemblies, and the more honourable place at all feasts, and calling him father, he thus lulled him on, lest he should suspect any treachery. [*Joseph. lib. 15. cap. 23.*]

Herod taking care that none of the Nobility should be created High Priest, sent to Babylon for a Priest of base Parentage, whom he was well acquainted with, but yet of the race of the Priests, but derived from those Jews that were carried beyond Euphrates, this mans name was Ananias (or Hananeel) and to him he gave the High Priesthood. [*Id. ibid.*]

Marcus

Marcus Antonius refusing all honest and wholeome counsel, sent Fonteius Capito to Cleopatra to bring her into Syria, [*Plutarch in Antonio.*] into which she was no sooner come, but the presently thought how she might get it into her possession, [*Joseph. lib. 15. cap. 4.*] She accused also the Syrian Noble men to Antonius, and persuaded him to put them to death, that she might more easily come to be Mistress of their estates. [*Id. lib. 1. bell. cap. 13.*]

She accused Paulinus the son of Ptolemæus (Mennæus) King of Chalcis and Iudæa, as if he favoured the Parthians, and caused him to be put to death by Antonius. [*Id. lib. 14. cap. 4. Dio. lib. 49. pag. 411.*] in whom for *Pæcoris* isto be read *Parthian* fifteen years after the death of his father Auletes; as is manifest out of Porphyrius, in the Greek Eusebian, of Scaliger, pag. 226, where the name of *Lyfimachus* is falsely put for *Ljmanias*.

Antonius made Amyntas the Secretary of Dejotarus Prince of Galatia, adding to it part of Lycania and Pamphylia, [*Dio. ut supra. pag. 411. Strabo, lib. 12. pag. 567.*]

Antonius also made Archelaus King of Cappadocia, who was nothing akin to the regal Family, and deposed Ariarathes; whose paternal stock was derived from those Archelai, who had waged war against the Romans, and his mother was that Harlot Glaphyta, [*Dio. ut supra. pag. 411.*] and that Antonius was naught with Glaphyta appears, out of that lascivious epigram of Cæsar Octavianus, [*in Martiano, lib. 11. epigra. 21.*]

Alexandria the daughter of Hyrcanus, the wife of Alexander the son of Aristobolus, and mother in law of Herod, raking it ill that her son Aristobolus, the brother of Mariamme was contemned, because that during his life time one called from another place should usurp the High Priesthood. She wrote to Cleopatra by a certain Musician, that she would demand the Priesthood of Antonius for her son: but her neglecting this business, Delius a friend of Antonius, going into Judea upon some occasions, persuaded Alexandra to send the pictures of her son Aristobolus and daughter Mariamme to Antonius; for if he should but once see them, he would deny them nothing. Which being sent, Delius also added, that they seemed to be of Divine, rather than of humane race, [*Joseph. lib. 15. cap. 2.*] This was Delius the Historian, of whom mention is made in Plutarch, and whose wanton letters to Cleopatra were common; as Seneca hath related in his first Swallow Oration: and whom Dio intimates, that Antonius used dishonestly, [*Id. 49. pag. 415.*]

Antonius thinking it undecent to send for a Lady that was married to Herod, and stunning also the jealousy of Cleopatra, wrote to Alexandra that she should send her son under some honest pretence; but adding withal, unless it were troublesome to her: but when these things were afterwards told Herod, he thought it not safe that Aristobolus a young man in the flower of his age, being but sixteen, should be sent to Antonius, who was first the most potent of all the Romans, and also very much given to lusts. Wherefore he wrote back, that if the youth did but step out of the kingdom, all the whole country would be up in arms. The Jews hoping for some innovations under a new King, and by this means satisfied Antonius, [*Joseph. ut supra.*]

In the Sicilian war, Sextus Pompeius was overcome by Cæsar Octavianus, and M. Lepidus, waxing proud under confidence of his 20 Legions, and attributing to himself, the whole Victory, was so bold as to oppose himself against Cæsar, and to challenge Sicily for himself: but being forsaken by his army, and the Triumvirate taken from him, he was glad to beg his life and goods of Cæsar, by whom he was sent into banishment to Circuli, [*Liv. lib. 129. Vellei. Paternul. lib. 2. cap. 79, 80. Sueton. in Octavio. cap. 16, & 34. Appian. lib. 5. Dio. 49. Oros. lib. 6. cap. 18.*]

Sextus Pompeius, who was but now Master of 350 ships, fled into Asia with six or seven: as Florus relates, [*lib. 4. cap. 8.*] although Appian [*lib. 5. pag. 741.*] and Orosius, [*lib. 6. cap. 18.*] write that there were with him seventeen. He had an intent to flee unto Antonius, because he had saved his mother from the like danger, [*Appian. ibid.*]

Wherefore putting his daughter, his friends, his money, and all his best things into the ships that were left, which were swift of sail, Pompeius went away by night, none pursuing him; because he went away privately, and Cæsar was continually entertained with troubles from Lepidus, [*Dio lib. 49. pag. 398.*] notwithstanding Pompeius being gone from Messina, fearing a pursuit, and suspecting the treachery of his companions, when he had told them that he would set sail for the main sea, he put out the light that the Admirals ships are wont to carry, and sailed by the coast of Italy, [*Id. ibid. pag. 402.*] and when he arrived at the promontory of Lacinium, he robbed the Temple of Juno of all its offerings, [*Appian. lib. 5. pag. 747.*]

From hence he passed to Corcyra, and thence into Cephalonia; and there he entertained others, who were cast in thre by force of tempest: whom having called together,

gether, he laid his soldiers habite aside, and told them, that it would come to passe, that if they all stayed together, they could neither sufficiently help one the other, nor long lie hid; but if they were dispersed, they might more easily flee, therefore he advised them every one to shift for himself: which advice when most of them yielded unto, they departed several ways; but he with some that stayed with him, went to Lesbos, [Dio. pag. 402.] carrying at Mitylene, where his father had bestowed him before the Pharsalian battle, and being overcome, received him from thence again, [Appian. pag. 747.]

When the Parthians were troubled for the flight of Monces to Antonius, and Phraates for that cause was in a fright; he sent messengers to Monces to treat of a peace; and persuaded him with great promises to return again: which being known, although, as it was like to do, angered Antonius; yet he did not put Monces whom as yet he had in his power, to death, (which if he had done, he conceived that none of the Barbarians would ever accept of his friendship) yet using policy against the enemy, he dismissed him, as if by his means he would make peace with the Parthians; and with him also sent Embassadors to Phraates, who in words should compose a peace, if the King would restore the enligens and captives that were alive, which the Parthians had taken in the overthrow of Crassus: for he thought he should take the King unprovided by reason of hopes of peace, [Plutarch in Antonio, Dio. lib. 49. pag. 406.]

But he himself in the mean while preparing for the war, came to Euphrates: which he supposed was kept by no Garrison; but when he found that there was a strong Garrison there, he changed his course, and intended presently to go into Armenia, to make war upon Artavaldes King of the Medes, being drawn thither by Artavaldes the King of the Greater Armenia who was the others enemy, [Dio. pag. 407.]

This Artavaldes the King of the Armenians, Josephus calls Artabazus, the son of Tigranes, [lib. 1. bell. cap. 13. lib. 15. cap. 5.] and Orosius calls Artabanus, [lib. 16. cap. 19.] whom when Antonius had taken him to be his counsellour, and guide, and chief for the management of the war, he then betrayed him, and afterwards brought the Romans into divers calamities, [Strabo, lib. 11. pag. 524. & lib. 16. pag. 748.]

Antonius having sent back Cleopatra into Egypt, he went thorough Arabia into Armenia: where he had commanded both his own forces and the auxiliaries of the Kings to meet him: amongst whom were many friends and allies, and among them that Artavaldes or Artabazes King of Armenia, 6000 Horse and 7000 Foot: and when the soldiers were mustered, there were found to be of the Romans, and of the allies of Italy, 60000 Foot, and the ordinary Horse of the Spaniards and French 10000. and of auxiliaries from other Nations 30000, reckoning the Horsemen and the light-harnessed soldiers. Thus Plutarch; but Velleius Paterculus allows Antonius XIII Legions, [lib. 2. cap. 82.] Florus, XVI. [lib. 4. cap. 10.] and Justin, [lib. 42. cap. 5.] and Livy, XVIII Legions, and XVI thousand Horse, [lib. 130.]

The guide of his army made the journey from Zeugma to Euphrates, even to the entering of Arraparena, (which the river Araxes divideth from Armenia) 8000 furlongs, twice so much more as the right way, by carrying them about over mountains and by wades, [Strabo, lib. 11. pag. 524.] and whereby Antonius ought to have refreshed his army in the winter quarters of Armenia, being wearied with a journey of 8000 furlongs, and the spring but now beginning, to have invaded Media, before the Parthians were come out of their winter quarters, he could not away with any delay; being so ravished with the longing after Cleopatra, that he thought rather of a speedy return, than of gaining a victory, [Plutarch.]

Therefore when he understood, that the King of Media was gone far from his own Country, to bring aid to the Parthians; he himself in all haste marched with the best part of his horse and foot, leaving part of his army and baggage with Oppius Stipianus, but commanding them to follow him; hoping that at the first onset he should conquer Media, [Dio. pag. 407.]

Among the carriages that were left, were the engines for battery, which were carried in 300 carts, among which was a ram of 80 foot long, of which if any were broken they could not be mended, for the scarcity of materials in those Countries, that bring forth trees neither high nor strong enough, [Plutarch.]

Antonius after he had passed the river Araxes, was beset with miseries on all sides, [Oros. lib. 6. cap. 19.] and as soon as he came into Arraparena, he harassed that country, then he besieged Phraata, a great City, in which was the wife of the King of the Medes with her children, when presently he found his error: that he had committed, in leaving his engines behind him, and so was fain to raise a mount near the City, which he did but very slowly and with great labour, [id.] This was the royal City of the Medes called by Dio Praaipa, and by Strabo Vera, (unless I be deceived) [in his lib. 11. pag. 523.] out of Adelphus, (if it be not Dellus the Historian) who was with

with Antonius in this expedition, and wrote it, and commanded part of the army, shewing that this City was 2400 furlongs from the river Araxes.

The Parthians and Medes, knowing that Antonius did but labour in vain, assailing that City that was so well fortified with walls and men, they of a sudden set upon Stipianus as he was tired with his journey, and killed both him, and all that were with him, Plutarch reckons *paris* or 10000, Velleius Paterculus, nameth two Legions, and took all the baggage and engines of war, Polmo the King of Pontus, and companion of the war, being taken was dismissed for his ransom of money that he gave: and this wasan easie matter for the Barbarians to doe, because the King of Armenia was not at the fight; who might have helped the Romans; which he not only did not, but departed, not indeed unto Antonius, but into his own kingdom, [Dio. pag. 407. Vellei. Patercul. lib. 2. cap. 82. Plutarch in Antonio.]

Antonius, although he made haste at the first news of Stipianus, that he might succour his men, yet he came too late; for he found none but dead men. Wherefore although he was much affrighted with this overthrow, yet because none of the Barbarians opposed him, thinking that they were gone for fear of him, he took courage again, and not long after meeting with them, by the help of his fingers (of which he had great store, he put them to flight, for the fingers darts went farther than the enemies arrows: so that the cuirassiers were not safe from them, but yet by the swiftnesse of the Barbarian horse there was no great slaughter made, [Dio. in supra.]

Antonius again set upon the assault of Praaipa, in which he did not much endanger the enemy, the Garrison which were within strongly repelling them, and the enemy that was without hindring them from coming to handy blows, [id. ibid.] and whereas the Parthians that came to aid the besieged, threatened the Romans most contumeliously; Antonius being unwilling that his soldiers should loose any of their animosity, he took with him ten Legions, and three Praetorian cohorts, and all his Horsemen, and a foraging: hoping by this means that the enemy would set upon him, and so he should come to a set battle, [Plutarch.]

When he had gone a daies journey, as soon as he saw the Parthians, wheeling about him, to hinder his return, he commanded the signall of battle to be sounded, yet trusted up his tents, as though he prepared not to fight, but for his march, and thus he marched by the Barbarians who were drawn up in an half moon, commanding his Horse, that as soon as they were come together, that the Legion might set upon the enemy, they should begin the charge, the Parthians did much wonder at the well ordered army of the Romans, beholding the soldiers passing by and keeping their ranks, and flaking their darts at them, but not speaking a word: but after the signe and a great shout made, the Horse had given the onlet, they rested a little, although that immediately the Romans had gotten to within them, that they took from them the use of the arrowes, then presently, the Legions coming to joy, with great shouting and the clattering of the armour, the Parthian horse were frighted, and the Parthians themselves turned their backs before they came to handy strokes, Antonius hoping that now he should overcome them, or at least finish the greatest part of the war, follow the chase very hard, but when his Foot had pursued them 50 furlongs, and his Horse three times so much, and considered the number of the slain, and prisoners, they found they had taken 30, and killed only 80, this did much discourage them; thinking it was hard, if being Conquerours they should kill so few, but being conquered they should lose so many as they had done when the carriages were taken, the next day, as they were returning to their Camp, they met at the first a few of their enemies then more, at last all of them, as if they had not been formerly routed but all fresh men who reviled them and brake in upon them on every side, so that they could not but very hardly and with great labour get to their camp again, [id.]

In the absence of Antonius the Medes that were at Praaipa set upon the mount, and put the defenders of it in a fright, for which Antonius being enraged, decimated them that had forsaken the place, and for the rest he gave them barley instead of wheate, [id.]

The Forragers that were sent out by Antonius, at the beginning, when the Romans had their provisions near them were sufficient for bringing them in; but afterwards, when they had eaten up all that was near them, that the soldiers themselves were forced to go a forraging: but it came to passe, that if but few were sent, that they only not brought any thing, but that the forragers themselves were lost; if many, Praaipa was left naked of besiegers, and by the sallies of the Barbarians, many of the Romans were killed, and many engines were destroyed, from whence it came to passe that Antonius his men, who besieged others, suffered the same things that those that were besieged use to suffer, for the Townes-men observed fit times for sallies, and those that were without, by their sudden incursions and quick retreats, did grievously trouble them that remained in the Camp, as often as they divided their forces, but the forragers that went to the villages they never molested, but set upon them unexpectedly

as they were scattered in their return to the Camp. [*Dis. lib. 49. pag. 408.*]

Sextus Pompeius hearing that Antonius was in Media, making war with the Medes and Parthians, intended to commit himself, to his protection at his return, and in the mean time to winter in Lesbos; the Lesbians for the memory of his Father, most willingly entertaining and detaining him. [*Id. ibid. pag. 402. Appian. lib. 5. pag. 747.*]

Antonius protruding the siege of Praepa, the war was very troublesome to both parties; for neither Antonius could get any victual, but by the blood and wounds of his own men: and Phraates knew that the Parthians would endure anything, rather than winter in the Camp, and that in a strange Country, wherefore he was afraid, that if the Romans continued in arms, he should be forsaken of his men: the weather growing very cold, after the Autumnal Equinoxial. [*Plutarch.*] He was afraid also, that if the siege were continued, Antonius, either by himself, or else being helped with supplies, would very much incommode the City; wherefore he laboured some, that should promote the motion of a peace between them, with an hope that it would be easily granted. [*Dis. pag. 408.*]

Wherefore the Parthian commanded his men, when they met with the Foragers, to deal more courteously with them, and also to cast in some words of peace; by which means Antonius being perswaded, sent a friend to demand the restitution both of his Ensignes and Prisoners, lest he should seem to be content only to depart with safety: to whom it was answered, That he should let those things alone, but if he desired peace and security, he should depart suddenly. [*Plutarch.*] And thus Phraates, sitting on his gilded Throne, and twanging a bow string, after that he had in many words inveigled against the Romans, he promised Antonius his Embassadors peace upon this condition, That he should immediately withdraw his army. [*Dis. pag. 408.*]

When Antonius received this answer, although he was very eloquent, both for civil and military Orations, yet at that time, for shame and sorrow, he did not speak to his soldiers, but made Domitius Aenobarbus supply his place, to speak to the soldiers, and to bid them to be of good cheer: and within few days, having trusted up his baggage, he departed. [*Plutarch.*] leaving his works that he had raised, for the assault of Praepa undismantled, as if he had been in a friends Country, all which the Medes burnt, and cast down the Mount. [*Dis. ut supra.*]

But when they were to return by the same Campaign, where was no wood, a certain Mardian that knew the fashion of the Parthians, who had done very good service for the Romans, at the battle where the Engines were taken, perswaded Antonius, that he should march with his army by the Mountains on the right hand, and that he should not hazard it in the plain and open fields; they being heavily armed, against the multitude of Parthian Horse men, who were all Archers; for that the Parthians did but seek this occasion by fair words, to draw him from the siege, that he would then find a shorter way, and more plentiful for the victualling of his soldiers. These things Antonius related to his Council, dissembling withal, That he little trusted to the peace with the Parthians, yet commending the stoutness of the way, and especially the passage through a plentiful Country: he demanded some assurance of the Mardian, who yielded himself to be bound, till he had brought the army into Armenia; and being thus bound, he brought them without molestation for two days together. [*Plutarch.*]

But on the third day, when Antonius little thought of the Parthians, marched securely, in confidence of the peace: the Mardian perceiving the dam of the river newly broken up, and that all the way was drowned by which they should pass, he understood that this was done by the Parthians, by this difficulty to give an halt to the Roman army: he presently told Antonius of this, and bad him to provide against the coming of the enemy. He ordering his battle, set distances between the ranks, by which those that used darts and slings, might make an excursion upon the enemies, when the Parthians opened their files to compass about and disorder the army: but when the light Horsemen brake in upon them, after the giving and receiving of many wounds, they retired, and again came on, until the French Horse, being relieve, gave them a fierce charge, and routed them so, that they attempted nothing more that day. [*Id.*]

Antonius learning from hence what was to be done, made his army march in a square body, having a strong guard of darters and slingers, not only in the rearward, but also in the flanks; giving also a charge to his Horse, that if the enemy assailed them, they should repulse them; but if they fled, they should not follow the chase too far, and so the Parthians for four days space, having received as good as they brought, began not to be so hot upon them, but taking the winter for an excuse, thought upon returning back again. [*Id.*]

On the fifth day, Flavius Gallus, one of the Captains, a valiant and industrious man, desired

desired of Antonius, that he would give him leave to take some light armed men from the rear, and some Horsemen from the front, as if he would do some gallant act. He by a rash attempt, brake in upon the enemy, with much hazard, whilst they sent him aide by small companies: they, as too weak, are cut off by the enemy, until that Antonius came in with the whole strength of the army, and refused the rest from himself danger. [*Id.*]

Florus writes, *lib. 4. cap. 10.* that there were two Legions overthrown by the Parthian darts, Plutarch saith that there fell not less than 3000, and that there were 5000 wounded men brought back into the Tents, amongst which was Gallus, who was shot through in four places, who afterwards died of his wounds: Antonius was very much troubled to see this, went and comforted them that were wounded: but they cheerfully took him by the right hand, and desired him that he would look to himself and trouble himself no more for them, and calling him their Emperor, told him that if he were well, then they were all safe and in health. [*Plutarch.*]

This victory made the Parthians to proud, who were before weary and in despair, that they lodged all night near the Romans Camp, hoping that they should have presently the plunder of all their money, and the ransacking of their tents. [*Plutarch.*] on which night, a certain Roman whole life was spared in Crassus his overthrow, came in a Parthian habit to the Roman trenches, and saluting them in Latine, after he had gotten to be believed, informed them what danger was at hand, that the King would come with all his Forces; and advised them, that they should not march that way they intended, but that they should go back again, and take the way by the woods and the mountains, and withal told them, that perchance they might meet with the enemy that way also. [*Florus. lib. 4. cap. 10. Vellei. Paternul. lib. 2. cap. 82.*]

As soon as it was day, many enemies came together, and they lay there was not less than 4000 Horse, the King also sending thither his Life-guard, as to a most certain and an assured Victory, for the King as yet was never at any fight. Then Antonius lifting up his hands to heaven, made his prayers to the gods; that if there were any god offended with his former good fortune, that he would lay all the adversity upon his own head, but that health and victory might be to the rest of the army. [*Plutarch.*]

The next day the army marched on in a more secure guard: the Parthians setting upon them, were very much deceived in their expectation; they supposing they came but to pillage and plunder, and not to fight; but being cheerfully received by the Roman darts, thereupon their hearts began again to fail them. [*Id.*]

And as they were going down a certain Hill, the Parthians lay in ambush for them, and overwhelmed them with their arrows as thick as hail; but then the soldiers that carried great shields, took in the light-harassed men into the middle of them, and kneeling down upon their left knee, held their bucklers over their head, and made a sedulo: by which means they defended both themselves and their friends from the enemies arrows, which falling upon the convexity of the shields, did off by reason of the slipperiness. [*Florus. lib. 4. cap. 10. Frontin. lib. 2. Strabon. cap. 3. Dis. lib. 49. pag. 409.*]

The Parthians, who had never seen such a thing before, thinking that they had all fallen down by reason of their wounds, or that they would presently all fall; wherefore they cast away their bows, and leapt from their horses, and taking them Spears, they came to kill them with their naked swords: then the Romans rose up again, and at the signal given, widened their body, and making a shout, set upon their enemies in the front, and with their darts they slew the foremost, and made them all flee: which thing struck such amazement in the Barbarians, that one amongst them used this speech: *Go ye Romans, and farewell, fame with good cause termes ye the Conquerours of Nations, who can withstand the Parthian shot.* [*Florus. Plutarch. Dis. ut supra.*]

There were continual skirmishes between them, which was the cause that the Romans could rid but little way in their march. [*Plutarch.*] and when they marched by break of day, they were always infested with the Parthian arrows; whereupon Antonius deferred his removing until the fifth hour, and so made his own soldiers more confident: through which perswasion the Parthians went from thence, and they marched an indifferent way without any trouble for that day. [*Frontin. lib. 2. Strabon. cap. 3. Dis. lib. 49.*]

The army then began to be troubled with famine, because they were hindered from foraging by their often skirmishing, and they wanted also Mills: which for the most part were left behind, and the beasts were either dead or else employed to carry the sick part and wounded men. It is reported that little above a quart of wheat was sold for fifty drachmes, and barley loaves for their weight in silver. Then they were fain to eat roots and herbs, and by chance they fell upon one that being eaten made them mad; and all that eat it did nothing but dig up stones, and remove them, thinking they had been

been about some serious business: at last they vomited up a great deal of choler, and died, because they wanted wine, (which was the only remedy,) [Plutarch.]

The famine thus raging in the Camp, they began to flee to the enemy, and but that the Parthians flew these runaways in the sight of the rest, all had a good mind to be going; but the cruelty of the Parthians stopped the revolt, [Dio, lib. 5. pag. 409.]

Antonius (seeing too many of his own soldiers dying, and the Parthians all setting upon) reported to have often cried out, *Quid miror?* I wonder at those 10000 men who under the conduct of Xenophon marched a far longer march from Babylon, and often fighting with their enemies, and yet came home safe, [Plutarch.]

And seeing the Parthians could neither break the body of the Romans, nor their ranks, but that they were often overcome themselves and repulsed, they began again to talk peaceably with them that went to fetch water and forage, and shewing them their bows unbent, told them that they were departing, and that they would follow them no more; but that perhaps they might have some Medes follow them a day or two, but that they would not do them any great hurt, only secure some of the remotest villages; and holding them with this talk, they gently took their leave of them: at which the Romans were very joyful; which being told Antonius, he desired rather to march by the champaign, than the mountains, because it was said that that way wanted water, [Id.]

Whilst he was in this determination, there came to him one from the enemies Camp named Mithradates, a cousin of Moneses, to whom Antonius had given the three Cities; and demanded that some might be sent to him that understood the Syriack or Parthian Language, to whom when Alexander an Antiochian, a familiar friend of Antonius, was come, he declared unto him, that in those mountains which he saw, the Parthians with all their forces lay in ambush, to set upon them as they passed by the plains; and advised them to pass by the mountains, which had no other inconvenience than want of water for one day, whose counsel Antonius following, and having the Mardian for his guide, by night took his journey by the way of the mountains; commanding his soldiers to carry water with them, which many did in their helmets and leathrene bags, [Id.]

The Parthians having intelligence of this, contrary to their custom, pursued them by night, and by Sun-rising they overtook the rearward of the Romans, tired with labour and watching; for that night they had gone 240 furlongs, although they did not think that the enemy would have come upon them so soon; by which they were the more dejected, their thirst also was increased by their fighting; for they were forced to march fighting, [Id.]

In the interim the vowwards met with a River coole indeed and clear, but salt and venomous, which immediately did gnaw the guts of them that drank it, and increased their thirst: which although the Mardian forewarned them of, yet they violently thrust them away that would have kept them from drinking of it, and drank freely of it. Antonius also was very urgent with them, and prayed them to forbear but a little, for not far off, there was one that they might drink of, and that the rest of the way was so rough and uneven, that the enemy could by no means follow them. He founded a retreat also, that at least the soldiers might refresh themselves in the shade, [Id. Florus, lib. 4. cap. 10.]

As soon as the Tents were pitched, the Parthians according to their custom departed, and Mithradates returned: and Alexander coming unto him, he told him, that after they had something refreshed themselves, they should all rise, and make haste over the River, for that was the utmost that they would pursue them. Antonius for this gave him great store of gold-plate, of which he took as much as he could hide in his garment, and departed, [Plutarch.]

The next dayes journey was without any molestation, but the following night they themselves made most grievous and dangerous to themselves; for those that had any gold or silver, were killed, and robbed, and the sumpters that carried the Treasure were plundered; and last of all, the household stuff of Antonius himself, as his plate and precious tables, they brake and divided among themselves. Wherefore this tumult and uproar being in the army, for they thought that the enemy had set upon the sumpters to rob them, Antonius called a free man of his, and commanded him to kill him, and to cut off his head, that neither he might nor be taken alive by the enemy, nor known when he was dead, [Id. cum Floro, ut sup. Sexto Rusto, in Breviario.]

As his friends were weeping about him, the Mardian bid Antonius be of good cheer, for he perceived there was a River near: and others told him that this tumult arose from their own covetousness and doing wrong one to the other. Wherefore Antonius

Antonius, that he might compose these tumults and disturbances in the army, gave a signal to encamp. And now it began to grow light, and the army to fall in good order again: when as the rearward perceived the enemies arrows, whereupon the signal of battle was given to the light Horsemen, and the Shieldmen coming together as they did before, defended the force of the Parthian arrows, who durst never come near them. And as they marched a little forward, as soon as ever the river was espied by those that went first, Antonius opposing his Horse against the enemy, made all the sick men pass over first: and now both the fear and labour was much diminished in them that fought. For as soon as the Parthians saw the river, they unbent their bows, and bid them a Gods name, highly commending their valour: so they passed leisurely over the river, and made much of themselves, not overmuch trusting to the promises of the Parthians, [Plutarch.]

Cæsar Octavianus, having settled his affairs in Sicily, on the Ides of November entered Rome, out of Sicily in an Orator, as is manifest from the marble triumphal Records, [Inscript. Græc. pag. CCXCVII, cum Sueton. in Octavio, cap. 22. Dion. lib. 49. pag. 400. Orat. lib. 6. cap. 18.] and had a golden Statue erected for him in the Rostra, which expressed his lively portraiture with this inscription, *For peace restored after continual wars both by sea and land.* [Appian, lib. 5. pag. 746.] and was then 28 years old: after which manner those words of Appian are to be taken, *ὡς καὶ τὸν ἑαυτοῦ ἔτι νεώτερον.*

He received also the Tribunitial power for ever, by a Decree of the Senate, inviting him by this honour to lay down the Triumvirate; concerning which business he wrote privately to Antonius, by Bibulus. [Appian, ibid. pag. 747. Orat. lib. 6. cap. 18.]

Antonius his men came to the river Araxes, the sixth day after the battle, which divideth Media (Atropatena) from Armenia: here the passage seemed very difficult, by reason of the depth and rapidness of the river; and there was a report that the enemy lay in ambush to set upon them in their passage: but after they were safely passed over, and were entered Armenia, as if they had newly landed from sea, they killed the earth, and fell embracing one the other with tears of joy. But when they marched through a plentiful Country, they looted themselves with plenty of victuals, after their long famine, that many began to be sick of Dropsies and Fluxes, [Plutarch.]

Here Antonius mustered his army, and found that he had lost 20000 Foot, and 4000 Horse, the half of whom died of diseases, and not in fight against the enemy. [Id.] Of the whole army there was not less than the fourth part wanting, of the grooms and slaves a third, and scarce any of the baggage remained; yet Antonius called this flight his victory, because he came off alive, [Vellei. Paternul. lib. 2. cap. 82.]

He fled in 21 dayes 300 miles. [Livy, lib. 130.] The march continued for 27 dayes together, from Phraata (or Phraalsa) in which space of time the Parthians were repulsed in fight 18 times: but those 10000 Horse, who were armed after the Parthian manner, and used to fight with them, which Artabades brought out of Armenia: the Parthians could not so often repair their battle, being so often beaten by the Romans, if they had had those to pursue them. Wherefore all men egged on Antonius to punish the Armenians: but he took no advice, neither upbraided him with his treachery, but used him with the same honour and courtesy that he ever had done, but all this was because he knew the army was weak and wanted necessities, [Plutarch.]

Antonius, being now no more troubled with enemies, basted to Cleopatra, he being unwilling to winter in Armenia; and taking a suddain journey in a sharp winter, and continual snows, and hurrying on his soldiers, he lost 8000 men by extremity of weather. [Livy, lib. 130. Plutarch in Antonio.] And also as they passed over the Mountains of Armenia, that were covered over with snow, the wounds, of which they received many, extremely troubled them. Wherefore many being dead, and many rendered unserviceable, Antonius, because he could not endure to hear of these things, forbade that any one should speak to him of any such thing. But the King of Armenia, although he were angry with him, and carried revenge in his mind, because he had defeated him; yet he strived to induce him to him, that he might get provisions from him. At length, seeing the soldiers could not endure this journey in winter any longer, he so persuaded the King, what by flatteries and promises, that he would let his army winter in his Country, as if intending the next spring to load his army against the Parthians, [Dio, lib. 49. pag. 310.]

At length, having scarce left the third part of sixteen Legions, he fled into Syria, (returning to Antiochia, as it is in Orosius, lib. 6. cap. 19.) where being as it were in a manner belotted, he began somewhat more to brag, as if he had gotten the victory,

victory, because he got away. [*Florus, lib. 4. cap. 10.*]

He coming down to the sea side with a few company, stayed in a Castle between Berytus and Sidon, (called *Leucecome*) and tarried for Cleopatra's coming, for whose absence he pined away: to wear which away, he fell to feasting and quaffing, amidst which he would oft rise up and run, to see if she were coming, until at last she came indeed. [*Plutarch, in Anton.*]

Cleopatra brought for the soldiery great store of money and apparel; and some reported, That Antonius took the apparel that she had brought, and gave it to the soldiery, and to the soldiery his own money, as if she had given it. [*Id. ibid.*] Concerning which matter Dio writes thus, Monies were brought him by Cleopatra, of which he divided to every Legionary soldier 35. drachmes, (or pence) and to others proportionably: and when that money was not enough, he made out the rest out of his own treasure, and gave acquittances for that he had received of Cleopatra. He received also much money of his friends, and exacted much of his allies. Which when he had done, he went into Egypt. [*Dio. ut supra, 410.*]

Herod being continually molested with the intracacies of his wife Mariamne, that he would restore the High Priesthood to her brother Aristobulus, according to his due: wherefore calling a Council of his friends, he bitterly inveighed against his mother in law Alexandra, as if she had privately wrought treason against his Kingdom, and had endeavoured by Cleopatra's means to translate it to the lad; yet notwithstanding, lest he should seem to condemn both his piety to her, and the rest of the kindred, he said, he would now restore the Priesthood to her son, to which Ananias had hitherto been preferred, by reason of his tender years. Alexandra, almost beside her self for joy, and grieving that she was suspected, tell a weeping, and cleared her self of these accusations; and giving him many thanks for her sons honour, promised that hereafter she would be most obedient unto the King. And thus Herod gave the Priesthood to Aristobulus, in the lifetime of Ananias, he being then but seventeen years old. [*Joseph, lib. 15. cap. cap. 2. & 3.*]

Sexus Pompeius, when he understood of Antonius ill fortune in Media, and that Caius Furnius, who at that time was governor of Asia, was no very good friend of his, he tarried not in Le-bos; but beginning to conceive some hopes, that either he should succeed Antonius (if he were once dead) in whole power, or at least should receive some part of it, especially seeing that both out of Sicily, and from other places, many came unto him, (partly in opinion of his fathers glory, and others, because they did not well know how to live else) so that he both took the ornaments of the General, and provided himself for the seizing upon the opposite Continent of Asia, alwaies letting before his eyes, the late example of Labienus, who had over-run it a sudden. [*Appian, lib. 5. pag. 747. Dio, lib. 49. pag. 402.*]

Antonius, when he was come into the Country of his friends, knowing what Pompeius had done, promised, That if he would lay down his arms, he would both pardon him, and be his friend. Pompeius promised he would, and so wrote him word back: but then concerning Antonius, both for the overthrow he had received, and for that he was so immediately gone into Egypt, he went on with his designe. [*Dio, ibid.*] But yet making way for both, by sending messengers to Antonius, offered himself to him, as to his friend and ally: but indeed to spy out his doings. In the mean time he sent Embassadors to the Governours of Thracia and Pontus, supposing, that if he could not obtain what he desired, he might through Pontus fly into Armenia. He sent Embassadors also to the Parthians, hoping that they would willingly use him for their Captain, in the war that was not yet ended against Antonius, he being both a Roman, and also the son of Pompeius the Great. He also provided ships, and exercised the Mariners, dissembling that he was afraid of Cæsar, and that this preparation was for the service of Antonius. [*Appian, ut supra.*]

Antonius, as soon as he heard what Pompeius intended, yet he kept on his way, but sent Marcus Titius, who formerly had revolted from Sexus Pompeius to him, as General against him, that having received both a fleet and army from Syria, he should with all his power resist Pompeius, if he made any war, but if he would yield himself, he should receive him with all honour. [*Id. & Dio, ibid.*]

Pompeius his Embassadors that were sent to the Parthians, were surprised by Antonius his Captains, and brought to Alexandria. When Antonius had learned all these things from these Embassadors, he called the Embassadors that were sent to him, and brought them face to face: who excused him as being a young man in misery, and fearing he should be repulsed by him, was forced to prove the good will even of Nations that were greatest enemies of the Romans; but if he had known Antonius his mind, there had been no need of all the solicitations and policies. This he believed, as being a man not at all malicious, but well meaning, and generous. [*Appian, pag. 749.*]

Octavia

Octavia being at Rome intended to sail unto Antonius, to which Cæsar consented: not, as most write, for any respect at all to him, but that he might have an honest colour of war against him (if he fled, or murthered, [*Plutarch, in Anton.*]) the coming to Athens winneth there. [*Appian, lib. 5. pag. 750.*]

At this time war broke out between the King of the Medes (Artabardes) and Phraates the King of the Parthians, and Artabazes of Artabardes King of the Armenians; he was angry with the Armenians, because by his means the Romans were brought in upon him; and with the Parthians, because he neither received any great matter of the spoils of the Romans, nor any honour at all, and was afraid also that he would take away his Kingdom from him, hence also Polemo the King of Pontus Embassadors to Antonius, desiring his friendship and alliance, desiring him to come unto him, and promising him the aid of all his forces, which Embassadors took very well, for that only thing which seemed to wax towards the overthrowing of the Parthian, which was because he was not strong enough in Horfemen and Archers: he thought now he should have, and yet do more pleasure in the receiving them than the other did him in giving them, whereupon being puffed up with great hopes, he prepared again to go through Armenia, and having called the King of the Medes to the river Araxes, then to go forward with the war. [*Plutarch, in Anton. Dio, lib. 49. pag. 411.*]

Antonius wrote to Octavia being now at Athens, commanding her to stay there, and advertised her of an expedition that he was about to take, he although she took it ill, and smelled out the pretence, yet she wrote to him to know whether he would have those things sent that she had brought him, for she had brought much apparel for the soldiery, and many horse, and much money, and presents for his Captains and friends, and besides all this 2000 choice men all armed, like the Pæonians cohorts, Niger, a friend of Antonius, being sent from Octavia declared unto him, adding withal the deserving commendations of Octavia, Antonius accepted both her own and others gifts, and also the soldiery that she had begged of her brother for this purpose. [*Id. ibid.*]

Cleopatra, fearing lest Octavia should draw Antonius from her, seemed to languish for the love of him, making her body lo weak by her feminine tricks, as though she could not live if she were deprived of him, by which Antonius being overcome, left off his journey to the King of the Medes, (although news were brought him that the Parthians were in civil wars) and returned again to Alexandria. [*Plutarch, ibid.*] and so from thence forward did more and more give himself over to the love and impudience of Cleopatra. [*Dio, pag. 411.*]

Antonius summoned Artabardes King of Armenia into Egypt, as a friend, that having gotten him into his power he might more easily put him to death, but seeing he did not come, suspecting some deceit, he then found other means to deceive him, neither did he openly shew his anger against him, lest he should provoke him to war. [*Id. ibid.*]

C. Furnius the Governour of Asia, (whom we read in Plutarch, Antonius, and Strabon's Chronicle, to be a man of great authority, and to be the most eloquent among the Romans) entertained Pompeius coming to him presently, being neither strong enough to repulse him, neither did he know Antonius his mind, but when he saw his soldiers to be exercised, he also mustered them that were of his Province, and sent for Aenobarbus, that commanded the army, that was next him, and called in all his Amyntas to his aid, who when they came immediately together Pompeius complained that he was accounted for an enemy, at that time when he expected an answer from Antonius, by the Embassadors that he had sent unto him: nevertheless he had a mind to take Aenobarbus by the treachery of Curius a familiar friend of his, hoping that it would be a matter of great moment, if any charge should happen; but the treason being discovered, Curius was put to death being condemned in the consistory of the Romans; and Pompeius also killed Theodorus a freed man of his, who only knew of this business, as if he had been the blabber of it. [*Appian, lib. 5. pag. 749.*]

Pompeius despairing that Furnius would be received by him, seized upon Lampacius by treachery; where many Italians lived, being brought thither as a Colony by C. Cæsar: which Italians he by great wages inticed to serve under him, and now he had 200 Horfe and 3 Legions, when setting upon Cyzicum by sea and land, he was repulsed in both places, for there were there then a very great band of soldiery, who kept the fences that were then brought up for Antonius being returned thence into the haven of the Archæans, he there provided corn. [*Id. ibid.*]

Seeing Furnius would not fight, but alwaies kept near his Camp with many Horfemen; not suffering him either to provide any corn, nor seize upon any Cities; Pompeius set upon his Camp in front, sending also some about, that should do the same in the



the reare; wherefore when Furnius went out against him, he had his Camp at his back. Pompeius flew many as they fled by the fields of Scamander: for the field was very plashy by reason of much rain that fell. Those that escaped, retreated into a safe place, but unable to provide for a new war: and whereas they received supply out of Mylia, Propontis, and other places; poor men, being exhausted with exactions, for very reward did serve under Pompeius; who was now grown famous for the Victory he got at the Haven of the Achæus, [*Ibid. pag. 750.*]

Seeing Pompeius wanted Horse, and therefore was cut very short in his foraging; he heard that a Squadron of Italian Horse were going to Antonius, being sent by Octavia, who wintered in Athens: and therefore presently lent to corrupt them with gold; these the President that was let over Macedonia by Antonius apprehended, and divided the money to the soldiers, [*Ibid.*]

Pompeius having seized upon Nicæa and Nicomedia, he gathered money together in abundance, by reason of his great and unexpected successes, [*Ibid.*]

As Furnius lay incamped near him, at first there came to him out of Sicily, as soon as the Spring began, a Fleet of 70 ships, which only remained of the Fleet that Antonius had lent Caesar against Pompeius; for when the Sicilian war was ended, Caesar dismissed them. Titius also came out of Syria with an 120 ships, and a great army, and all arrived at Proconessus, [*Ibid.*]

Pompeius being much afraid, being not as yet fully provided, chose those places that were most convenient for his fleeing: but being apprehended in Nicomedia, he demanded peace by his Embassadors, laying the hopes of obtaining it, on the favours that he had formerly done Titius; but Titius absolutely denied to yield to any peace, unless he yielded up into his hands, all his ships and forces, [*Dio. lib. 49. pag. 402. 403.*]

Wherefore Pompeius, despairing of any safety by sea, having put all his provision of any weight into his ships, let them on fire; and armed his Mariners as being of more use to him on land with others, [*Id. ibid. pag. 403. Appian. pag. 750.*]

Herod fearing lest his mother in law Alexandra should seek occasions to raise new troubles, commanded her to keep within the Palace, and to do nothing of her own authority; and she was kept so strictly, that nothing was concealed from him of all that she did; yea even to the expences of her Table: which servitude she took very heavily, and sent letters to Cleopatra, complaining of her hard condition, desiring her that she would yield her assistance. Wherefore at the command of Cleopatra, that she with her son should flee into Egypt to her, she provided two coffins, wherein she inclosed her self and her son, such as men are put in when they go to be buried; commanding those servants that were privy to the plots, that they should carry them out by night, & bend their course to a ship that was ready provided to carry them into Egypt. This business Ælupus a servant blabbed to Sabbatton a friend of Alexanders, supposing that he had known all before: which as soon as Sabbatton knew, he who hitherto was an enemy of Herods, as being suspected to be of the plot in the poisoning of Antipater, took this occasion of being reconciled to the Kings favour by declaring this matter; who dissembling the matter till it was upon execution, surprised her in flight, and brought her back: yet notwithstanding he pardoned her her fault, as not daring to punish her; for he feared that Cleopatra would not be so contented, but would seek any occasion of hatred against him: wherefore under colour of a magnanimous spirit, he made shew as if he pardoned her out of mere clemency, [*Joseph. lib. 15. cap. 3.*]

Cassius Parmensis, Nasidius, Saturninus, Amilius, and other honourable friends of Sextus Pompeius, and his dear friend Fannius and his father in law Libo also, when they saw that he would not leave off making war with one more powerful than himself, nay not after the coming of Titius, to whom Antonius had committed it; began to despair of him, and therefore covenanting for themselves, they went over to Antonius, [*Appian. lib. 5. pag. 750. 751.*]

Pompeius thus forsaken of his friends, departed into the mid-land Country of Bythnia, intending to go (as was reported) into Armenia: him stealing privately out of the Camp by night, Furnius and Titius, and with them Amyntas pursued, and marching excessive fast, they overtook about evening, they incamped both of them about an Hill, but without either ditch or trench; it being late at night and they weary. Pompeius being in this condition, sent by night 3000 Targariens, who set upon them either in their beds, or running out from their lodgings, who all fled naked most cowardly. If Pompeius had let up upon them with all his force, or but pursued them as they fled, he might have had an absolute Victory: which when he observed not, he gained nothing by all this, but that he went on whither he was a going into the mid-land Country, [*Id. ibid. pag. 751.*]

His enemies being joyned together, kept him from foraging, that he was to oppressed with famine, that he was forced to demand a parly with Furnius in former time a friend of Pompey the Great, a man of honour and gravity above the rest. Wherefore standing upon the bank of a River that ran between them, he told him that he would commit himself to his protection, upon condition that he might be brought to Antonius; Furnius answered, that this business did not belong to him, but to Titius: Pompeius suspecting Titius his faithfulness, offered again to yield himself, intreating that he might be accepted: which when it could not be obtained, he desired that he might be received by Amyntas: but he told him, that Amyntas would do nothing that might be an injury to him that was to execute the commands of Antonius; and so the parly brake off, [*Id. ibid. pag. 751. 752.*]

Furnius his soldiers, thought that for very want of food he would the next day yield himself to Titius; but he according to the custom in Campes, made many fires in the night, and by Trumpeters distinguishing the watches of the night, he privately withdrew himself with his army without any baggage, nor so much as telling them whither they were going; for he thought to return to the sea, and to burn Titius his fleet; which perhaps he had effected, but that Scaturus (son from him) and told both of his departure, and which way he went; although he knew not what he intended. Then Amyntas pursued him with 1500 Horse, whereof he was absolutely destitute. As soon as he came near him, Pompeius his soldiers went over to him, some privately, and some openly. Pompeius being now almost desolate, and being afraid of his own soldiers, yielded himself without any conditions, who formerly had refused the conditions of Titius, [*Id. ibid. pag. 752.*]

Dio writes, that he was surprised and circumvented, and taken by Titius and Furnius at Milecum, which is a Town of Phrygia, [*pag. 409.*] Appianus saith, that his army was compelled by Titius, to take a solemn oath to Antonius, [*pag. 753.*]

Antonius being certified of this business, immediately by his letters commanded Pompeius to be put to death: but a little after repenting him, he commanded him to be saved; but seeing the carrier of the last letters came before him that brought the first; Titius then afterwards receiving the letters concerning his death, and perhaps supposing them indeed to be written last, or knowing the truth would not believe it; he followed the orders of the letters, as they were delivered, and not the sense, [*Dio. pag. 403.*]

There are some who report, that it was not Antonius that commanded the death of Pompeius, but Plancus; who being Governour of Syria was wont in letters of moment to subscribe the name of Antonius, and also to use his seal: either with the knowledge of Antonius, (yet he himself would not write, either by reason of the renown of Pompeius himself, or because Cleopatra favoured him for the memory of his father the Great Pompeius) or by his own advice being afraid that Pompeius might be some cause of difference between Caesar and Antonius, or lest Cleopatra should transfer her favour upon Pompeius, [*Appian. lib. 5. pag. 753.*]

And thus was Sextus Pompeius put to death at Milecum, [*Id. ibid. Strabo. lib. 3. pag. 401.*] L. Cornificus and another Sextus Pompeius being Consuls, [*Dio. lib. 49. pag. 402.*] of whom in the epitomy of Livies 132 books we thus read. *Sextus Pompeius, when he yielded himself unto Antonius, but yet raising war against him in Asia, was overcome by his Lieutenants: and in Orolus, [lib. 6. cap. 19.] Pompeius fleeing, being often overcome both by sea and land, was taken, and a little after put to death: and in Velicius Paternulus, [lib. 2. cap. 87.] Antonius, when he had promised that he would preserve the dignity of Sextus Pompeius, then also deprived him of life. And more fully in the 97 Chapter. *Pompeius fled into Asia, and by the command of Antonius, whose help he implored, whilst he was in disturbance between being a General, and a Petitioner, and now would retain his dignity, and now beg his life, had his throat cut by Titius, by which the envy he had contracted lasted so long, that when as he exhibited Plays in Pompeius his theatre, he was driven out thence with the curses of the people from the Shows that he set forth.**

Caesar Octavianus, exhibited Plays on horseback, because of the death of Sextus Pompeius; and sett up a Chariot for the honour of Antonius before the Rostra and Statues in the Temple of Concord, gave him leave to banquet there with his wife and children, as it was formerly decreed unto himself: for as yet he feigned himself to be his friend, and comforted him concerning the Parthian Expedition, and told him what envy there was risen against him, by reason of the Sicilian Victory, and the honour decreed unto him for it, [*D. lib. 49. pag. 401.*]

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In the Feast of Tabernacles, the new High Priest Aristobolus being just now past seventeen years old, being to offer sacrifice according to the Law, being clad in Pontifical attire, came to the Altar, and performed the ceremony with all decency, whose excellent beauty and stature being higher than usually of his age, carrying in his countenance the honour of his lineage, turned the eyes and love of all the multitude upon him, Bbbbb

him, every one calling to mind the worthy and memorable actions of his grandfather Aristobolus: and being overcome with the affection they bore him, they were to overjoyed, they could not contain themselves, but openly praised for him, and wished him all joy, and that more freely than was fit, under such a King, proclaiming openly both the memory and thanks they owed to that family for all their benefits. [*Joseph. lib. 15. cap. 3.*]

As soon as the feast was ended, he was entertained at a banquet by his mother Alexandra; and King Herod courteously inticing the young man into a convenient place, counterfeiting to sport with him, after the fashion of young men: and because that place was too hot they were quickly weary: they left their sports, and went to the fish pools that were near the Court, to take the fresh aire at noon time: and at first they beheld some of their friends and servants as they were swimming. At length the young man also, by the perswasion of Herod, went in amongst them: then those to whom this charge was given, ducking him as he was (swimming, as it were in sport and jest, holding him under water, never left off till they had drowned him. And this was the end of Aristobolus, in the eighteenth year of his age, and the first of his High Priesthood, which immediately returned to Ananias. [*Id. ib.*]

Now when this accident was reported to the women, they were all in an uproar, and did nothing but weep and howl over the dead body of the young man. Sorrow also seized upon the whole City, as soon as the rumour was spread abroad, every house bewailing the calamity, as if it had been their own. But Herod endeavoured by all means to make people believe, that this chance happened without his knowledge, not only feigning to be sorrowful, but also tears and grievous like to true grief: and that he might the more comfort the women, he buried the body with a most magnificent funeral; being extremely liberal, both in adorning his monument, and also in perfumes and other precious things. [*Id.*]

His mother Alexandra, although he was often ready to lay violent hands upon her self, seeing she knew all the treason, yet she repressed her passion, seeming not to be suspicious, as if he had thought that her son had been killed on purpose, until some occasion of revenge might offer it self. [*Id.*]

Antonijs seeking some way how he might the more easily be revenged of Artavasdes King of Armenia, lent unto him Q. Dillius, and by him demanded, adding also many promises, that there might be a marriage concluded between his daughter and his son Alexander (whom he had by Cleopatra) at length on a suddain, in the beginning of the Spring, he came to Nicopolis, a City in the lesser Armenia, built by Pompeius; and thither he sends for him to come, as though he would make use of both his advice and aide in the Parthian war; but Artavasdes suspecting treachery, did not come. [*Id. lib. 49. pag. 475.*]

Alexandra, being incited by her grief to a desire of revenge, certified Cleopatra by letters of the treachery of Herod, and also of the lamentable death of her son, and the who a long time was desirous to help her, and then also pitying the womans misfortune, took a particular care of this business, as if it had been her own: neither was she ever quiet from perswading Antonius to revenge the young mans death, telling him it was an unpardonable act, that he that by his help had enjoyed a Kingdom that belonged to anothers right, should so insolently rage against the lawful race of the Kings. Antonius being perswaded by these words, after he was come into Laodicea in Syria, he sent for Herod to come before him, to answer to the crime objected against him, of the death of Aristobolus. [*Joseph. lib. 15. cap. 4.*]

Herod, committing the care of the Kingdom to his Uncle Joseph, commanded him by private instructions, that if Antonius should do him any mischief, he should put his wife Mariamme to death, telling him, that he loved her, that he should esteem it a wrong done to himself, if any one should enjoy her beauty, yea, though it were after his death. [*Id. ibid.*]

Herod then coming to Antonius, to appeased him with the presents, that for this purpose he had brought from Jerusalem, and so appeased his anger by often conferences; that hereafter Cleopatras insigations had lesse weight with him: for Antonius denied that it was fit a King should give an account of his actions, otherwise he would cease to be a King: for having once given him the honour, the free power also was to be permitted unto him. He said also, That it concerned Cleopatra herself, not too much to meddle with other mens governments. [*Id.*]

Joseph governing the Kingdom that was committed unto him, converted divers times with Mariamme, partly upon business, and partly to do her honour, and in their discourses, there was often mention made how much Herod loved her; which discourse was laughed at by the Ladies, especially Alexandra; but he was carried on with such a desire of proving the Kings love to them, that he told them what private

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command the King had given him; supposing that this was a most certain argument of his love, because he could neither endure to live without her, nor in death be disjoyined from her: which words of Joseph, the Ladies did not interpret as an indubitate signe of Herods love, as abhorring his tyrannical mind, who though he were dead, yet would seek their life. [*Id.*]

In the interim their was a rumour spread about the City, that the King was put to death by Antonius, which disturbed all the Court, especially the Ladies. Alexandra also perswaded Joseph, that taking them with him, he should fly to the Ensignes of the Roman Legions, which were there about the City, for a guard under the Tribune Julius; so that if at first there should be any troubles about the Court, they might be in security by the favour of the Romans. And moreover it was to be hoped, that Mariamme would obtain any thing, if she should once come in the sight of Antonius, and might also recover the Kingdom, and whatsoever belonged to the royall issue. [*Id.*]

As they were holding this consultation, there came letters from Herod, that clean dashed the rumour, signifying what honours Antonius had done him, both in publick assemblies, and also inviting him to feasts; and that even during the accusations of Cleopatra: who being desirous of that country, fought by all means to destroy him, that he might usurp that Kingdom: but because Antonius had shewed himself just, there was not hereafter any great danger to be expected, and that he should shortly return, having his kingdom and alliance confirmed by Antonius, neither was there any hope left now for the covetousnesse of Cleopatra, seeing Antonius had granted her Cælofira, instead of that he had demanded, upon this condition, That she should not hereafter demand Judea, and that she should no more trouble him with this business. [*Id.*]

As soon as these letters were received, the intent of flying to the Romans vanished, but yet their resolution was not hid: but as soon as Herod had brought Antonius, some part of the way against the Parthians, (for so he pretended) he returned into Judea, and immediately his sister Salome, and his mother Salome, told him what Alexandra intended to do with her friends. Neither was Salome content with this but accused her husband Joseph, as if he had been too familiar with Mariamme: but this she did for an old grudge, because the Queen, a woman of a high spirit, among other womens brabbles, had upbraided her with her obscure birth. [*Id.*]

When Mariamme had ascertained to Herod by oath of her chastity, and Herod had told her again how much he loved her; she denied that it was the part of a lover to command, that if he should die, that also his wife should be put to death. Herod supposing this secret could never be known, except the had committed adultery with Joseph, and then wanted but little, but that he had killed her: but being overcome with love, though hardly, yet, restrained himself; but yet he commanded Joseph to be put to death, not so much as liking him to come into his presence. Alexandra also he cast into prison, as being the cause of all these evils. [*Id.*]

In the mean while the affairs of Syria were in disturbance, Cleopatra never failing to when on Antonius his displeasure against himself, perswading him to take every ones government from him, and to give it to her: asking that Judea and Arabia might be given to her, being taken from the two Kings, Herod and Malchus, whose destruction she plotted to work: but yet Antonius thought it was unjust to put two such great Kings to death, in favour of an importunate woman. But yet he no more accounted them his friends, but took part of their Country from them, and gave them to Cleopatra. Moreover, he gave her all the Cities that lay between the river Eleutherus and Egypt, Tyre and Sidon only excepted, which he knew were always free Cities, although by her earnest intreaties she endeavoured to get these. [*Id. cum lib. 1. Bell. cap. 13. & lib. 7. cap. 28.*]

Thus Cleopatra, by the bounty of Antonius, enjoyed a great part of Cilicia, the Country of Judea, where the balsame groweth, Arabia, Nabathæa, which was Malchus his country, (to wit, all that that lay toward the sea) Iudæa, Phoenicia, Cælofryia, Cyprus, and some part of Crete: which vast gifts of Antonius much offended the people of Rome, as did also the filthinesse of Cleopatra, or whom he had gotten twins formerly, to wit, Alexandra and Cleopatra, (whom he named one the Sun, and the other the Moon) and also Ptolemeus, whom the named Philadelphus. [*Plutarch in Anton. Dio. lib. 49. pag. 481. Livy, lib. 132.*] Cleopatra is reported to have understood many languages, so that of her self, without an Interpreter, she could answer either Ethiopians, Troglodites, Hebrews, Arabians, Syrians, Medes and Parthians, when as her predecessors, the Kings of Egypt, scarce understood the Egyptian tongues, and some also of them had forgot the Macedonian language. [*Plin. ib.*]

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Cleopatra

Cleopatra having accompanied Antonius, who was going with his army into Armenia, as far as Euphrates, returneth, and by the way visited Apamea and Damascus, then came into Judea, [Joseph, lib. 15. cap. 5.]

In the third Summer, from that in which Lepidus was cast out of office by Cæsar Octavianus in Sicilia, Antonius undertook this Expedition into Armenia, [Vellei. Patereul. lib. 2. cap. 82.] Sextus Pompeius being now dead, [Apian. lib. 5. pag. 753.] and having again sent Q. Dellius to the King of Armenia to confer with him, he himself in all speed went to Artaxata, [Dio, lib. 49. pag. 415.]

Cleopatra being entertained by Herod in Judea, allureth him that her part of Arabia that was granted her by Antonius, and the revenues of Jericho also. This Country beareth Balsom, which being the most precious of all Oymments onely grows there, and also great store of the best Date, [Joseph, lib. 15. cap. 5.] which Balsame, is granted onely to the land of Judea, and is onely in two Gardens, and both the Kings, one of 20 acres, and the other of 10, [Plin. lib. 12. cap. 25.]

By these means Herod grew into great familiarity with Cleopatra; she sought to allure him to her lust, either through the impenetrance of her lust, or else seeking occasion too by this for her treachery: but she, pretending love, yet Herod refused her, and had a consultation with his friends about killing her; but being restrained from this, and after they them, he having appeared Cleopatra by great presents, and all manner of obsequiousness, he accompanied her as far as Pelusium, [Joseph, lib. 1. bell. cap. 13. & lib. 15. cap. 5.] but yet being afraid both of her, and also of the people of the Jews, he provided that cattle as a refuge for himself; laying as many armies there as would suffice for 10000 men, [Id. lib. 7. bell. cap. 28.]

In Armenia, Antio was partly by the persuasion of his friends, and partly fearing him with the greatness of his forces, induced King Artavasdes, being deceived by his many promises, seeing he always shewed himself, his friends, both by writings and deeds, that he would come into his camp upon his assistance, when he was apprehended, [Dio, lib. 5. pag. 415. Livy lib. 31. Strabo, lib. 1. pag. 524. Vellei. Patereul. lib. 2. cap. 82. Plutarch, in Antonio, Orf. lib. 6. cap. 19.]

As soon as ever Antonius had taken him, he carried him about the Castles in which his treasure was, yet not in fetters; in hope that he should have them without any fighting, signifying that he took him captive, for no other cause but to get money, from the Armenians for their freedom and his Kingdom, but all this was in vain, seeing those that kept the treasure, would not obey him, [Dio, ibid.]

Those Armenians that were up in arms, made his eldest son Artaxias King instead of Artavasdes or Artabazis: that was taken prisoner, [Id. ibid. Joseph, lib. 15. cap. 5.] Antonius bound Artavasdes with silver chains, as if it were a bawling for a King to be tied with iron fetters, [Dio, ibid.] then by his silver chain he compelled him to condescend where the royall treasure was; and having won the Town, in which he told him the treasure was laid up, he took from thence a great masse of gold and silver, [Orf. lib. 6. cap. 11.]

After these things, Antonius partly by force and partly by surrender, reduced all Armenia under his power, [Joseph, & Dio, ut supra,] for Artaxias having ventured a battle and being overcome, fled to the Parthians, [Dio.] but Antonius led Artabazis bound, with his sons who were Princes into Egypt, as a present to Cleopatra, and whatsoever was of great value, in that Kingdom, [Joseph, lib. 1. bell. cap. 13. lib. 15. Antiquit. cap. 5.]

At Rome on the Ides of September, C. Sosius the Proconul triumphed for Judea: as appears in the marble triumphall records, [In Inscrip. Græciæ, pag. CCXCVII.]

M. Antonius having obtained for a stricter tie of friendship the daughter of Artavasdes King of Media for a marriage with his son, having left his army in Armenia, he returned into Egypt with his great prey, where entering Alexandria in a chariot, among other captives he led before him Artavasdes or Artabazis King of Armenia, with his wife and children, [Dio, lib. 45. pag. 415.] at which the Romans were delighted, as if the prime ornaments of their Country, should be communicated with the Egyptians, in favour of Cleopatra, [Plutarch, in Antonio.]

Antonius presented Artavasdes with his relations, in chains of gold before Cleopatra, in an assembly of the people, who in a Tribunal all guilt, late in a chair of gold, the Barbarians neither revered her, nor fell on their knees, (though they were often commanded to do so by threats and promises,) but only called her by her own name, and although for this they were thought to have the greater spirit, yet they were the more rigidly handled, [Dio, ut supra.]

Antonius seated the Alexandrians, and having called the people into the show-place, where the young men exercise themselves, there upon a high silvered Tribunal he set two golden chairs: one for himself and another for Cleopatra, and lower

chairs for his children, then making an oration to the people, he commanded that Cleopatra should be called Queen of Kings, and her son and partner in the Kingdom, namely, Ptolemy Cæsarion, King of Kings, and gave them Egypt and Cyprus, different from the division that he had formerly made: he told them also that Cleopatra was the wife of Cæsar the Dictator, and that Cæsarion was his lawful son, he feigned also that he spoke this in love to Cæsar, that he might bring into hatred Octavianus, that was not his son born, but only and adopted son, and to the children that he had by Cleopatra to their daughter Cleopatra; he gave Lybia Cyrenaica to her brother Alexander he gave Armenia; promising also Media and Parthia, and all those Countries that lie beyond Euphrates even to India, when he had conquered them, he gave also to Ptolemy (surnamed Philadelphus) Phœnicia, Syria, Cilicia, and all the Country on this side Euphrates to the Hellespont, [Plutarch, in Antonio, Dio, lib. 49. pag. 415. 416.]

Antonius also brought forth his other sonnes, namely Alexander in the habit of the Medes, and wearing the Persian attire and bonnets on the head: and Ptolemy in flippers, and cloak, and that, with a Crown about it: for this was the habit of Alexander successors, and the other of the Medes and Armenians. And as soon as the lads had saluted their Parents, the Macedonians were a guard to one, and the Armenians to the other; for Cleopatra whensoever came in publick, wore the apparel of the goddess Isis, and so gave audience to all her subjects in the name of new Isis, [Plutarch in Antonio.] Also he commanded that she should be called Isis and the Moon, and Antonius Oiris and Liber Pater; seeing he was Crowned with Ivy, and wore buskins, and was carried at Alexandria in a Chariot like Liber Pater, [Vellei. Patereul. lib. 2. cap. 82. Dio, lib. 50. pag. 421.]

Antonius went as far as the River Araxis, as if he intended to make war upon the Parthians; but thought he had done enough to have joyed in league with Artavasdes King of the Medes: upon which account, Antonius and the Mede promised each to other mutual assistance, the one against the Parthians, and the other against Cæsar: and for this cause they changed loose fondlers. Antonius also delivered to the Mede, part of Armenia that he had newly seized upon, and received from him his daughter Isotape, being very young, to be in time a wife for his son Alexander (born of Cleopatra, to whom he had given the kingdom of Armenia, which also Livy confirms in lib. 131.) and also the ensignes that were lost by Statianus, [Dio, lib. 49. pag. 417, 418. Plutarch in Antonio.]

Peace being thus concluded with the Mede, Antonius gave to Polemon the Lesser Armenia, as a reward of the Embassie he had undertaken for the making of a League between them: he also gave the Consulship to L. Clavius (or Cluvius) who was with him, and took it from him, [Dio, ut supra, pag. 411. 418.]

Cæsar Octavianus, both in the Senate, and to the people, often accused Antonius, incensing the people against him. Antonius also sent to rectificate him, [Plutarch.] Cæsar amongst other things, objected against Antonius, that he held Egypt that was not his by lot: that he had killed Sextus Pompeius, whom (as he said) he had willingly let escape: that having treacherously taken Artavasdes and cast him in prison, he had brought great infamy upon the people of Rome. He demanded also part of the spoils; but above all he upbraided him with Cleopatra, and the children that he had had by her, and the Countries that he had given her; and that especially, because he had brought Cæsarion the son of Cleopatra into the family of Cæsar, [Dio, lib. 5. pag. 419.] But Antonius affirmed to the Senate, that he was acknowledged to by Julius Cæsar, and that C. Marius, and C. Oppius, and other friends of Julius Cæsar knew this: of whom Caius Oppius, as if he himself wanted a defence and countenance set forth a book, that he was not Cæsar's son, whom Cleopatra said was, [Sueton. in Jul. cap. 52.]

Antonius being in Armenia, commanded Canidius to go to the sea side with 16 Legions; but he taking Cleopatra with him, went to Ephesus, where when his Fleet were all come together, there were eight hundred ships, of which Cleopatra promised 200, and 20000 talents, and provision for all the army during the war, [Plutarch in Antonio.]

Antonius by the advice of Domitius and some others, commanded Cleopatra to return into Egypt, and there to attend the event of the war; but the fearing that there might happen a new reconciliation by the means of Octavia, persuaded Canidius by a great reward, that he would speak to Antonius for her, and that he should shew him, that it was not just, that she should be sent back, that had brought so great aid to the war, neither that it was for his profit, that the Egyptians should be discouraged who made up a great part of the naval force. Which when he had obtained, they gathered together their forces, and sailed to Samos, where they gave themselves over to pleasure: for as it was injoyed to all Kings, Governours, Terrarchs, Nations, and Cities,

Cities that lie between Syria, Meotis, Armenia, and Lauria, that they should fend or bring all manner of warlike provision, so was it enjoyed also that all that could skill to make any good sport, should also meet at Samos: and whereas almost all the world was filled with weeping and wailing, this one Island alone resounded with piping, and singing for many days, and all the theatre was full of these common players, then also every City sent over for sacrifices, and the Kings strove amongst themselves, who should make the greatest feast, and give the greatest presents, so that it was ordinarily said, *What will they do when they are Conquerors in triumph, whereas the very preparation for the war is with such sumptuousness?* [*Id. ibid.*]

From hence Antonius failed to Athens, and there gave himself wholly to see plaies and shows, [*ibid.*] he went with a staffe of gold, and a Persian sword by his side, a purple robe buttoned with precious stones, and a Crown that a King might enjoy a Queen. [*Florus lib. 4. cap. 11.*]

The King of Media using the help of the Romans that Antonius had left with him, overcame the Parthians, and Artaxes (or Artaxias the Armenian) that came against him. [*Id. lib. 49. pag. 418.*]

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Herod duly paid the Tributes of the Countreys of Judea and Arabia, which he had received of Antonius; thinking it was little late to give her any occasion of ill will against him, but the Arabian, after the exaction of them began to belong to Herod, for some time paid 200 talents yearly, but afterward he grew slow and negligent, and scarce paid half and that very negligently. [*Joseph. lib. 15. cap. 5.*]

Cæsar and Antonius mutually accused each other, and mutually defended themselves, partly by letters privately sent, (among which that of Antonius to Cæsar was most peevish, mentioned by Suetonius in Octavio, where he saith that he began to company with Queen Cleopatra, whom he affirmed to have been his wife nine years since) and partly publicly; when Cæsar pleaded in publick, and Antonius by letters, upon which occasions they often sent Embassadors one to the other, that they might more fully shew their cause to be just, and lay out the affairs of the adversary, in the mean while they got money together, as if it had been for some other purpose, and prepared themselves for war, as if it had been against certain other enemies. [*Id. lib. 1. pag. 419.*]

The new Consul at Rome, C. Sosius (who had triumphed for Judea) on the very Kalends of January made a long speech in the Senate, in the praise of Antonius and disgrace of Cæsar, (Domitius Acrobatus his Colleague, because he had endured many calamities formerly, meddling with no new business) and was ready to make an audit against Cæsar, who was on purpose gone out of the City, if Nonus Balbus the Tribune of the people had not withstood it. [*Id. lib. 50. pag. 419.*]

Antonius wrote to Rome that the partition that he had made at Alexandria, the Countrey between Cleopatra and her children might be confirmed, which letters notwithstanding were not publicly read, Domitius and Sosius the Consuls who most favored Antonius forbidding it, although Cæsar desired that all things might be brought into publick; and seeing their opinion was carried in that, Cæsar also got this in the Senate, that none of those that were written concerning Artaxides the Armenian should be publicly proposed; because he both pitied Artaxides, with whom he privately had consulted against Antonius, and he also envied Antonius a triumph. [*Id. lib. 49. pag. 416.*]

The Senate being come together, Cæsar fate between the Consuls in the curule chair, environed about with his friends and souldiers, that privately carried their weapons about them, when he at large defended himself, and accused Sosius and Antonius and seeing neither any other, nor the Consuls themselves durst speak a word, he commanded them to meet again at a certain day, and then he would demonstrate unto them the injuries of Antonius in writings, but the Consuls not daring to contradict, nor yet able to hold their peace, they privately before the day came went out of the City, and went unto Antonius, whom also many of the Senators followed, which when Cæsar knew, he said that they had free leave from him to go, least he should seem to have been forsaken by them, for some injury he had done them; he gave leave also to any that would go to Antonius that they might safely do it. [*Id. lib. 50. pag. 420. Sueton. in Octavio. cap. 17.*]

After the departure of the Consuls, Cæsar called a Senate, and did and said what he would, which when Antonius heard, he called a Councell of his friends, and after many arguments on both sides, he undertook the war. [*Id. pag. 420.*] and commanded a divorce to be declared to his wife Octavia the sister of Cæsar. [*Id. lib. Livy lib. 132. Europ. lib. 7. Oras. lib. 6. cap. 19.*]

Afterwards he sent some to Rome, to put Octavia out of his house, who they say when they went took with her all Antonius his children, which he had by Fulvia except the eldest, who lived with his father: the wept and wailed exceedingly because she

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seemed to be one cause of the civil war; but the people of Rome did not so much pity her as Antonius, and much more those that had seen Cleopatra, who was not to be preferred before Octavia, neither in beauty nor youth. [*Plutarch. in Anton.*]

But Cæsar, when he heard of the suddain and great preparation of Antonius, was much astonished, fearing he should be driven to fight that Summer; for he wanted money extremely, and did vex the people of Italy with exactions, so that it was accounted one of the greatest faults of Antonius, that he prolonged the giving of battle, by which means he gave Cæsar time to prepare himself, and to quiet the uproare that was risen about the exactions. [*Id.*]

King Herod being freed from the trouble of Judea, and having taken Hyrcanium, (a Town which the sister of Antigorus had kept) The Actian war, in the CLXXXVII. Olympiade (which was this Summer) now breaking out, made great preparation for the aiding of Antonius: but he quitted him of this trouble, telling him he had no need of them. But because he had heard both from himself, and by Cleopatra, of the injurious dealings of the Arabian, that desired to pay the tribute imposed upon him; he commanded him to make war upon him. Cleopatra also perswading him that it would be for her profit; for the hoped, that if Herod should overcome the Arabian, then she should be Mistress of Arabia, but if the Arabian overcome Herod, then she should be Mistress of Judea. Wherefore Herod returned home by Antonius command, and there kept his army, with which he presently, being well furnished with Horie and Foot, invaded Arabia, going to Diopolis, where the Arabians met him, and after a fierce conflict, the Jews got the victory. [*Joseph. lib. 1. Bell. cap. 14. lib. 15. cap. 6.*]

Titus and Plancus, who were chief friends to Antonius, and that had been Consuls, and were privy to all his secrets, being privily envied by Cleopatra, because they were much against his being present in this war, fled unto Cæsar, who willingly entertained them; from whom he learned all, both his actions and counsels, and also those things that were in his Will, and where the Will it self was, for they were witnesses to it, and knew the Contents. [*Plutarch in Anton. Dio. lib. 50. pag. 420.*] But of Plancus his manners, (who was formerly master of request to Antonius, and afterwards was by him made Procurator of Asia, and then of Syria) and also of his and Titius his flight. Velutius Paternulus is to be consulted. [*Id. 2. cap. 83.*]

The Testament of Antonius was deposited with the Vestal Virgins, who denied the delivery of it at the demand of Cæsar, if he would have it, they bid him come and take it. He went therefore and took it. [*Plutarch in Anton.*] At first he read it privately to himself, and noted some places that were subject to reprehension, but afterward he read it openly in the Senate, and then to the people: many taking it ill, that a man being alive, should give an account of things to be done after his death. But yet though it was counted very unjust, yet those things that were contained in the Testament, were of such nature, that they clean took away all envy from Cæsar, for doing this deed: for Antonius by this Testament gave Testimony, That Cæsar was indeed the very son of Cæsar the Dictator; he reckoned the children that he had by Cleopatra amongst his heirs, and bestowed great gifts upon them. Also his Will was concerning his funeral, that his body, although he had died at Rome, should be carried through the Forum, and sent to Alexandria to Cleopatra. [*Id. ibid. Sueton. in Octavio. cap. 17. Dio. lib. 50. pag. 420, 421.*]

These things so enraged every one against Antonius, that they believed all things to be true that were reported: as that Antonius, if he should get the power into his hands, would give Rome it self to Cleopatra, and translate the Empire into Egypt. Moreover, all men were so angry with him, that not only his enemies and newicers, but they also who were his great friends, very much blamed him: for being astonished at the rehearsal of the Testament, and meeting with the suspicions that Cæsar had, they all said the same things. [*Id. lib. 50. pag. 421.*]

The late runaway Plancus, objected many horrible things against Antonius in the Senate. [*Vellei. Paterni. lib. 1. cap. 83.*] Many things also Calvisius, or Calvisius, a friend of Cæsar, upbraided him with, as done in favour of Cleopatra, but he was thought that he belied him in many things: but yet Antonius his friends were intercessors to the people for him, and sent one Geminius into Grecia to him, to desire Antonius, That he would take heed that the Empire should not be taken from him, and that he should be declared an enemy to the State. Who at supper time being provoked by Cleopatra, told her that all things would go well, if he were once gone into Egypt, but fearing the Queens anger, he was faine to fly as fast as he could to Rome. [*Plutarch in Anton.*]

As soon as Cæsar was sufficiently prepared, he proclaimed open war against Cleopatra: the Consulship also (for he was designed Consul for the next year) was taken from

from him, as all his other power likewise was, which he had committed to the pleasure of women. It is said also that Cleopatra by philtres and charms, had so beloved Antonius, that he was not his own man. [*Id. ibid. Dio. p. 421.*] For the had so intrahled him, that the made him the overseer of the exercises of the Alexandrians, the being called by him Queen and Lady, that the had Roman soldiers in her guard, and all of them had in their bucklers the name of Cleopatra written. She went also into the forum with Antonius, and with him provided for the plaies, with him sat in judgement, with him rode the Horse, and in Cities she rode in a Chariot, whilst Antonius followed her a foot with the Eunuchs: to be short, the was so bold, as to hope for the government over the Romans; as if she did at any time, by a great oath, she alwaies swore, as she hoped to give laws in the Capitol. [*Dio. pag. 421. 422.*] Wishing also through her womanish desire, to reign in Rome. [*Eutrop. lib. 7.*] Of which Horace. lib. 1. Ode. 37.]

—Capitolo  
Regina dementes ruinas  
Fumus & imperio parabat,  
Contaminato cum grege turpium  
Morbo virorum, quidlibet impotens  
Sperare, fortunaque dulci  
Ebrui.

This Queen did to  
The Capitol provide,  
And Empire, ruin,  
Joining to her side  
The dregs of th' World, being above hope now,  
Rivalt with Madam fortunes pleasing brow.

And Ovid lib. 15. Metamorphos.

Romanique ducis conjux Egyptiæ ade  
Non bene s'jacuadet; frustraquerit illa minata,  
Servitura suo Capitolis nostra Canopo.

—The Egyptian spouse shall fall,  
Ill trusting to her Roman General;  
To make our stately Capitol obey  
Oft proud Canopus shall in vain assay.

If Antonius had been declared an enemy, those also that were with him, except they had come from him, had been accounted enemies likewise: which least it should happen, (for the power of his friends was to be feared) he was not in word declared an enemy, though he was indeed so but impunity and commendations were propounded to them that should forsake Antonius, but war was openly proclaimed against Cleopatra, whom they knew would never forsake him. And it sufficed, that this crime might be objected against him, That he of his own accord had undertaken a war against his own Country, by whom he was never offended, in the behalf of an Egyptian woman, and as if there had now been an actual war; they took their soldiers coats, and went unto the Temple of Bellona: and there Cæsar, as if he had been an Herald, performed all those things; by their command, that were accustomed to be done after the manner of the Romans, before the war was begun, [*Dio. pag. 421. 422.*] And added moreover, That now those that were to make war with the Romans, were Macedonian Eunuchs, and Porbinus, and Iras, that trimmed Cleopatra's hair, and Charmium (Nairas and Carmio, Gala saith were Cleopatra's Maids, lib. de Theriaca ad Plinonem) by whom the greatest affairs of Antonius Empire were managed, [*Plutarch.*]

After this, the youth were called earnestly to arms by them both, money was coined, and all things that were necessary for the carrying on the war were in all haste provided: and the preparation for this war was far greater than all the former, by reason for many Nations sent succours to each party. All Italy, France, Spain, Illyricum, both the A. ricks, Sardinia, Sicilia, and other Islands that lay near the forsaide Continents, helped Cæsar, [*Dio. pag. 422.*] He had of ships for war 250 sail, 80000 Foot, 12000 Horse. Antonius had not less than 500 ships of war, in which were some that had eight or ten banks of oares, furnished (uncommonly) and fit for a Triumph; a 100000 Foot, and (as Cæsar had) 12000 Horse: the Kings that were his subjects

and

and brought him aid, were, Bocchus King of Africa, (that was outed of his kingdom by the Romans) Tarcondemus, (or Tarcondimous) of the Upper Cilicia, Archelaus of Cappadocia, Philadelphus of Paphlagonia, Mithradates of Commagena, and Adallas King of Thracia: these were in person in the war. Polemon sent aid from Pontus, Malchus also from Arabia, and Herod the Jew. Moreover Amyntas King of Lyconia and Galatia. Antonius also commanded all from Euphrates and Armenia, even to the Ionian Sea and Illyricum, and from Cyrena to Ethiopia, [*Plutarch in Antonio.*] Whereupon all the Countries of the Continent of Asia which obeyed the Romans, namely, both the Thraciz, Grecia, Macedonia, Egypt, Cyrenica, with the borders, and all the neighbour Islands, and almost all Kings and Princes, and all that did but border upon that part of the Roman Empire that obeyed Antonius, came in person, others by their Generals, (as it is said) helped Antonius, [*Dio. ut sup.*]

Supplies also were sent to him from the King of the Medes, [*Plutarch.*] which seeing Antonius did not only nor fend back; and also recalled his own soldiers he had lent the Medes, that King was overcome and taken by Ptolemaeus King of the Parthians, and Artaxas (or Artaxias) King of the Armenians: and after this manner was Armenia (which Antonius had but newly gotten) lost together with Media, [*Dio. fin. lib. 49.*]

Antonius being afraid of the over great curtesie of Cleopatra her self in the preparation of the Actian war, and not taking any meat without assure; the is said by this means to have purged him of this fear; he dipped the uppermost flowers of her Garland in poison, and put the Garland on her own head; and immediately, in the height of their mirth, invited Antonius to drink their Garlands: which Antonius taking from his head, and putting it into the cup began to drink, but with her hand she stopped him, saying, *I am free, my dear Antonius, who you provide against by this new care of tasters; Do you think, that either occasion or invention is wanting, if I could live without thee?* and then calling for a prisoner, commanded him to drink it, who presently gave up the ghost, [*Plin. lib. 21. cap. 3.*]

When Herod had routed the greatest part of the Arabian army at Cana in Celosyria; Athenio the General of Queen Cleopatra in that Country, who hated Herod's, having gotten together a band of the natives, and joining with the Arabians, made a great slaughter of the Jews in the rough and difficult places (which which the enemy was better acquainted) but the King seeing his men put to the worst, poiled on horseback, to bring new supplies; but yet although he made all the haste he could, he came not time enough, but that the Jews Camp was taken by the enemies, [*Joseph. lib. 15. cap. 6.*]

From that time, Herod began to make incursions and to prey upon the Arabians, incamping alwaies upon the mountains, and alwaies forbearing to come to set a battle; but yet he got this good by it, that he accustomed his men to labour, and by continual exercise, he prepared himself a way to blot out the infamy of his former defeat, [*Id. ibid.*]

Antonius, intending to direct his course for Italy, and there to carry on the war before his enemies were aware: when coming to Coreyra he heard, that some light ships that were sent out for spices, were at anchor by the Ceraunian mountains; and he suspecting that Cæsar was come with his whole Fleet, went back again into Peloponnesus, (for it was now at the end of Autumn) and wintered at Patara, sending soldiers into all places, that they might the better guard them, and that there might be a better supply of victual for them, [*Dio. lib. 50. pag. 424.*]

Cæsar also looting from Brundisium, and having gone as far as Coreyra, thinking to set upon the enemy on a sudden as they were in the road at Actium, but being tolled with a tempest, he was faine to return and missed of his purpose, [*Id. ibid. pag. 425.*]

Whilst Herod made inroads upon the confines of Arabia, in the seventh year of his reign (reckoned both here and hereafter from the death of Antonius) about the month of August of the year of the Julian Period 4096, the Actian war being now begun, in the beginning of the Spring, Judea was shaken with an Earthquake, as was never the like before; in which were overwhelmed with the ruins of houles 10000 men: but yet the soldiers received no damage, because they were in the open fields. This calamity was made much more by the reports, which the reporters knowing the hatred between the two Nations, told the Arabians, That it was a wonder to see how proud they were grown, as it all the Cities of the Jews were overthrown, and the men all dead, so that there were no enemies left. For which cause laying hold of the Embassadors of the Jews, who in this their affliction came to demand peace, they flew them, and presently prepared for war with all earnestness, [*Joseph. lib. 1. Bell. cap. 14. & lib. 15. Antiquit. cap. 7.*]

Cccc

Herod



Herod having encouraged his men and offered sacrifice according to the custom, he in all haste marched with his army over Jordan : and having incamped at Philadelphia, there the fight began about the taking of a Castle that lay between him and the Arabians ; in which the Jews got the better, and forced the enemy being dismayed to another fight, where after continual skirmishes the Arabians are put to flight, and what by themselves in flight, and by their enemies pursuing them, they were to tuden under-foot, that they lost 5000 men : the rest being besieged in their Camp, and extremely wanting water, they sent Embassadors to Herod ; whom when he contemned, and was more careful upon them for offering 50 talents for their freedom, they being burnt up with thirst, came out in companies, and offered themselves to the Jews : and thus after this manner there were 5000 taken within five days. On the fifth day the rest that were in the Camp came out to fight, but despairing of any good success, for in the first conflict there fell about 7000. By this overthrow the courage of the Arabians was tamed, and Herod being declared Governor of that Nation by them, returned home with great glory. [*Id. ibid. c. lib. 15. cap. 89.*]

Hillel a Babylonian of the stock of David flourished at Jerusalem an 100 years before the Jewish account of the destruction of the Temple ; as is gathered out of Gemara Babylonica tractat. nazz. cap. 1. out of whose multitude of disciples, came Joshua the son of Uzziah, the famous author of the Chaldee Paraphrase of the Prophets, from a difference arising between this Hillel and Sammaius (or Sameas concerning whom was formerly spoken out of Josephus) the Pharisees were divided into two sects : concerning whom, St. Jerome, lib. 3. comment. on Elyas, cap. 8. v. 14. *The Nazaries (such are those that receive Christ, and yet omit not the observations of the old Law) interpret the two houses of Sammaius and Hillel, two families : from whom sprung the Scribes and Pharisees.* He adds moreover, *That Sammaius and Hillel, (or their two houses, of which there is often mention in the Talmud) sprung not up long before the Lord was born.*

Seeing Phraates the King of the Parthians, was become more insolent by the Victory he got of Antonius, and that he dealt more cruelly than before, he was driven into exile by his own subjects : and one Tiridates made King in his room, [*Justin. lib. 42. cap. 5. Dio. lib. 52. pag. 456.*]

A certain Median persuaded the Myrians of Asia to revolt from Antonius, and by their aid made war there against the Antonians, [*Dio. lib. 51. pag. 443.*]

Antonius went to Aëgium, whither he had appointed his Fleet, and was nothing moved ; when he found that almost a third part of his Mariners were starved to death : *Well (saith he) the oars are safe, for I will not want rowers, as long as Greece hath any men.* [*Oros. lib. 6. cap. 19.*] Whereupon there were pressed by the Captains of the ships, passengers, groomes, harveist-men, young men : and yet neither thus were the ships fully supplied, but that many were empty, [*Plutarch.*]

Astius Pollio, seeing he had kept himself in Italy all the while after the peace concluded at Brundisium, and had never seen Cleopatra, or after that Antonius was so beloved with the love of her, had ever any thing to do with his party, being asked by Cæsar if he would go with him to the Achan war, answered ; *My desires towards Antonius are greater, his favours towards me are more known, wherefore I will have nothing to do with your difference, but will be the prey of the Conquerour.* [*Vellei. Patercul. lib. 2. cap. 86.*]

M. Agrippa being sent before by Cæsar, took many ships of burden laden with corn and armes, as they were coming from Egypt, Syria, and Asia, to Antonius his succour : and having passed over the bay of Peloponnesus, he conquered Methona that was fortified with a strong Garrison of Antonius his, [*Oros. lib. 6. cap. 19.*] and there he killed Bogudes : he observed also which were the fittest places for ships of burden to arrive ; and from thence going into divers places into Greece, he very much troubled Antonius, [*Dio. lib. 50. pag. 425.*]

Cæsar being encouraged by these means, went from Brundisium with 320 ships having their stems armed, and all his forces, into Epirus having crossed the Ionian Sea, [*Id. ibid. Livy. lib. 132. Plutarch in Anton. Oros. lib. 6. cap. 19.*] Where finding his Foot whom he had drawn within the Ceraunian mountains to Aëgium, he himself seized upon Corcyra that was left without a Garrison, with his ships : which being drawn within the Haven Dulcis, so called from the sweet water, he there stood at anchor. From thence he went with his Fleet to Aëgium ; where the greatest part of Antonius his Fleet was also at anchor, and having seized upon that place where he afterwards built Nicopolis, he there encamped, [*Dio. lib. 50. pag. 425, 426.*]

Antonius, seeing his enemies sailing towards him as soon as it was day, fearing they would take his ships, he wanting men to defend them, let his Mariners upon the force-castle in armes, and commanded them to hold up their oars on both sides of the ships, as if they had been fouldiers ; and so kept them in the mouth of the Haven at Aëgium with

with the prow towards the enemy, as if they had been well furnished with rowers and ready for a fight ; by which stratagem Cæsar being deluded returned, [*Plutarch.*]

Marcus Agrippa failed to Lucas, and took the Island and the ships that were in it, under the very note of Antonius his fleet, he seized also upon Patroc, having overcome Q. Afidius in a fight at sea, and after that took Corinth. [*Vellei. Patercul. lib. 2. cap. 84. Dio. lib. 50. pag. 427.*]

Marcus Titus, and Statilius Taurus suddenly set upon Antonius's Horse and routed them ; they also joyed in league with Philadelphus King of Papalagonia, [*Dio. ibid.*]

Cecus Domitius a very gallant man, who alone of all Antonius's party, never called for Cleopatra but by her own name, being extremely hated by the Queen, through great and headlong danger went over to Cæsar, [*Id. ibid. Vellei. Patercul. lib. 2. cap. 84.*] for being sick of a fever, he took a little boat and went over to Cæsar ; which though Antonius took ill, yet contrary to Cleopatra's mind he sent him all his carriage together with his friends and servants, but Domitius, as though he repented of this open treason, died soon after, [*Plutarch.*] but because he seemed to have fled from Antonius, as though he despised of Antonius good fortune ; many followed his example. [*Dio. pag. 427.*]

Antonius being now out of hope began to have all his friends in suspicion, of whom among other, he put to death Janthinius a King of part of Arabia, by torture ; and gave command to some that they should tear in pieces Q. Polthimus a Senator, then seating, least Quintus Dellius and Amyntas the King of Galatia, had sent into Macedonia, and Thracia to hire fouldiers, should more esteem Cæsar's party : he went towards, as if it were to succour them, if the enemy should set upon them. [*Dio. ibid.*]

In the mean time Sosius hoping that if he should set upon L. Tauriscus, who with a few ships kept a guard against Antonius fleet, before the coming of Agrippa, who was Cæsar's Admirall, he might do some great matter ; early in the morning on a sudden, went against him, taking the convenience of a fog lest Tauriscus seeing the multitude of his ships should fly, whom having put to fight at the first conflict, he pursued, but by chance meeting with Agrippa, he notonly did not overcome Tauriscus or received any fruit of his victory, but himself also perished with Tarcondimotus and many others. [*Id. ibid.*]

This bulineffe and also because himself was overcome, in his return in a battle of Horleum by Cæsar's guard, took Antonius from the opinion of having his Camp over against the enemies Camp, therefore leaving his by night, he went unto the other side of the Ambracian gulf, where his greater forces were encamped, and seeing that now he began to be shut up from provision, he propounded in council, whether they should stay there and bring it to a battle, or leaving that place should protract the war till some other time. [*Id. pag. 427. 428.*]

Canidius, who commanded the Legion, and was the cause of Antonius his bringing Cleopatra with him, now changed his opinion, and persuaded him to lead her back again, and that he should go into Thracia, or Macedonia, and then try it out by a battle at land, because he was stronger at land, and also he might make use of the new supplies that Dicomus the King of the Getæ sent. [*Plutarch. in Antonio.*]

But Cleopatra, and Antonius also, being affrighted at some prodigies, and by reason of them, with the fadness of the army, obtained of her husband, that the war might be then tried by sea, but yet to providing for her flight, that the trusted up her baggage, not as if she intended to conquer, but that if all were lost, how the might more easily fly, but yet they determined not to depart by stealth or as if they fled, least they should strike a fear into the army, but as it were ready prepared for fight, but yet if any would oppose them, that they might by plain force make their way into Egypt. [*Id. ibid. Dio. lib. 50. pag. 428.*]

Velleius Paterculus saith, [*lib. 2. cap. 84.*] that King Amyntas, but Plutarch that both he and Dejoratus, revolted unto Cæsar, Q. Dellius the Hittorian also revolted unto Cæsar, (to whom the third Ode of the second book Carmin. of Horace was written) either being afraid of the treacheries of Cleopatra, which he said Glaucus her Physician told him of, or else keeping his old wont, for he had fled from Dolabellus to Cassius, and from Cassius formerly to Antonius ; he is called by Messala Corinus, the vanisher of the civil wars. [*M. Seneca. in Orat. Sualor. 1. Vellei. Patercul. lib. 2. cap. 84. Plutarch. in Anton. Dio. lib. 50. pag. 433.*]

Antonius his fleet was twice overcome before the last great battle, [*Vellei. Patercul. ut supra.*] and just as they were going to it, they say, there was a foot Captain a valiant man, who had fought many battles under Antonius command, and had



declined the Victory to Cæsar, [Oros. lib. 6, cap. 19.] for the fight continued till late at night, so that the Conquerour was forced to lodge aboard all night, [Sueton. in Othavio, cap. 17.]

The battle at Actium was fought, Cæsar and Messala Corvinus being Consuls, [Vellei. Paternul. lib. 2, cap. 84.] the second of September, from which begins the account of the years of Cæsar's Monarchy; as in the beginning of his 51 book Dio observeth, which also in another place he saith was 44 years, [lib. 55, pag. 590.] wanting 13 days, as much as are between the 19 of August in which he died, and the second of September, but both those days being excluded: after which manner Suetonius [in Othavio, cap. 8.] Aurelius Victor and Eutropius are to be taken; whereas they say that he alone governed the Common-wealth full forty years.

As soon as it was day, Cæsar perfected the Victory: there are 12000 of the conquered reported to be slain, and 6 or 7000 wounded, of whom a 1000 died of their wounds, So Orosius, [lib. 6, cap. 19.] But Plutarch saith, that there died not of them above 5000, and 300 ships taken; the reliques of this huge armada, was carried in the wracks thereof up and down over the whole sea: for the seas being purged with the wind, did daily belch upon the shoars gold and purple being the spoiles of the Arabians and Sabeans, and a thousand other Nations of Asia, [Florus, lib. 4, cap. 11.]

And this was that famous Sea-fight to much spoken of by the Poets of that time; namely, Virgil lib. 8, Æneid. Ovid, lib. Metamorphos. 15. Horace Epod. 9, ad Mecenatem, & Propert. lib. 4, Eleg. 6. where it is that memorable diffick.

*Frangit, & attollit vires in milite causa  
Que nisi iusta subest, excutit arma pudor.*

The cause it is the soldier animates,  
Which if not good, his courage shame abates.

To which answers that which Messala Corvinus is reported to have said, when he was commended by Cæsar (with whom he was Collegue this year in the Consulship:) that though he was his utter enemy in Brutus his business, yet had done very good service for him in the battle of Actium. O Cæsar, you shall always find me of the better and juster party, [Plutarch in fin. Bruti.]

Cæsar of the spoiles of the enemy, dedicated ten ships to Apollo Actius, from a ship of one bank of oars, to ten, [Strabo, lib. 7, pag. 325. Dio, lib. 52, pag. 442.]

Cæsar sent part of his Fleet in pursuit of Antonius and Cleopatra, who when they could not overtake them, returned, [Dio, pag. 443.] But some light ships overtook him: which he repulsed; only Lacon a Lacedæmonian, the son of Lacharion who was beheaded by Antonius for thevery, took a lance at him from the deck of the ship as if he would have thrown it at him; but yet he did not let upon Antonius his ship, but he struck with his beak another Admiral Gally, (for there were two of them) that he turned her round and took her, and another of them which was laden with very rich stuff and carriage, [Plutarch.]

After he was gone, Antonius returned to his former silence, composing himself after the same manner: but after he had spent three days thus in the prow of the ship, either stricken with anger or shame, he arrived at Tænarus where Cleopatras women first brought them to speak together, and afterwards to sup and lie together, [Id.]

There arrived also many Merchant ships, and some of Antonius his friends that had escaped by flight, bringing news that indeed the Fleet was scattered, but yet they thought that the land Forces remained whole: where he sent messengers to Canidius, commanding him that with all speed he should retire with the army thorough Macedonia into Asia, [Id.]

Many of the army by land knew not of Antonius his flight; yea when they heard it, it seemed incredible, that he should flee, leaving behind him XIX whole Legions of Foot, and XII thousand Horse; for his soldiers were in desire and hope that he would again appear somewhere else: yea they swewed to much fidelity to him, that when his flight was certainly known, yet they stayed seven dayes, and rejected the messengers that were sent unto them by Cæsar, [Id.]

Cæsar overtook them as they were marching into Macedonia, and without a stroke joynted them unto himself, [Dio, lib. 5, pag. 443.] for when it was night, the General Canidius left the Camp, and in all haste fled unto Antonius; then they being destitute of all things, and betrayed by their Leaders, joynted themselves to the Conquerour, [Vellei. Paternul. lib. 2, cap. 86. Plutarch in Anton.] who admitted them into his own army, [Dio, pag. 444.]

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Many of the Roman Nobility even then fled to Antonius, but the auxiliaries every one into his own Country: yet they never hereafter waged war against Cæsar; but both they, and all people who were formerly subject to the Romans, partly presently, and partly afterwards, accepted of conditions of peace from Cæsar, [Dio, lib. 51, pag. 445.]

Cæsar having commanded money from the Cities, and taken from them the power over the Citizens, which they usurped in the councils of the people; took from the Kings and Governours, all the Towns they had received from Antonius, except only from Amyntas and Archelaus. He deploied of their Principality, Philopater the son of Tarcondimotus, (Prince of Cilicia) Lycomedes who obtained the kingdom of Pontus in part of Cappadocia, and Alexander the brother of Jamblichus, who had received a kingdom in Arabia, for accusing of Cæsar. He gave the Country of Lycomedis to Medius, who was the author of the revolt of the Mylians of Asia from Antonius. He granted freedom to the Cydoulans and Lampeans (in Crete,) because they aided him: and rebuilt the City of the Lampeans, which was overthrowen. The Senators and Knights and other Noble men, who had in any way helped Antonius, many of them he fined in money, many he put to death, and some he pardoned, [Id. ibid.]

Among those that he granted life to, was Sosius, who seeing he had often made war against Cæsar, wisthen shrank away and fled, but being afterwards found out, was let go free: and M. Scaurus, the half brother of S. xrus Pompeius, who also was designed to death, yet had his life given him for his mother Murcia's sake. Among them that were put to death, was Curio the son of that Curio whose help Cæsar the Dictator oftentimes: and Aquiles Flori, both father and son, of whom when one only was by Cæsar commanded to be put to death, namely upon whom the lot fell, both died; for the son, before they cast lots, offered himself freely to the Executioner, and the father, in a great passion of grief for this business, laid violent hands upon himself, [Id. pag. 443, 444.]

Cassius Parmenitis fled to Athens, [Vellei. Paternul. lib. 1, cap. 7.] he of whom Horace makes mention in the 3 book, epist. 4, asking of Albius Tibullus the Poet, whether he means him;

*Scribere, quod Cassi Parmenitis opuscula vincat?*

What, to excell Parmenitis Cassius, write?

and of whose Poems that Orpheus is thought to be one, which is set forth by Achilles Statius, at the end of the Commentaries upon the book of Suetonius a famous Rhetorician: a Poeme also called Brutus is cited by Varro, in lib. 5, de lingua Latina: and that this Cassius was a frighten now at Athens with such a ghost, as was said to have appeared to Brutus before the battle at Philippi, Valerius notes in these words in the former place. In the dead of the night as he lay in bed, having his mind affrighted with grief and cares, he thought he saw coming unto him, a man of huge greatness, of black brow, with an ugly beard, and long hair: who being asked who he was, answered, *Kanabalsura*. He being a frighted with so horrible a vision, and more horrid name, called his servants, and asked them, if they saw any so habited, either coming in, or going out; who answering him, that none came thither, he gave himself again to rest and sleep; but yet the same vision was always in his mind; wherefore putting away sleep, he commanded a light to be brought in, and forbade his servants to leave him. Valerius adds, that a very little time passed between this night and his death, which Cæsar inflicted on him; for amongst the last that were put to death for the murder of Julius Cæsar, was this Parmenitis Cassius; as Trebonius was the first, [Vellei. Paternul. lib. 2, cap. 87. Oros. lib. 6, cap. 19.] which we may understand out of the former relation of Valerius Maximus, was done at Athens a little after the Victory at Actium.

For Cæsar then failed to Athens, and being appealed with the Greeks, he distributed the corn that was left in the war to the Cities that were afflicted with famine, and were deploied of money, servants, and houses, [Plutarch.]

Antonius being to depart from Tænarus into Africa, chose out one ship of good burden laden with great store of treasure, and other rich plate of gold and silver, and gave it unto his friends, commanding them to divide it amongst them, and to shift for themselves; which they refusing and weeping, he very courteously comforted them, and praying them that they would provide for themselves, he dismissed them; and wrote letters to Theophilus the Governour of Corinth, that he would see them safe, and afford them some hiding place, till they might make their peace with Cæsar. This Theophilus was the father of Hypparchus, who was in great authority with Antonius, and

and the first of his freed men, that revolted from him to Cæsar, who afterwards went and dwelt at Corinth. [ *Id.* ]

Cleopatra, that she might safely sail into Egypt, put Crowns on the prowes of her ships, and commanded those songs to be sung on a pipe, that are usually sung after obtaining a victory. [ *Dio, lib. 51. pag. 446.* ]

Having thus gotten a safe passage into Egypt, she put to death many noble men, that were always her enemies: and at that time were grown pelt by reason of her overthrow, and from what they had, and taking away all obligations to their gods, yea even from temples, that were not to be come unto, she got huge store of money, she provided also forces, and fought out foreign supplics, and that she might draw the King of Media to her alliance, she sent unto him the head that was cut off from the King of Armenia, ( Artabazdes or Artabazes. ) [ *Id. ibid.* ]

She also set upon a bold and great enterprise, for she went about to passe her fleet over the Isthmus which divides the red sea from Egypt, and which is thought to distinguish Africa from Asia, when it is narrow, it and is so joined by the two seas, that it is not above 300 furlongs over, that having sent her forces into the Arabian gulf, with great store of money, she might seek out some remote Country by her shipping, and to be free from slavery and war, [ *Plutarch, in Antonio.* ] but the first ships that were so carried over, and others that were built for sailing into the red sea, the inhabitants of Arabia Petra burnt at the perswasion of Q. Didius the governor of Syria. [ *Id. ibid. Dio, lib. 51. pag. 447.* ]

Antoniſ being come into Africa, went into a desert, wandering up and down only with two friends, namely Aristocrates a Greek Rhetorician, and Lucilius a Roman, [ *Plutarch, ibid.* ] and when he had sent some to Pinaris Scarpus and the army, which he had then formerly raised for the defence of Egypt, he told them that he would not encounter Antonius, and killed also those that were sent unto him, and put to death like-wise some soldiers that seemed to take it ill. [ *Dio, ibid. pag. 446.* ]

When Antonius understood of this revolt, he determined to kill himself; but being hindered by his friends, he went to Alexandria, who being come thither, and thinking that the Legions at Actium remained whole till, ( of the loss of which Canidius himself brought him the news ) Cleopatra left off her design of sailing into the red sea, and fortified with garriſon the mouths of Nilus. [ *Plutarch, ut supra.* ]

But Antonius left the City, and the conversation of his friends, and built him an house in the sea by the Isle of Pharos, by casting a moat into the sea, and there lived as a banished man from all men, saying he would lead the life of Timon upon the man-hater, because his condition was like his because he was abused by his friends and had experience of their ingratitude, therefore he would trust no man, and was angry with all men, and thereupon called his house Timonium. [ *Id. ibid. Strabo, lib. 17. pag. 794.* ]

Herod sending unto Antonius, advised him to put Cleopatra to death, for he said, if that were timely done, he might enjoy her estate, and obtain from Cæsar easier conditions of peace. [ *Joseph, lib. 15. cap. 10.* ]

Cæsar dismissed the old soldiers of his own and Antonius his army into Italy, giving nothing to any of them, and the rest he sent into several places, but being afraid, least they that were companions of his victory, and were dismissed without any reward, should raise any sedition; he sent Agrippa after them into Italy, as it were upon some other business; and settled the affairs of Greece, as it there were no danger to be expected from those soldiers that were discharged, and being gone into Asia, and settled things there, he expected what Antonius would do. [ *Dio, lib. 51. pag. 444. 445.* ]

When all people and all Kings denied to send any succor to Antonius and Cleopatra, ( although many of them had received great favours from them both; ) the Gladiators a people of most abject condition, who were brought up at Cyzicum by Antonius, for the setting forth of triumphal plaies, ( of whom formerly mention was made out of Appian, at the year of the Julian Period 4679. ) valiantly fought for them, for as soon as they knew what things were done, they determined to take a voyage into Egypt for to bring them aid; and in their passage did not a little incommode Amyntas in Galatia, and the sons of Tarcondimius in Cilicia, who formerly had been great friends to Antonius and Cleopatra, but had revolted from them, and also Q. Didius the Governor of Syria who forbade them passage, but seeing they were compelled in, and could not passe into Egypt; yet could they not by any means be brought to revolt, although Didius gave them many fair promises, but sent for Antonius to come unto them, thinking that they might the more easily carry on the war in Syria, if they were joined with him, but when that neither Antonius came himself, nor sent any messenger unto them, they against their wills yielded unto Didius, but with this condition that they should not hereafter be Gladiators. Didius granted unto them Daphne

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the suburbs of Antioch to dwell in, till he had certified this matter unto Cæsar, [ *Id. ibid. pag. 447.* ]

For the suppressing of these Gladiators, Didius wrote unto Cæsar, that there were supplies sent unto him by Herod: of which Cæsar in his discontent that he had with Herod; in Josephus lib. 1. bell. cap. 15. *Δὴ ποτὶ τὴν Βασιλίδην ἐπαμύχανον ἀποστασίου τοῦ τῶν γλαυμάτων ἀντιπάλου.* Because Ventidius had writ unto me that thou hast sent succor to him as against the Gladiators, which in the 15 of the Antiquit. cap. 10. is thus expressly read. *Ἐπεὶ Κασίωβος τὸν γλαυμάτων ἀντιπάλου ἀποστασίου τὴν Βασιλίδην τὴν Ἰσὶδ Μην.* That Capidius had written unto him, how much Herod had assisted him in the war against the Monarchs of Syria: when as in the former place I have put Gladiators for Monarchs; So it is clear, that in both places, for Ventidius and Capidius, the name of Q. Didius is to be put out: and from hence rose that news that was brought to Antonius by his house Timonium; that Herod the Jew with some Legions and some Cohorts, was revolted unto Cæsar; as Plutarch relates in his life.

At Rome many things were decreed in honour of Cæsar for his Victory at Sea; for a Triumph was granted to him for Cleopatra, and a Triumphal arch at Baudunum, and another in the Roman Forum. That the bafe of the Julian Temple should be adorned with the beakes of ships that were taken. That there should be Playes every fifth year in honour of him. That Processions should be alwayes on his birth-days, and on the day the news was first brought: and that the Vestal Virgins, Senate and their wives and children, should go and meet him as he entered the City. That all the ornaments of Antonius should be cast down and demolished, his birth-day also was judged unlucky: and it was provided by an Edict, that none of that family should have the fore name of Marcus. [ *Dio, lib. 51. pag. 454.* ]

Cæsar retired into Samos to winter there; [ *Appian, in Othario, cap. 17.* ] from whence seeing Antonius had taken away the three great Colossick works of Myron, that stood upon one bafe. Cæsar replaced two of them upon the same bafe, namely, Minerva, and Hercules; but carried Jupiter into the Capitol, and made a Chappel a purpose for it. [ *Strabo, lib. 14. pag. 637.* ]

There when Cæsar took a view of the prisoners, one Metellus an old man was brought forth, with long hair, and otherwise deformed by reason of his habir; and when he by the Cryer was cited by name as he stood amongst the prisoners; his son, which was one of Cæsar's Captains, leapt from his seat, and went and embraced with teares, his father whom he yet scarce knew; but then restraining weeping, he said, *My father, O Cæsar, was an enemy to thee, I a companion, he hath deserved punishment, I a reward; I desire that either you would grant my fathers life for my sake, or put me to death together with him.* When beginning to pity them, Cæsar granted Metellus life, although he was his mortal enemy: So that by no gifts he could be perswaded to revolt from Antonius to him. [ *Appian, lib. 4. pag. 613.* ]

Antonius leaving his Sea-cottage which he called Timonium, went unto the Palace; and being there entertained by Cleopatra, he set all the City to rioting and banqueting, and himself to liberality. [ *Plutarch.* ] He enrolled Cæsarion the son of Cæsar and Cleopatra, amongst the young men; and to his own Antyllus by Fulvia, he gave the virile gown, which was of Purple without any embroidery: both that the Egyptians might be more cheerful, in having a man to raise over them, and the rest that should have them for Commanders should be more confirmed, if any thing should happen not well to Antonius and Cleopatra, [ *Id. ibid. Dio, lib. 51. pag. 446.* ]

Whereupon there was huge feasting and banquetings at Alexandria for many days; but yet they turned this meeting into another nothing inferior to the other in delights, luxury, and splendour, which they called *Συναπταστήριον*, or of them that will die together: for the friends of those that would die together, gave their names, and passed the time in pleasures and in feasting, when it came round to every ones turn, [ *Plutarch, ibid.* ]

Moreover Cleopatra got together divers sorts of deadly poysons, of each of which that she might make trial, she gave them to condemned persons, she also made experience of beaſts, and looked on them as they were put divers to divers persons; this she did daily, and amongst all she found that the biting of the Aſpe was the only way, for it brought a sleepinſle and heavineſſe upon one without any contraction of the members, or groaning, only with a gentle ſweating of the face, and a languishing stupidity of the senses. [ *Id. ibid.* ]

Yet although Antonius and Cleopatra thus provided for themselves, as if they would make war both by sea and land; yet they no less provided for this, that upon any urgent necessity, they might set sail for Spain, hoping that by their money they might draw it to revolt, or else that they might get into the Red Sea; [ *Dio, lib. 51. pag. 446.* ] of whose preparation to flee into the Ocean, Florus also makes mention, [ *lib. 4. pag. 11.* ]

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Cæsar

Cæsar entred upon the fourth Consulship in Asia, [Sueton. in Orlavio, cap. 26.] where he is the sixth time saluted Emperor, and being now the fourth time Consul with Marcus Licinius Crassus, sent Brundisium, [Ors. lib. 6, cap. 19.] being recalled into Italy, by letters written by Agrippa from Rome, [Plutarch, in Anton.] that he might repress a sedition of the soldiers; demanding rewards, and discharge from service whom (after the victory at Actium) out of the whole number he had sent before unto Brundisium. [Sueton in Orlavio, cap. 17.]

In passing the seas thither, he was twice tossed with tempests; first between the promontory of Peloponnesus, and Ætolia; and again by the Caranlian Mountains. In both places part of his pinnaces were cast away; and also in that ship in which he went, the tackling was rent, and the helme broken. [Sueton. *ibid.*]

He came into Brundisium in the midst of winter, but went no farther, because the whole Senate (the Tribunes of the people had two Prætors, being left for the government of the City, by a decree of the Senate) with the Knights, and great part of the people, with many others, came to meet him: all those very soldiers, partly through fear (of so great a multitude that were come together, and of Cæsar himself, whom Germanicus laies in Tacitus, lib. 1, Annal, cap. 42.) That he daunted the *Asian Legion*, with his looks, and partly through hope, many also came thither, being sent for; to some of which Cæsar gave money, and to some that had been with him in all his wars, he gave lands also. [Dio, lib. 51, pag. 445.]

Suetonius writes that he stayed not at Brundisium above 27 dayes, till he had ordered his businesse about the Soldiers. Dio saith that he went into Greece again, on the 31 day after he came into Italy; and that by reason of the Winter, the ships being brought over the Isthmus of Peloponnesus, he came with much speed into Asia, that Cleopatra and Antonius heard both of his departure, and returne at the same time. [Pag. 445, 446.]

Antonius lent Alexas, or Alexander, a Laodicean, who by Timagenes means became known unto him at Rome, and could do much with him of all the Grecians, unto King Herod, to hinder his revolt unto Cæsar, who betrayed Antonius, and carried with Herod. [Plutarch.]

Alexandra hoping that Herod should be thoroughly punished by Cæsar, who was his enemy, solicited her father Hyrcanus, that he would no longer suffer this affliction of their family, but that he would provide for himself, and relieve himself for better fortunes: She counselled him also, that he should demand protection and entertainment of Malchus, King of Arabia. These persuasions of hers Hyrcanus at first repulsed; but being overcome with the importunity of the woman, alwaies singing the same song of his future hopes, and the treachery of Herod. He sent letters to the Arabian, by one Dositheus, a friend of his, that he should send Horsemen, which should conduct him to the Alphabetic Lake, which lieth distant from the confines of Jerusalem 300 furlongs: this Dositheus was kinsman to that Joseph that was put to death by Herod: his brethren also were put to death amongst others at Tyrus by Antonius: nevertheless, he to curry favour with the King, shewed him the letter. Herod giving him first thanks for this desired of him one courtesie more; which was, That he would now fold up the letters, and new seal it, and give it to Malchus, and receive an answer from him again. The Arabian wrote word back, That he was ready to entertain Hyrcanus, and his family, and all the Jews that were of that faction, and that he would send a band of soldiers, that should conduct him in safety, and should be obedient to his command in all things. After Herod had also received this letter, he called Hyrcanus and asked him, whether he had any confederacy with Malchus; who denying it, he produced the letters, in the Council of the Sanhedrim; and commanded him to be put to death. Thus are these matters registred in Herods Commentaries, for they are otherwise delivered by others: to wit, that he was not put to death for this crime, but for some treasons against the King. [Joseph, lib. 15, cap. 9.]

Antonius and Cleopatra sent Embassadors unto Cæsar into Asia. Cleopatra demanded the Kingdom of Egypt for her children, he demanded that he might lead a private life in Athens, if it would not be yielded to; that it might be in Egypt, through the want and distrust of friends, by reason of their many revolts, Antonius sent Euphronen, his sons School-master, Embassador. [Plutarch in Anton.] Cleopatra, without Antonius privacy, lent to Cæsar a golden Scepter, a golden Crown, and a golden Chaire, as it were delivering her Kingdom over unto him, so that if he mortally hated Antonius, yet at least he might have some pity on her. Cæsar accepted of the presents, accounting them as good omens, but afforded Antonius no answer, and truly openly threatened Cleopatra, and thus answered her, That if she would lay aside her arms, and her Kingdom, he would then advise, what was fit to be done with her; but

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but privately he promised her impunity and her kingdom sure, if she would put Antonius to death, [Dio, lib. 51, pag. 447.]

Herod having dispatched Hyrcanus posting unto Cæsar, and hoping no good from him for the friendship he had shewed unto Antonius, had Alexandra in suspicion, lest the taking this opportunity should incite the people to rebel, and fill the kingdom with domestic seditions. Wherefore committing the care of the kingdom to his brother Phrotaras, he left his mother Cyproca, and sister Salome, and all his kindred in the Castle of Masada; and commanded his brother, that if any thing happened otherwise then well, he should keep the government of the kingdom in his own hands; and for his wife Mariamme, who for some differences could not live with his mother, he placed her in Alexandrian with her mother Alexandra: committing the custody of them to his Treasurer Joseph, and to Sohemus an Iurian, men that had always been faithful unto him, and now let for the keeping of these Ladies, as it were for their honour; but yet he also gave them this command, That if they should certainly know that any sinister mishap befel him, that they should presently put both of them to death, and to the utmost of their power, continue the kingdom for his children, and his brother Phrotaras. [Joseph, lib. 15, Antiquit. cap. 9.]

Having given these commands, Herod posted to Rhodes, to meet with Cæsar there, whither when he was come, he only laid aside his Crown, but for his other Princely Ornaments, he altered nothing: and being admitted into Cæsars presence, with great constancy and magnanimity of spirit, he freely confessed the love he bore Antonius, and also the succours he sent Antonius of corn and money, because that being detained by the Arabian war, he could not bring any succour unto him in person: adding moreover, that he was ready with the same faith to keep friendship with Cæsar: which that he would do, Cæsar exhorted him, and restoring his Crown to him, exceedingly honoured him. And thus beyond all expectation Herod is again confirmed in his kingdom; both by the free gift of Cæsar, and also by a decree of the Senate which he obtained for him, [Id. *ibid.*, cap. 10, lib. 1, *bell.* cap. 15.] of whom also Strabo, [lib. 16, pag. 765.] He excelled his ancestors so much especially in familiarity with the Romans, that he was declared King; first by Antonius, and afterward by Cæsar, granting the same authority to him. And Tacitus, [Histor. lib. 1, cap. 9.] Augustus being Conquerour enlarged Herods kingdom that was given him by Antonius.

Herod gave Presents to Cæsar himself, and also to his friends above his ability, to shew the greatness of his mind. He endeavoured also to beg pardon for Alexas, or Alexander the Laodicean, that was sent unto him from Antonius, but he could not; because Cæsar had sworn that he would punish him (for he had been the most violent defender towards Antonius of all the machinations that Cleopatra used against Octavia.) Wherefore seeing he relying upon Herod durst come into Cæsars presence, he was presently taken, and carried in fetters into his own country, and there put to death by Cæsars command, (during the life time of Antonius whom he had betrayed,) [Joseph, *ibid.*, Plutarch, in Ant.]

Antonius and Cleopatra sent other Embassadors to Cæsar, and Cleopatra by them promised him an huge masse of money, and Antonius put him in mind of the friendship and kindred that was between them, and excused the familiarity that he had with the Egyptian woman; and reckoned up the society that was between them, and the acts that they had done in their youth. Moreover he delivered over to him, Q. Tullius a Senator, one of Cæsars murderers, and then his friend, and promised him also, that he would kill himself, if by doing that he might obtain security for Cleopatra. Cæsar put Tullius to death, and that in the Isle of Coos (in which he had felled trees for ship-timber, out of Æcalupus his Grove) but neither then afforded he any answer to Antonius, [Dio, lib. 51, pag. 448.]

In the absence of Herod, his wife Mariamme, and mother in law Alexandra, took it very ill that they were shut up in that Castle as in prison, so that they could neither enjoy their own, nor make use of other mens goods: especially when by her feminine flatteries she had sifted out of Sohemus, what Herod had commanded him concerning them: the then began to wish that he might never return home, supposing that she should live a most intolerable life with him; all which the afterwards diffembled not, but openly confessed what it was that afflicted her: for he being returned beyond all expectation, and relating to Mariamme the successes he had, she seemed not to regard them, and at all the caresses that he made her, she would sigh, so that Herod plainly perceived the hatred of his wife against him, and was wavering between love and hatred towards her, [Joseph, lib. 15, cap. 11.]

Before Cæsar went with his army into Egypt, he went into Syria, as may be understood out of Josephus Suetonius, [cap. 17.] Plutarch and Orotius.

Phrates and Tiridates contending about the kingdom of Parthia, and demanding aid of Cæsar; he gave them no other answer, than that he would consider of it.



Preceding his business in Egypt, whereas indeed he did nothing else, but that by this civil war, both their strengths might be weakened. [Dio, lib. 51. pag. 456.]

C. Merius a Centurion, who in the war against Antonius had offered one excellent service, was circumvented unawares by an ambush of his enemies, & brought to Alexandria before Antonius, by whom being asked what was fit to be done with him, answered, *Command to have my throat cut, for neither can I sufficiently be induced by benefits, nor for fear of death, to leave off to be Caesar's soldier, or begin to be thine*; for which virtues late Antonius pardoned him. [Valerius Maximus lib. 3. cap. 8.]

Antonius and Cleopatra thought fit that their children should be sent before into the red sea, with part of the Queens treasure. [Orf. lib. 6. cap. 19.] they themselves having disposed garrisons about the two corner coasts of Egypt, Pelusium, and Parætonium, prepared a fleet and forces, for the setting a foot the war again. [Id. ibid. Florus lib. 4. cap. 11.]

Antonius sent a third Embassy unto Caesar, and his son Antyllus with much gold, whom he sent back again, without either granting his Embassy, or giving any answer, only took his gold. But to Cleopatra, as he did at first and second, so now the third time, he propounded many threats and promises. [Dio, lib. 51. pag. 448.]

And that he might win Cleopatra unto him, he sent unto her Thyreus, or Thyrfus, a freed man of his, a very discreet man. [Id. ibid. Plutarch in Anton.] for he was afraid, lest Antonius and Cleopatra, being in despair of pardon, should persist in their intention, and overcome him by their own strength, or else should pass into Spain or Gallia, or that Cleopatra should burn all the treasures that he had heaped into her Sepulcher, as he threatened to do: therefore he sent Thyrfus, who conferred very courteously with Cleopatra, and told her that Caesar was in love with her; hoping that she, that had a mind to have all men in love with her, might be brought to that pass, that having put Antonius to death, she would preserve both her self and her money. [Dio, ut supra.]

Caesar marched against Antonius through Syria, and his Lieutenant through Lybia. [Plutarch.] Cornelius Gallus, being sent by him before, having received four Legions of Scarpas, which were at Cyrene, for a guard of that place, suddenly seized upon Parætonium, the prime City of Egypt, that lieth towards Lybia. [Dio, pag. 448. Orf. lib. 6. cap. 19.]

Antonius having intelligence of this, although he thought to have gone into Syria, being called thither by the Gladiators, yet fearing that designs a part, he marched towards Parætonium, hoping that he could easily draw those forces from Gallus unto himself; for he knew that they were well affected towards him, because they had been soldiers together: but if that would not do, then he would win them by force, for he brought with him great forces both by sea and land: but neither could he so much as parly with them, (for Gallus made all the Trumpeters to sound, so that no body could hear any thing) and beside he received some loss by a sudden fall, and his Fleet also was somewhat incommoded: for Gallus had by night laid chain crosse the mouth of the Haven, which lay hid under water, keeping the Port with a guard that was not seen, and suffered Antonius his ships, without any fear, to sail within the Haven in contempt of him; but the chains being drawn up by certain Engines, prepared on purpose, he partly burnt, and partly sunk, the ships being assailed on every side by sea and land, and also from the houles. [Dio, lib. 51. pag. 448, 449.]

Herod entertained Caesar with all royal magnificence at Ptolemais, as he passed through Syria into Egypt, and shewed all hospitality towards his army, giving them plenty of all victual; by which means he was accounted one of Caesar's chiefest friends, and was wont to ride about with him, when he mustered his army: he entertained him also and his friends, with the service of an 150 men, clad in most rich and sumptuous apparel; yea, he also suffered them to want nothing, in their march to Pelusium, through places that were barren, and wanted water; yet they wanted neither wine nor water, with which the soldier was most delighted. He also presented Caesar with 800 talents, yea, he gave them all such satisfaction, that they confessed that he gave them such entertainment, that it was greater than the Kingdom could afford them. [Joseph. lib. 1. Bell. cap. 15. lib. 15. Antiquit. cap. 10.]

Cleopatra by the discourse of Thyrfus or Thyreus believed that Caesar was in love with her, both because she desired it should be so, and also because that by the same reason she had enslaved to her both his father and Antonius: and therefore she hoped for not only pardon and the Kingdom of Egypt for her self, but also the empire of the Romans. [Dio, pag. 449.] but Antonius took this Thyrfus that was extremely honoured by her, and whipped him soundly, and then sent him back unto Caesar

writing

writing that he did this being provoked by his insulting pride, who was at that easily provoked by reason of his miseries, and said, *if you mislike this, you have Hipparchus my freed man, hang him up, and whip him, that you may cry quittance*, from thenceforth that the might wipe off all jealousies and suspicions from him, Cleopatra wonderfully honoured him: for whereas the solemnised his birth day but meanly, for her present misfortune, she solemnised his birth day, with the greatest splendour and magnificence that could be, so that many that were invited to the feast, and came poor, went away rich. [Plutarch.]

Caesar took Pelusium, as it was reported, by force, but indeed by the treachery of Cleopatra. [Dio, pag. 449.] There was a common report, that this Town was delivered unto Caesar by Seleucus, certainly with her consent: but to clear her self, she delivered up Seleucus wife and children to Antonius, to be revenged of them at his pleasure. [Plutarch.] when he being beaten by Cornelius Gallus at Parætonium, and immediately after at Pharos, (as it is in Orf. lib. 6. cap. 19.) and was returned to Alexandria.

Cleopatra had store-houses, and monuments built both for sumptuousness and height admirable, which she had joyed to fill her temple, thither had she brought the most precious things of all her royal treasures, as gold, silver, emeralds, pearls, ebony, ivory, and cinnamon, and last of all great store of lamps and flax: whereupon Caesar being afraid he should lose riches, and for that through despair that the destroy and burn them, daily gave her fair hopes, whilst he marched with his army towards the City. [Plutarch.] but the privately forbad the Citizens of Alexandria, that they should fall out against Caesar, whereas openly he seemed to hearten them on to go meet the enemy. [Dio, pag. 449.]

Caesar sat down with his army in the place where they exercise their horses, and Antonius made a sally out and fought valiantly, and routed Caesar's horse, and drove them even to the Camp, and being heightened with this victory he entered the palace and kissed Cleopatra as he was in his armour, recommending unto her a man that had fought most valiantly, Cleopatra to reward him gave him an armour and headpiece all of gold, which he having received that night led to Caesar. [Plutarch.]

Antonius, casting tickets into Caesar's camp, promised each soldier 1500 Drachmes or pence, these tickets Caesar of his own accord read unto the soldiers, by this means rendering Antonius more hateful, and also recalling them to an hatred of base treachery, and to a declaration, of a cheerfulness to declare for him, whereupon growing exceedingly angry that their fidelity was tempted, they lo valiantly behaved themselves, that Antonius joining in a battle only of foot men, with them left the field being overcome by them beyond all expectation. [Dio, pag. 449.] whether I refer to that place of Strabo [lib. 17. pag. 793.] as one goes through the horse, finding Nicosia, which is built near the sea, so that it may be thought not to be less than the City, and is distant from Alexandria 30 furlongs, this place Caesar Augustus adorned, because here he overcame him in fight, that made a sally out against him with Antonius.

Antonius after this by his Embassadors challenged Caesar to a single duel, who answered, that Antonius had many ways to die: wherefore considering that he could no way more honourably die than in battle, he determined to set up his self, and to set upon Caesar both by sea and land: and being at supper (as it is reported) he commanded his servants that they should drink and feast themselves heartily, for it was uncertain whether they should do so to morrow, or should serve other masters, he being dead and gone, where because of this he saw his friends weeping, he told them he would not to lead them out to fight, when he thought not rather to return with victory and honour, then to die a glorious death. [Plutarch in Anton.]

About the middle of that night, when the whole City was in silence, and sorrow, for fear and expectation of the event, it is reported that on a sudden, there was heard (sweet music) all kinds of instruments, and a noise of a multitude of people, as at the feasts of Bacchus and Satyr-like friskings and dancing; as if indeed it had been the festivity of Bacchus himself, (whom Dionysius used to feign his father) the noise was so great, and that this company sat down together (being indeed a very great one) almost in the very middle of the City, towards that gate, which led into the enemy without, and that they passed at length through his gate, and so vanished. [Id. ibid.]

Dio reports, that besides this many other prodigies fore-ran the bondage of Egypt, for it rained (as he saith) in those places, in which before there never any drop had fallen, and that not only with water but with blood also, neither did water alone drop from the clouds, but there appeared armies there also: A Dragon of a huge vastness was suddenly seen among the Egyptians, which hissed horribly, there appeared also Comets, and the images of the dead; the statues seemed to be sorrowful, and Apis made a mournful howling, and shed tears. [Dio, lib. 51. pag. 445.]

On

On the Kalends of August, as soon as it was day, Antonius went down unto the Haven to order his Fleet, [Orf. lib. 6, cap. 19.] but Cleopatra caused the Fleet to revolt from him, [Dio. pag. 449.] For Antonius his Fleet as soon as they had rowed neer the other Fleet, saluted Cæsar's soldiers, and being saluted, they revolted unto them, and having of all the ships made one Fleet, came in hostile manner against the City; which whilst Antonius beheld, he was immediately forsaken by his Horsemen, who also revolted: his Foot also being overthrown, he retired into the City, crying he was betrayed by Cleopatra to them, against whom for her sake, he had taken up arms, [Plutarch.]

Cleopatra, fearing the anger and despair of Antonius, but pretending it was for fear of Cæsar, and that she would put her self to death that she did this; fled unto her Monument with one Eunuch and two maids; and sent unto Antonius a message that she was dead. This he believed, and therefore desired his faithful servant Eros (who had long ago promised that he would do it when necessity required) that he would kill him. Eros drew out his naked sword, as if he would strike him, but his face being from him, he killed himself: who falling at his feet, Antonius said, Noble Eros, who teachest me what must be done by my self, but couldst not endure to do it for me; and run himself into the belly, and fell upon a bed. The thrust was not such as would much hasten his death, for the blood stinted after he was laid, and when he was a little revived, he desired them that stood about, that they would thrust him thorough, but they all fled out of the chamber, leaving him crying and tormenting himself. Whereupon there was a great tumult made, which when Cleopatra perceived, she looked out from the top of the Monument; for the gate was so made, that if it were once shut, it could not be opened, only the upper parts of it were not yet finished. She sent also Diomedes her Secretary, to bring Antonius into the Monument unto her; whom as soon as Antonius knew that she was alive, he arose, because he thought he might live; but being in despair of life thorough his much bleeding, he was carried by the help of his servants, as he commanded, to the gate of the Monument, [Id. Dio. pag. 449, 450. Livy, lib. 133. Flor. lib. 4, cap. 11. Vellei. Patereul. lib. 2, cap. 87. Strabo, lib. 17, pag. 793. Sueton. in Ollavio, cap. 17. Entrop. lib. 7. Orf. lib. 6, cap. 19.]

While this was a doing, Decretas one of his Guard, took away Antonius his sword and hid it, and stole away, and running unto Cæsar, was the first that told him of Antonius his death, and shewed him the sword all bloody. Cæsar hearing this news, withdrew himself into the innermost room of the Tent, where he much bewailed Antonius his Kinsman and Colleague, and that had been his companion in many battles, and in the government of the Empire. Then taking his letters, he called his friends together, and read them unto them, and shewed them how proudly and importunately Antonius had answered to all his mild and just demands. He then sent Proculeius, commanding, that by all means, if it were possible, to get Cleopatra alive into his hands: for he was afraid to lose the treasures, and also thought that the would be a magnificent ornament to his Triumph, if he could bring her alive, [Plutarch.]

In the interim, Antonius was drawn up into the Monument, by ropes that were hung, or pulling the stones up on high, [Dio. pag. 450.] They say there was nothing more lamentable than this sight; for Antonius being all besmeared with blood, and giving up the ghost, was tied to the ropes and drawn up by the great paines of Cleopatra and the two servants that were with her, they that were below raising him up, and Antonius stretching forth his hands to Cleopatra, lifted himself up as well as he could: as soon as Cleopatra had taken him in, she laid him on a bed, then she tore off her head-tire, and strook her breast, and tearing her breast and face with her own hands, she was all of a gore blood, and calling him Lord, Husband, and Emperour: and almost forgot her own miseries in compassion of him. After Antonius had a little appeased her grief, he called for some wine, either because he was a thirsty, or because he thought thereby to hasten his death: after he had drank, he advised her, to look to her own affairs, and to save her life if she could without dishonour, and that among all Cæsar's friends she should most trust Proculeius; and that she should not lament the miserable change of his fortune, but rejoice for the great good fortune he had had, because he had been the most famous and powerful Prince of all men, and that now he being a Roman was not cowardly overcome by a Roman: and now he gave up the ghost, just as Proculeius came from Cæsar, [Plutarch.]

Cæsar sent with C. Proculeius a Knight, one Epaphroditus his freed man: telling them both what they should say and do: but Cleopatra fearing that they would use her hardly, carried in the Monument; that if by no other means she could procure her safety, yet she might redeem her pardon and the kingdom of Egypt from Cæsar, by the fear of losing her money; but Cæsar although he desired to get her money, and to take Cleopatra alive, that he might carry her in Triumph, notwithstanding, if he had promised any thing upon his honour, that he might not seem to deceive her, he laboured,

laboured, that he might have power to do with her as he would himself, as with a captive, and one reduced to his obedience against her will. [Dio. lib. 51, pag. 450.]

Cleopatra would by no means put her self into Proculeius hands, but yet had conference with him from the building, he standing without at the door, that was on the plain ground, which although it was so barred, yet the voice might be heard. In this conference she demanded the Kingdom for her children, Proculeius had her be of good cheer, and refer all things to Cæsar. When he had sufficiently ruined the place, he told all things unto Cæsar, who sent Gallus again to demand her answer, who when he came to the door, held her in talk on purpose: and in the mean time Proculeius set up ladders, and got in at the windows, where the women took in Antonius, and drawing up with him two servants, he immediately went down to the gate, where Cleopatra lay talking with Gallus; who seeing Proculeius, went about to kill her self with a Dagger she had about her: but Proculeius came running, and holding her with both his hands, took the Dagger from her, and shook her cloaths, for fear he had some poison hidden about her. Thus Plutarch tells the story, and Dio after this manner,

C. Proculeius and Epaphroditus talking with Cleopatra, propounded very tolerable conditions to her, and of a sudden, before she assented unto them, laid hands on her; but taking away all things, by which she might dispatch her self, yet granting her some daies, that she might stay there till she might embalm Antonius his body: then they brought her into the Palace, diminishing nothing, either of her wonted train and honour, that thereby she might be in hope, that she should obtain what she desired, and also that she might do no mischief to her self. [Dio. lib. 51, pag. 450, 451.] As soon as Cleopatra was taken, an Eunuch of hers, willingly let Alips into himself, and being bitten by them, fell into a grave, that he had before prepared for himself. [Id. ibid. pag. 453.]

Cæsar at the first approach conquered Alexandria, a most rich and great City. [Livy, lib. 133. Strabo, 17, pag. 775. Sueton. in Ollavio, cap. 17. Orf. lib. 6, cap. 19.] As he entered Alexandria, he talked with Arius Alexandrius, a Philosopher, taking him by the right hand, to the end his Country men should honour him the more, when they saw him so honoured, [Plutarch in Anton.] for Cæsar had been his Scholler in Philosophy, and was very well acquainted with him and his two sons, Dionysius and Nicanor. [Seneca, in lib. de Clement. Sueton. in Ollavio, cap. 89. Plutarch in Polit. Dio. lib. 51, pag. 454. & lib. 52, pag. 490. Julian, Cæsar, in Ollavio.]

Then he went into the new place of exercises, he accessed a Tribunal which was set up on purpose, and commanded the Cityzeis, who for fear were fallen on their knees before him, to rise; and in a great Oration, for their great good Scarpis his sake, for the greatness of the City, and for his friend Arius his sake: he likewise pardoned all the Egyptians, being unwilling, that so many men should be put to death, that in many things had done good service for the Romans. [Plutarch in Anton. Dio. lib. 51, pag. 454. Julian, epist. 51, ad Alexand.]

At the intreaty of Arius, he pardoned many amongst other Philostratus, who was he readiest Sophist of his time; howbeit, he falsely named himself an Academic, therefore Cæsar hated his manner, and rejected his request, he therefore let his beard grow long, and followed Arius in mourning, always repeating this verse,

Σοφὸς ἀνὴρ οὐκ ἔστι, ἀλλὰ σοὶ δόσι.

Sapiens falsus [sapienti erit, modo is sapit.]

The wife, whilst wife, a savoury safety hath.

which when Cæsar heard of, that he might rather see Arius from envy, than Philostratus from fear, he pardoned him. [Plutarch in Anton.]

Young Antonius, or Antylla, the elder of the two sons Antonius had with Fulvia, Cæsar, although he was betroathed to his daughter Julia, and was fled into a Chapel, that Cleopatra had made for his honour, after many and vain prayers, he took from the image of Julius, and killed him. [Id. ibid. Sueton. in Ollavio, cap. 17. Dio. lib. 51, pag. 446, 454. Orf. lib. 6, cap. 19.] As the soldiers beheld him, Theodorus his School-master, who betrayed him, took from his neck a most gracious Jewel, and sewed it in his girdle, which he denied, but it being found about him, he was trussed up and hanged. [Plutarch ibid.] But to Julius the other son of Antonius by Fulvia, Cæsar commanded his freed men that they should pretently deliver over all things to him, that dying men are commanded by the laws to leave to their heirs. [Dio. pag. 454.]

The children that Antonius had by Cleopatra, they were very honourably kept with their Governours and train that waited on them, for them Cæsar saved and nourished and cherished no less, than if they had been linked in alliance with him. [*Sueton & Plutarch. ut supra.*]

Of those that favoured Antonius, some he put to death, others he pardoned either of his own good will, or at the intercession of friends. [*Id. pag. 454.*] amongst those that were put to death was Canidius, a most bitter enemy always unto Cæsar, and unfaithfull unto Antonius. [*Id. lib. 6. cap. 19.*] who died more cowardly, than became one of that profession, which he always followed. [*Pellæ, Patern. lib. 2. cap. 87.*] O. Otinius also was put to death by Cæsar's own command, because that he being a Senator of the people of Rome, was not ashamed most basely to be Governour to the Queens spinners and weavers. [*Id. lib. 6. cap. 19.*]

There being found with Antonius many children of Kings and Princes, some in the name of hostages others by false accusations, some of them he sent home, others he joyined in marriage together, and some he kept by him, he returned Josaph to her father the King of the Medes, who being conquered had fled to him, but yet he did not send back Artaxas his brothers at his interceit, because he had killed the Romans that were left behind in Armenia. [*Id. ut supra.*]

When he viewed the tomb (which was of glasse as Strabo teacheth *lib. 17. pag. 795.*) and the body of Alexander the great, which was taken out of the vault, Cæsar put a Crown upon it, and strewed flowers over it and worshipped it, and touching the body, it was said he brake off a piece of his nose: and being demanded whether he would see the bodies of the Ptolomes, although the Alexandrians had a great mind he should, yet would he not behold them, saying, he would see a King not the dead, [*Sueton. in Octavio. cap. 18. Dio. lib. 51. pag. 454. 455.*] and for that very reason would not go to see Aps: saying, he was wont to worship gods not oxen. [*Id. ibid.*]

Many great Kings and Captaines desired to bury Antonius, but Cæsar would not take it from Cleopatra, by whose hands he was splendidly and magnificently buried, and Cæsar suffered her to take as much as the would for his funerals. [*Plutarch.*]

Cleopatra through her much sorrow and grief, (for her breast was troubled with inflammations, and ulcers, through the blows he had given her self,) fell into a fever, which she gladly took for a cover, that she might forgoe food, and so die without any more trouble, she had a Physician whose name was Olympus, to whom she declared the truth of the matter, and used him as a counsellour and furtherer to bring her into a consumption, as Olympus himself left in writing, who set out an history concerning these matters, when Cæsar smelt out the bulinell, he threatened both her and her children, by which she as by so many engines was overcome and afterwards suffered her self to be cured and died as they would themselves. [*Id.*]

Shortly after Cæsar himself came to visit her and comfort her, [*Id.*] who falling down at his feet, laid bailes for his ries but in vain; for her beauty was beneath the Princes civility, although he perceived that she intended to stir up affections in him, yet he dissembled it, and fixing his eyes on the ground, laid only this, *Woman be of good cheer, you shall have no harm done you: nor was life her suit, which this, hoping that her care was for love and a part of the Kingdom.* [*Florus. lib. 4. cap. 11. Dio. lib. 5. pag. 451.*]

Last of all she delivered to Cæsar a breviary of all the treasure she had; and when Scaurus one of her treasurers accused her, that she had suppressed some things and had not told all, she leapt up, and taking him by the hair buffeted him soundly; at which Cæsar smiling reproved her, to whom she answered, *It is not a great matter O Cæsar, seeing thou vouch'st self to come and visit me in this condition that I am in, and to talk with me, thou shouldst be accused by my own servants, if I have reserved some Jewels, not for my self indeed poor wretch, but that I might present Octavia and thy Lygia, that by their intercession to thee, I might find more mercy and favour from thee.* Cæsar was glad at this, hoping that now she had a mind to live, declaring unto her that he would both do this for her, and also things beyond her expectation, he departed supposing that he had deceived her, whereas he was of the two the more deceived. [*Plutarch.*]

There was a young Gentleman Cornelius Dolabella, a familiar friend of Cæsar's, this man was in love with Cleopatra, and at her desire did by a messenger send her word privately that Cæsar was to take his journey by land thorough Syria, and that he was determined to send her and her children into Italy within three daies, when she knew this the desired of Cæsar that he would permit her last obsequies to Antonius, when having ended her lamentations, she put garlands upon the tomb and killed it, she then commanded a bath to be provided for her, and having bathed, she fasted hungrily. [*Plutarch.*]

After dinner she gave Epaphroditus (to whose charge she was committed) to carry to

to carry to Cæsar, in which she begged of him that he would suffer her to be buried with Antonius: this letter was sealed up, that he supposing it might contain some other bulinell, might by the occasion of giving the letter to Cæsar, be out of the way. [*Id. Dio. 452.*]

He being gone, she shut the doors, only keeping with her two waiting women, Iras or Nairas, and Charmion, who were wont to dresse her; one of them could excellently dresse her head, and the other paire her nailes: then adorning her self with her best apparel she could possibly; and in her robes, she set an Aspick to her left armey (which she had caused to be brought to her, covered with figs, grapes, and flowers, the better to deceive her keepers) by the biting of which, she died as it were in a flumber, [*Florus. lib. 4. cap. 11. Pellæ, Patern. lib. 2. cap. 87. Plutarch in Anton. Galen. in lib. de Theriaca, ad Pisonem. Dio. lib. 51. pag. 452. Eutrop. lib. 7. Oros. lib. 6. cap. 19.*]

But those that will highly let out in words, the wit of the woman to deceive, and the luddennelle of the Aspick to kill, tell us, that Cleopatra made in her arme a great and deep wound with her teeth, (or some other thing) and put poyson into the wound, which she had formerly prepared from an Aspick, which was brought her in a bone; and that after the poyson had seized upon the body, the gently ended her life, her keepers not so much as knowing of it. [*Galen. ut sup. Strabo. lib. 17. pag. 795. Plutarch. Dio. pag. 452, 453.*] There were only two little pricks found in her arme: and Cæsar, which law her dead body, carryed her image with an Aspick fixed to her arme in Triumph. [*Plutarch and Dio.*] Horace speaks of her, lib. 1. Ode 37.

*Ausa & jacente visere regiam  
Vultu sereno sortis, & aspectus  
Tradere serpenti, ut arcum  
Corpore combiberet venenum.  
Deliberata morte ferocior:  
Savio Liburnis scilicet invidens,  
Privata deduci superbo  
Non humilis mulier triumpho.*

—So stout she could  
With cheerful countenance behold,  
Her ruin'd Palace, Alps receive,  
And of their poison them bereave:  
By delay in death more keen;  
Enviest the Liburnians they  
Should her, to great a Queen,  
In Triumph lead a private prey.

When Cæsar had opened Cleopatras letters, he found straight what was done, and thought at first to go thither himself, and sent thither some in all haste to see what was done. They ran thither in all haste, and found the guard standing and mistrusting nothing; when they had opened the gate, they found Cleopatra dead, lying upon a golden bed, in all her royal robes: of her waiting women, Iras, or Nairas, was fallen dead at her feet, Charmion (or Charmione) half dead, and heavy headed, was trimming of the Diademe that the wore: and when one in anger asked her, *Is this well done, O Charmion?* she answered, *Very well, and becoming one that had sprung from so many Kings.* [*Id. Dio. 453.*] But Cæsar, having seen Cleopatra's body, tried all means, to see if it were possible to recover her, [*Dio. ibid.*] yea, he brought the Pylli but in vain, to suck out the venime and poyson. [*Id. ibid. Sueton. in Octavio. cap. 17. Oros. lib. 6. cap. 19.*]

When Cleopatra's life could by no means be recovered, Cæsar admired her and pitied her, very much grieved, supposing he was bereft of the chiefest glory of his Triumph; but yet he commanded her body to be sumptuously and royally buried, and to be laid in the same Tomb with Antonius. [*Plutarch. Dio. pag. 453.*] This honour he did unto them both, namely, to bury them in one Sepulchre, and to finish the Tomb that they had begun. [*Sueton. in Octavio. cap. 17.*] Her waiting women also by his command were honourably buried. [*Plut.*]

Plutarch writes that Cleopatra lived 39 years, and reigned 22, and so many years indeed she do allow for her reign, after the death of her father Ptolemus Auletes, Ptolemus in the Catalogue of the Kings, Clemens Alexandrinus, lib. 1. Stromat. Porphyrius in Græc. Eusebius, Scaliger, pag. 226. Eusebius in Chronic, and others, which years are only 21, and two or three months. Plutarch writes, that she reigned above

above 14 years with Antonius, Tertullian in his third book against the Jews, that he reigned 13 under Augustus, reckoning the government of Antonius from the death of Julius Cæsar, and of Augustus from his first Consulship, from the death of Alexander the Great, who first founded the Macedonian Empire, to the death of Antonius and Cleopatra, with whom it fell, both in Ptolemy as well in the Catalogue of the Kings, as in the third book of his Great Work, as in Clemens Alexandrinus, (in lib. 1. Stromat.) are reckoned 294 years, which with us are 293; and a quarter.

And at this time Cæsar put an end to the civil wars, as besides Florus, [lib. 4. cap. 12.] and Velleius Paterculus, [lib. 2. c. 37.] Dionysius Halicarnassensis also confirmeth, writing in the Proem of his Roman Histories that he came into Italy as soon as Augustus Cæsar had put an end to the civil wars, *ἀπὸ τῆς ἐποχῆς τῆς ἐλευθερίας* &c. *μνησθέντες*, in the middle of the CLXXXVII. Olymp. to wit, the third year of it then beginning, for in the month of August, Egypt, was reduced under the power of the Romans, and an end put to their civil wars; the words of the decree of the Senate there, in Macrobius [Saturnal, lib. 1. cap. 12.] and Confortius teacheth, that the Egyptians reckoned from that time, in which they came under the power and government of the people of Rome, the years of the Augusti, (not of the *Θεοῦ Σεβαστοῦ*, as Scaliger thought, but of the Cæsars Augusti, who had the dominion over them) [cap. 21. lib. de natali die.] which book he saith was written by him in the Philippii year of the Augusti CCLXVIII. (for thus the best Copies have it, not CCLXVI) from the death of Alexander the Great DLXII and of Nabonassar DCCCLXXXVI. (the beginnings of these years being taken from the first of the vague or moveable month Thoth of the Egyptians) being certainly of the same opinion with Ptolemy's, who in the third book of his great Syntaxis, saith, that there passed from the beginning of the reign of Nabonassar, to the death of Alexander. 424 Egyptian years, and then to the Empire of Augustus, 294.

Wherefore that Egyptian Epoch began on the first day of the moveable month Thoth of the year of the Philippii account, beginning from the death of Alexander the Great 293, of Nabonassar 719, and indeed on the first day of the week, as is found in a writing of a certain Jew, set forth at Norimberg, with Meilalala, namely, of the month August, in the year of the Julian Period, 4684, on the 31 day; which according to the false account of Leap-year, that that was then used at Rome, was called the 29. day of August. And this was that Epoch, *ἀπὸ τῆς ἀρχῆς αὐγούστου*, of the years of Augustus, which was accommodated by Ptolemy, in lib. 1. cap. 8. of his great Syntaxis, to the moveable year of the Egyptians, by Verius Valens, an Antiochian, *ἀπὸ τῆς ἀρχῆς αὐγούστου*, lib. 1. to the fixed year of the Alexandrians, and by Theon, an Alexandrian; in the Explication, *κατὰ τὴν ἀρχὴν αὐγούστου*, to the form of both those years; and seeing that Augustus ruled Egypt 43 years (as Philo saith: in his Embassy to Cæsar) we find also, so many allowed to his Empire, or Monarchy, in Ptolemy's his Catalogue of the Kings, and Clemens Alexandrinus, lib. 1. Stromat.

Cleopatra had sent her son Cæsarion, which, as was said, he had by Cæsar the Dictator, with a great sum of money through Æthiopia into India. Him his Governor Rhodon persuaded to return, as if Cæsar had recalled him to his mothers Kingdom: but as Cæsar was determining with himself what he should do with him, they say Arius the Philosopher said unto him,

Οὐκ ἀγαθὸν πολυκρονεῖν

Cæsar is in multis nomen non expedit esse.

'Tis not fit Cæsars name should common be.

Therefore Cæsar put him to death, after the death of his mother. [Plutarch in Anton. Dio, lib. 51. pag. 446. 454.]

The images of Antonius were thrown down, but Cleopatra's were not stirred; for her friend Archibulus had obtained of Cæsar for the summe of one thousand talents, that they should not be thrown down when Antonius his were. [Plutarch.]

In the Pallace there was great store of money found, which was there laid up by Cleopatra, being the spoiles of almost all Temples: the exchequer also much from them that were guilty of any crime; and two parts of their goods were demanded of the rest all that could not be accused of any crime: then all the Souldiers arrears were paid; Cæsar also gave to those Souldiers that were with him, 250 penny a man, that they should not plunder the City. Cæsar also paid all his debts that he owed any man, and gave many gifts to the Senators and Knights, that had accompanied him in the war. [Dio, lib. 51. pag. 455, 456.]

For

For this part of the year Cæsar chose M. Tullius Cicero for his colleague in the Consulship, the son of Cicero the Orator, who was put to death by Antonius, who rehearsed unto the people, the letters that Cæsar sent to Rome, concerning the overthrow of Antonius in the Alexandrian war, (not the Asian, as Appian erroneously wrote,) he read the copie of them in the rostra, where his fathers head had been formerly openly set up, [Plutarch, in fin. Ciceron. Appian, lib. 4. bell. civil. pag. 619. Dio, lib. 51. pag. 456, 457.]

This year upon the Ides of September, we learn out of the Marble Table at Capua, that M. Tullius was chosen into the Consulship in the room of M. Licinius, [in Annal. tom. 3. pag. 495.] and upon the same Ides of September, that Augustus being Consul with the son of M. Cicero was presented with an additional Crown by the Senators, as we read in Pliny, [lib. 22. cap. 6.] for there were many Crowns and Profections decreed for Cæsar at that time in Rome. He had also another Triumph granted him over the Egyptians; the day also on which Alexandria was taken, was thought good to be a Festival, and that the computations of the rest of the wars, should race beginning from that. That Cæsar should have the power of Tribune all his life time; and that he might relieve any that implored his aid, either within the walls, or without for the space of half a mile, which was not lawful for any Tribune of the people, [Dio, lib. 51. pag. 457.]

Herod, wavering between love and hatred towards his wife Marimme, was continually incensed against her by the false accusations of his sister Salome, and his mother Cyros, kindling in him hatred and jealousy against her: and perhaps he had dealt more hardly with her, had not the news come very conveniently, that Antonius and Cleopatra were both dead, and that Cæsar had won Egypt, whom in all haste he went to meet, and left his family as it was. At his departure he commended Solomon to Mariamme, professing that he owed him much respect for the care he had had of her, and gave him also the government of a part of Judea, [Joseph, lib. 15. cap. 11.]

Cæsar built a City in the same place, in which he overcame Antonius, and called it Nicopolis, and allowed the same Playes that he had done for the former at Aethim, [Dio, lib. 51. pag. 456. Strabo, lib. 17. pag. 795.]

When he had reduced Egypt into the form of a Province, to the end that it might be more fruitful, and fit to yield corn for the City of Rome; he skoured by the help of his souldiers, all those ditches whereinto Nilus overfloweth, and by long time had been choaked up with mud, [Sueton, in Octavio, cap. 18.] and made also some new ditches, [Dio, pag. 456.]

Herod meeting with Cæsar in Egypt, in confidence of his friendship, spake freely with him, and was highly honoured by him; for he bestowed upon him the 400 Galatians that were formerly of Cleopatra's guard, to be his guard, and restored him part of his Country which Cleopatra had seized upon, and laid to his kingdom Gadara, Hippon, and Samaria; and by the sea side, Gaza, Antedon, Joppe, and the Tower of Straton: which was no small accession to the splendour of his kingdom, [Joseph, lib. 1. bell. cap. 15. lib. 15. cap. 11.]

The multitude of men in Egypt both in City and Country, and the inconstancy of that Nation, and the carrying of corn into the City, and the store of money were the cause, that Cæsar durst not commit the Province to any of Senators degree; but also took from the Senators the liberty of going into Egypt; for he so suspected the Egyptians of innovations, that he suffered none of them to be Senators of Rome; he allowed other cities to govern the Common-wealth after their own laws, but he commanded the Alexandrians that they should govern the Common-wealth without Senators, [Dio, lib. 51. pag. 455.]

Arius the Philosopher, as is reported refused the government of Egypt though offered him, [Julian, at Themistium.] therefore Cæsar made Cornelius Gallus, one raised from a very mean fortune, Governor of Egypt, being now made tributary: who was the first Roman Judge that ever Egypt had, [Strabo, lib. 17. pag. 819. Sueton, in Octavio, cap. 66. Dio, lib. 51. pag. 455. Eutrop, lib. 7. Sex. Rufus, in brevitate.] This was that Gallus of Forum Julium that was the poet: whom Virgil in the last Eclogue of his Bucolics speaks of in that pleasant verse, [Amasius, Marcellinus, lib. 17. H. eroy, in Chronie, 1.] to whom also there are Erotica (love verses) extant which were dedicated by Parthenius of Nice; whose Poetic also Virgil imitated in his Latin verses, [Annius Gellius, lib. 13. cap. 25. Macrobi, Saturnal, cap. 17.] and Tiberius also in his Greek Poems, [Sueton, in Tiberio, cap. 70.]

Cæsar having settled all things in Egypt as he thought fit, came into Syria with his land forces, [Dio, in sup. 456. Oros, lib. 6. cap. 19.] whither also Herod conducted him as far as Antioch, [Joseph, lib. 15. cap. 11.]

Seeing Tigrdates being overcome fled into Syria, and Phraates being Conquerour sent

lent Embassadors unto Cæsar; Cæsar gave them both a friendly answer, and did not indeed promise any favours to Tigranes, yet gave him leave to tarry in Syria: and kindly accepted of Phraates his sons and bringing him to Rome, kept him as an Hostage, [*Di. lib. 51. pag. 436.*] namely, the youngest son of Phraates, who thorough the negligence of them that kept him, was stolen away: as Justin hath it, [*lib. 42. cap. 5.*] but yet referring it to later times.

Cæsar departing out of Syria, left there Messala (Corvinus) by whom the Gyzyzian Gladiators, to whom a dwelling in Daphne the Suburbs of Antioch was granted, being deceived, they were sent into divers places as it were to be taken into the Legion; and as occasion offered were killed, [*Di. lib. 51. pag. 447.*]

Cæsar made Governour over the Tarshen in Cilicia, a Citizen of them, namely, his Schoole-master Athenodorus the son of Sandon, a Stoick Philosopher; who restored the state of the Common-wealth corrupted by Boethius and his soldiers, who domineered there even unto the death of Antonius, [*Strabo, lib. 14. pag. 674.*]

Cæsar went into the Province of Asia, and there kept his winter quarters, and settled all the affairs of his subjects, [*Di. lib. 51. pag. 456. Oros. lib. 6. cap. 19.*]

On the Kalends of January, Cæsar entered upon his fifth Consulship in the Island of Samos, [*Sueton, in Oltavio, cap. 26.*] and on the same Kalends all his ordinances were confirmed by oath: and when the letters came concerning the Parthian affairs, it was decreed, That in their hymnes he should be reckoned among their gods: That a Tribel should be called Julia from him; That the companions of his Victory should be carried in Triumph with him, and be clad with garments woven with Purple: and that the day on which he entered the City, should be solemnized with publick Sacrifices, and be always accounted festival, [*Di. lib. 51. pag. 457.*]

Cæsar permitted a Temple to be built at Ephesus and Nicæa, (for those were accounted the most famous Cities of Asia and Bythinia) to the City of Rome, and to his father Julius, and that they should be inhabited by natural Romans: and to foreigners, whom he called Grecians, he gave leave, that to himself (Octavianus) they might build Temples: to wit, the Asians at Pergamus, and the Bythinians at Nicomedia: and permitted to the Pergamians, that they might solemnize those Places in honour of his Temple, which they called Sacred, [*Id. ibid. pag. 458.*] whither is to be referred that of Tiberius in Tacitus, [*lib. 4. Annal, cap. 51.*] *Augustus of most famous memory forbade not a Temple to be built in Pergamus, in honour of himself and the City of Rome.*

The next Summer, Cæsar crossed over into Greece, [*Di. ap. sup.*] going to his Asian Triumph: whither, he then being at Corinth, there was one of the filthest sent Embassadors to him from the Island Giaros, to beg a lessening of their tribute: for they were compelled to pay an 150 drachmes, when they were scarce able to pay an 100, such was the poverty of that Island, [*Strabo, lib. 10. pag. 485.*]

Upon Cæsars entrance into Rome, others offered Sacrifice (as it was decreed) and the Consul Valerius Poturius (who was put in the room of Sextus Apuleius) sacrificed publicly for the Senate and people of Rome, by reason of his coming: which was never done for any before that time, [*Di. lib. 51. pag. 458.*] Cæsar kept three Triumphs riding in his Chariot, the Dalmatian, Asian, and Alexandrian, for three dayes one after the other, [*Livy, lib. 133. Sueton, in Oltavio, cap. 22.*] of which Virgil in 8 Æneid.

*At Cæsar triplici inuictus Romana triumpho  
Mænia, des Indis votum immortale iacrabat.  
Maxima, tercentum totam delubra per urbem  
Lætitia, ludisque via, plausuque fremebant.*

But when thrice Rome with Cæsars Triumphs now  
Had rung, to th' Latian gods he made a vow:  
Three hundred Temples all the City round  
With joy, with playes, and with applauses found.

And Propertius, lib. 2. elegie, 1.

*Aut ænæum Ægyptum, et Nilum, quæm traiecit in urbem  
Septem captivis debilis ibat aquis.  
Aut regnum auratis circumdata colla capient,  
Atque in sacra curreret ossa via.*

Whether of Egypt or of Nilus, whole  
Stream into seven channels parted goes;  
Or of the golden chains Kings necks surround,  
Or how the Asian beaks fall on the ground.

That

That Cæsar brought these three Triumphs into the city on the month of August, the words of the decree of the Senate shew, in Macrobius, [*lib. 1. Saturnal, cap. 12.*] Not on the eight of the Ides of January, (on which it is manifest he was in Asia) as Osius would have it [*lib. 6. cap. 20.*] on the first day he Triumphed for the Pannonians, Dalmatians, Japyda and their borderers, and of some people of Gallia, and Germany: on the second for his victory at sea at Actium, on the third for the conquest of Egypt, which was the most sumptuous, and set out with greater preparation than the rest, in it was carried in a bed the image of Cleopatra, (with an aspisk biting of her arm) portrayed in imitation of her death, the children also of her and Antonius, were led among the captives, namely Alexander and Cleopatra; who were named the sun and moon, [*Di. lib. 51. pag. 459.*]

Alexander the brother of Jamblicus, the King of the Arabians, being taken in the Actian war, was led in triumph and after put to death, [*Id. ibid. pag. 443.*] that Cleopatra that was called the moon, and led in triumph, was given in marriage to Juba, (who himself was led in triumph by Julius Cæsar,) Cæsar gave this Juba who was brought up in Italy, and had followed his wars, both this Cleopatra, and his fathers Kingdoms of Mauritania; and gave unto them also the two sons of Antonius and Cleopatra, namely Alexander and Ptolemæus, but Juba begged of his wife Cleopatra another Ptolemæus, who also succeeded him in his Kingdom, [*Id. ibid. pag. 454. Strabo, lib. 17. 838. Plutarch, in Jul. Cæsar, Anton.*]

On the fifth of the Kalends of September, there was an Altar dedicated to Victory in the court-house, as is found noted in the old marble Kalendars, [*Inscript. Græcor. pag. CXXXIII.*] by which being placed in the Julian Court-house, and adorned with the spoiles of Egypt, Cæsar shewed, that he got the empire by victory, the temple also of his father Julius he trimmed up with the dedicated things being there hung up, which were also of the Egyptian spoiles; he consecrated also many things to Jupiter Capitolinus, Juno, and Minerva, whereas by a decree of the Senate all the ornaments that were hung up there before, were taken away as profane, [*Di. lib. 51. pag. 459.*] he repaired the Temple either decayed through age, or consumed by fire: and adorned both them and others with very rich gifts, as who brought into the Cell of Jupiter Capitolinus by one donation 16000 pound weight of gold, besides pearles and precious stones valued at fifty millions of sesterces, [*Sueton, in Oltavio.*] so that Rome was so much enriched with the riches of Alexandria, that the price of possessions and other vendible things was raised double, and interest fell from ten to four in the hundred, [*Di. lib. 51. pag. 458. 459. Oros. lib. 6. cap. 19.*]

In this fifth Consulship Cæsar accepted of the name of Emperour, not such as was wont to be given after the old custome for some victory, (for that he had often received both before and after) but by which all the whole government was shewn, which was formerly decreed to his father Julius and his sons and nephews, [*Di. lib. 52. pag. 493. 494.*] whither also belongeth that inscription, placed this year in honour of Cæsar, *Senatus Populusque Romanus Imp. Cæsari Divi Julii F. Cos. Quinti, Design. Sex. Imper. Sæpe. Republicæ servatæ.* The Senate and people to the Emperour Cæsar, the son of Julius of blessed memory, Consul the fifth time, elected the sixth time Imperator the seventh for having saved the commonwealth, [*Inscript. Græcor. pag. CXXVI.*]

Among the Captives was Diocles Phenix the son of Arimidorus, the follower of Tyrannio Amicus taken by Lucullus, (from whom he also was called Tyrannio) who being bought by Dimantis a freed man of Cæsars, was given to Terentia the wife of Cicero, (who as appears from Pliny lib. 7. cap. 46. and Valerius Maximus lib. 8. cap. 13. lived above an CII years,) he was manumitted by her, and taught at Rome, and wrote 68 books, [*Suidas in Voc. Tiranior.*]

Cæsar summoned before him Antiochus the Commagenean, because he had treacherously killed an Embassador of his brothers, that was sent to Rome, with whom he had a law in law, this Antiochus he brought before the Senate, and being then condemned, he put to death, [*Di. lib. 52. pag. 495.*]

By the space of an whole year after the return of Herod from Cæsar, suspicious daily increasing between him and his wife Mariamne, (seeing the neglected her husbands careffes and moreover always upbraided him with the death either of her grandfather (Hyrcanus) or her brother (Antiochus) so that Herod could scarce contain himself from striking her, whom when by the noise his sister Salome perceived to be very much moved, sent in the butler, who long before that time was favoured by her, who should tell the King that he was solicited by Mariamne, to deliver unto him a love potion, which whatsoever it was he had by him, hereupon Herod examined the most faithful servant of Mariamne by torture, being assured that she would attempt nothing without him, who not enduring the torments, confessed nothing, but that she was offended for some things that Sohemus had declared unto her, which when the King heard, he cried out, that Sohemus who had ever been most faithful both to him and the



the Kingdome, would never have spoken of these things, had there not been some more secret familiarity between them, and thereupon commanded Sohemus to be apprehended and put to death, and having called a council of his friends, he accused his wife, for practising to poison him, and that with such sharp words, that they that were present, easily perceived, that the King had a mind the should be condemned, which is done by the general consent of them all: and when as they thought that the execution should not be over speedy, but that the should be secured in some of the Kings Castles, Salome urged on the King exceedingly, that the should be forthwith put to death, for fear there might be some commotion among the people, the being alive and in prison, and thus was Mariamne brought to her death. [Joseph, lib. 15, cap. 11.]

When her mother Alexandra saw this, and considered that she must look for the same measure at Herods hands, she, that the might not seem to be guilty of the same crime, began in the audience of all to upbraid her daughter, calling her most wicked and ingratefull towards her husband, and that she deserved such a death, who durst do such an heinous act. Whilst the counterfeited these things, and would seem as though she would pull her daughter by the hair, they that were there much condemned her hypocritise; but the that was led to her death, vouchsafed her no answer, but refelld the false accusation with a resolute countenance and mind, and underwent her death without fear. [Id. ibid.]

She being put to death, Herod began to be more inflamed with love to her, he often called upon her name, and often lamented her beyond all decency; and although he thought to find out delights, as much as possibly, in feasting and drinking, yet it availed nothing. Wherefore he cast off the care of his kingdom, and did to much yield to his grief, that he would bid his servants call Mariamne as though she were alive. [Ibid.]

As Herod was thus affected, there came a plague, which swept away a great part both of the people and nobility, all men interpreting that this plague was sent for the unjust death of the Queen. Thus the Kings discontent being increased, he at last hid himself in a solitary wilderness, under pretence of hunting; where afflicting himself, he fell into great sickness, which was an inflammation and pain of the neck, so that he began to rave; neither did any remedies relieve him, but rather made the disease more painful, so that they began to despair of him: for which cause the Physicians, partly through the stubbornness of the disease, and partly because that in so great danger, there was not any free election of diet, they gave him leave to eat whatsoever he would. [Ibid.]

Herod lying thus sick in Samaria, Alexandra now living at Jerusalem, endeavoured to reduce the two Castles of the City into her hands, one that joyined to the Temple, and the other that was situate within the City; she therefore laboured with the Governours of them, that they would deliver them unto her, and to the children that were between her and Mariamne, lest that he being dead, they should be seized upon by others: but they who had formerly been faithful, were now more diligent in their office, both because they hated Alexandra, and thought it a great offence to dispair of the health of their Prince, for these were the Kings old friends, and one of them Aristobolus the Kings Nephew. Whereupon they presently sent messengers to him, to certify him of Alexandra, and he presently commanded her to be slain. At length he overcame his disease, and was restored to his strength, both of body and mind, but grown to cruel, that for the least cause he was ready to put any one to death. [Ibid.]

Of the three numbrings of the people, which Suetonius notes were done by Caesar Octavianus, [cap. 27.] That the first were made in the lustrum, that is, in the year that they reckoned for the beginning of the space of five years, in which he and M. Agrippa were Consuls is manifest out of the Marble Capuan table. [tom. 3, Annal. Pighii, pag. 495.] In my sixth Consulship, with my Colleague M. Agrippa, I numbered the people, I made another muster, after one and forty years, (to wit, from the Consulship of Cn. Lentulus, and L. Caelius after which the musters were laid aside) in which muster there were numbred of the Citizens of Rome, four hundred thousand, and sixty three thousand, namely, the number of 463000, for which Eusebius in his Chronicle hath 4164000.

Caesar also exhibited the Playes that were decreed for the victory at Actium, with Agrippa, and in them he set forth a fight on Horseback of Patricians, both men and boyes, and those every fifth year, in which space of time they were finished, were committed to the four Collegies of Priests in order, namely, the chief Priests, Augurs, Septemviri and Quindecemviri. [Dio, lib. 53, pag. 496.]

In the CLXXVIII. Olympiade, Thebes in Egypt is raised even to the ground, as is read in the Eusebian Chronicle, to wit, by Cornelius Gallus, whom Georgius Syncellus

4686. 28.

in his Chronicle out of Julius Africanus, relates, that he overthrew the cities of the rebellious Egyptians, [pag. 308.] for after he having but a few with him recovered Hieropolis which had revolted, he very suddenly appeared a sedition that was raised about taxes, [Strabo, lib. 17, pag. 819.] he exhausted the city by intercepting of many of them, [Ammian, Marcellin, lib. 17.] He erected Statues for himself, almost all over Egypt, and wrote his own acts upon the Pyramides, [Dio, lib. 53, pag. 512.]

Caesar being the seventh time Consul, declared by an Oration in writing and spoken in the Senate, that he would resign his government, and deliver it up to the Senate and people. When he had ended his Oration, all of them in many words desired him, that he alone would take the whole administration of the government upon him: and by all the arguments that they brought to persuade him, he was at last brought to take the government wholly upon him, [Dio, lib. 53, pag. 497. & 503.] which that he did it on the VII. of the Ides of January, is manifest, from the Marble Narbon table, [in Inscrip. Gruter, pag. CCXXIX.]

V When as Caesar had got the Empire confirmed on him by this means, both from the Senate and the people, and yet would seem to be popular, he took upon him indeed, that he would be very careful of the publick affaires, because they required the care of one that would be diligent; but he positively said, he would not govern all the Provinces, or, that he would govern them for ever, which he had now taken upon to govern: wherefore he restored to the Senate, the weaker Provinces, to wit, because they were the more peaceable: but the stronger Provinces, or where was more danger to be seen, or that had enemies near them, or that were likely to have any new commotions, he kept to himself. He did this under this colour, that the Senate might safely enjoy the best parts of the Empire, and he might seem to put himself upon all the labours and dangers; but under this pretence, to make them disarmed and unfit for war; and thus he got both the armes and the souldiers to his party. For this cause Africa, Numidia, Asia, and Greece, with Epirus, Dalmatia, Macedonia, Sicilia, Creta, Lybia, Bithynia, Cythia, with Pontus adjoining, Sardinia, and Hispania Baetica, were appointed to the Senate: but to Caesar the rest of Spain, all France, and Germany, also Caelosyria, Cilicia, Cyprus, Egypt: but Caesar took this government over the Provinces for ten years time, within which time, he promised himself he should easily reduce them; adding this also in a bragging way, like a young man, that if he could reduce them in shorter time, by so much the sooner he would leave off the Empire. He then made Patricians Governours over the Provinces of both conditions. Over Egypt he set a man but of the degree of a Knight, for the reasons above specified. He gave Africa and Asia, particularly to the Senators, and all the rest of the Provinces to them that had been Praetors: but forbade indifferently either of them, that they should receive by lot the Provinces till the fifth year after they had borne office in the city, [Dio, lib. 53, pag. 503, 504, 505.]

Upon the Ides of January this distribution of the Provinces was made, as Ovid notes; thus speaking in the first book of Fastorum to Caelia Germanicus.

*Idibus in magni castris Jovis ade sacerdos  
Seminaris flammis viscera libas ovio,  
Redditaque est omnis populo provincia novis:  
Est tuus Augusti nomen dictum avus.*

On th' Ides the half-man priest in Joves great sanc  
Offers the intrals of a sheep tith' flames,  
Then all the Province came to us, and then  
Thy Grandfire was Augustus nam'd amongst men.

For on the same day, the name of Augustus was given to Caesar Octavianus: which Censorinus in his book de die Natali, shews was done the fourth day after, in these words. On the sixteenth day before the Kalends of February, the Emperor Caesar, the son of him of blessed memory, by the opinion of L. Munatius Plancus, was saluted Augustus by the Senate and the rest of the Citizens; himself being the twentieth time, and M. Vipsianus Agrippa the thirteenth Consul.

Caesar having settled all things, and reduced the Provinces into a certain form, was surnamed Augustus, [Livy, lib. 134.] That that name was given him both in his seventh Consulship, Dio [lib. 53,] and by the opinion of Plancus with the consent of the whole Senate and people of Rome, Velleius, [lib. 2, cap. 91.] confirmeth: of whom Suetonius, [in Othavio, cap. 7.] The opinion of Munatius Plancus prevailed, that he should be rather called Augustus, (though some were of opinion that he should be called Remulus, as if he had been a founder of the City) not only because it was a new, but also a more honourable name, because also Religious places, and wherein any thing is consecrated by the flying of birds

are

are called *Augusta*, of growing, or from the gesture or feeding of birds, as also *Ennius* teacheth writing on this manner;

*Augusto Augurio postquam incluta condita Roma est.*

After that noble Rome was built by sacred flight of birds,

And *Florus* in the fourth book, it was also debated in the Senate, whether he should be called *Romulus*, because he had founded the empire: but the name *Augustus* seemed to be the more holy and venerable, that so, while he now lived on earth, he might be as it were deified by the name is self and title.

*Dio* hath the like things, who notes that he was called *Augustus* by the Romans, and by the Greeks *Σεβας*, from the splendour of his dignity, and sanctity of the honour greater than humane, [lib. 53. pag. 507. compared with Acts XXV. 21. 29. with the XVII. 23. & 11. Theſſal. 11. 4.] to which let that of *Ovid* be added, lib. 1. Falturnum.

*Sed tamen humanis celebrantur honoribus omnes:*

*Hic socium summo cum Jove nomen habet.*

*Sancta vocant augusti patres: augusta vocantur*

*Templa, sacerdotum ritē dicata manu.*

*Hujus & Augurium dependet origine urbi:*

*Et quodcumque sua Jupiter auget ope.*

*Augeat imperium nostri ducis, augeat annos:*

*Proteget & nostras quærens corona foret.*

All common persons have their common fame,

But he with Jove enjoys an equal name,

Of old most sacred things, *Augusta* were:

Temples that name and hallow'd things do bear:

Yea *Augury* depends upon this word,

And whatsoever more Jove doth afford:

Let it enlarge his rule and life let all,

Our coats, be guarded by a fenced wall.

By this meanes the whole power of the people and Senate, was translated upon *Augustus*, [Dio, lib. 53. pag. 507.] which name formerly held sacred, and till now such as that not any Governour durst take upon him, so huge a title did he lay to the usurped Empire of the world: and from that day the whole commonwealth and the government thereof began to be and to remain in the possession of one man: which the Greeks call monarchy, [Ores. lib. 6. cap. 20.] that the Romans began their Epoch of their *Augury* from the Kalends of January, *Censorius* teacheth in his book, *de natali die*, where he compares the 265 year of this account, with the 283 of the Julian account: as also in the following Chapter, he casts the Consulship of *Marcus Censorinus*, and *Atinius Gallus* upon the twentieth of the *Augustan* year, falling upon the 38 of the Julian account.

*Tralesia* a City in Asia being overthrowen with an earthquake, the place of exercise fellaslo, which was afterwards rebuilt by *Cæsar*. [Euseb. Chronic. Strabo, lib. 12. pag. 57.]

A difference arising between *Costabarus* the Idumean, and his wife *Salome* the sister of *Herod*, the contrary to the custom of the Jews: leut him a bill of divorce, and going to her brother told him, that he preferred her brothers love, before her tie to her husband, for the said that *Costabarus* had practised some innovations with *Lysimachus*, *Antipater*, and *Dositheus* building the credit of her affection from this, because he had privately kept and preserved in security within his Country, *Bebas* his children, now twelve yeares from the taking of Jerusalem by *Herod*, and all this without the privacy and good will of the King, which as soon as *Herod* knew, he sent some to their hiding places, and killed them, and as many as were in the same crime with them, to the end that there should none remain of the kindred of *Hyrcanus*; but taking out of the way who excelled in any dignity, that he might do: whatsoever he would himself, there being none now left to resist him. [Joseph. lib. 11. cap. 11.]

Hereupon *Herod* becoming more secure, departed more and more from his Country customs, violating them with strange inventions; and first of all he instituted wriflings every fifth year in honour of *Cæsar*, for the exhibiting of which he began to build a theatre in Jerusalem, and an amphitheatre in the plain, both of them very sumptuous for the workmanship, but clean contrary to the Jewish customs, among whom

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whom there is no use of these things, nor any letting forth of such thews, yet he would have this solemnity to be enrolled, and to be proclaimed to the Countries about him: and also to foreign nations, and by propounding of great rewards, he invited not only those that were skilled in wrestlings, but excellent Musicians also, and them that played on instruments: but nothing to trouble the Jews as the trophies, which being covered with armour, they thought to be images, forbidden them by their law, which that *Herod* might convince them of, he commanded the ornaments to be taken off from them, and shewed them that they were meer stocks of wood, which being done all their anger was turned into laughter. [Id. ibid.]

### THE FIFTH CALIPPER PERIOD BEGINS.

*Cornelius Gallus* spake many things with much vanity against *Augustus*. [Dio, lib. 53. pag. 512.] of whom *Ovid* in lib. 2. Tristium written to *Augustus* himself.

*Non fuit opprobrio celebrasse Lycorida Gallo;*

*Sed linguam nimio non tenuisse mero.*

To court *Lycoris* was not *Gallus* shame;

But he when lip't by drink defil'd his name.

By reason of his ungratefull and malevolent mind, *Augustus* noted him with infamy, and forbade him his house, or to live within any of his provinces: he was also accused of thefts, and pillaging the provinces, and of many other crimes, first by *Valerius Largus* a most wicked man, who was his companion, and fellow commoner with him, and then by many others, who hitherto had flattered *Gallus*, but had turned all their services to *Largus* when they saw him begin to rile; and it was decreed by the whole Senate, that *Gallus* being condemned in judgment should be banished, that his goods should be confiscate to *Augustus*, and that for this cause the Senate should offer sacrifice, but he not able to beare his grief, and fearing the nobility highly incensed against him, to whom the care of this business was committed, fell upon his own sword, and to by a voluntary death prevented the condemnation: *Gallus* being thus forced to death by the depositions of his accusers, and by the decree of the Senate, *Augustus* indeed praised their love towards him in being so displeased for his sake, but withall he wept, and bewailed his own misfortune, that he alone could not be angry with his friends as much as he would himself. [Sueton. in Oſtaviæ. cap. 66. Dio, lib. 53. pag. 512. 513. Ammian. Marcellin. lib. 17. Ierosim. in Chronicle.]

*Petronius* was made successeur to *Gallus* in the government of Egypt, who sustained the charge of a multitude of the Alexandrians, invading with casting of stones, he being only strengthened with his own soldiers, and having slain some of them, he repelled the rest. [Strabo, lib. 17. pag. 819.]

*Polemo* the King of Pontus is taken in among the allies and confederates of the people of Rome, and the first seates in theatres, throughout his whole Kingdom, were given to the Senators. [Dio, lib. 53. pag. 513.] it seems that from him Pontus took the name of *Polemoniaca*, in Justinian [Novella. 8.]

Ten Citizens of Jerusalem, made a conspiracy against *Herod*, hiding their swords under their garments, amongst which one was blind, not for any thing that he could do, but to shew that he was ready to suffer any thing that should happen to the defenders of their country rights, but one of them whom *Herod* had appointed for the searching out such things, having filied out the business, declared it to *Herod*, who being apprehended with an undaunted countenance, they drew out their weapons, protesting that not for any private profit, but in behalf of the public discipline, they had undertaken this conspiracy, whereupon they were led away, by the Kings ministers, and put to death by all manner of tortures, and not long after their accuser being hated of all men, was slain by some, and being cut in pieces, was thrown to the dogs, in the presence of many men. Yet did none discover this act, until that after long and wearisome inquisitions made by *Herod*, it was wrung out by tortures from some of his women, who were privy to the fact, but then were the authors of that murder punished with their whole families. [Joseph. lib. 15. cap. 11.]

*Herod* that he might be more secure from the seditions of the tumultuous people, in the 13 year of his reign, (to be reckoned from the death of *Antigonus*) began to fortifie Samaria, which was distant from Jerusalem a daies journey, and called it *Sebaste* (or *Augusta*) the circuit of it was twenty furlongs, in which he placed a temple of a furlong and half space in the very middle of it, wonderfully adorned, and he brought it to passe, that many of the soldiers that had always helped him, and also of the neighbour nations, came and dwelt there, [Id. ibid.] and the beginning of the next chapter Africanus calls it, in the Chronicle of *Georgius Syncellus*, The city of the *Gabiniens*, [pag. 308.] for when Samaria was destroyed by *John Hyrcanus*, and rebuilt

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rebuilt by A. Gabinus and peopled with inhabitants, (as is formerly noted out of Josephus, at the year of the Julian period 4657.) by the name of *Tedion* or *Tacton* can be understood none other than the colony that Gabinus brought hither, which very thing I am not a little glad that it was observed in like manner by that man of learning and civility James Goarus : (to whose great industry, the late famous edition of the Georgian Chronicle is beholding.)

Herod also built another fort as a bridle to the whole nation, namely the tower of Straton, also in the great plain, as they call it, he built a Castle, and choſe his horſemen by lot to keep it, and in Galilee Gabalus, and Eſthmonitis in Peræa, which Caſtles being lo conveniently diſpoſed thorough the whole Country, he took from the common people all matter of rebellion. [ *Joſeph. lib. 15. cap. 11.*

Augustus began his ninth Consulship in Tarraco (a City of the hither Spain,) [Sueton, in Orlavio, cap. 26.] in the third year of the CLXXXVIII. Olympiad, in which the Indians demanded amity with Augustus, as we read in the Eusebian Chronicle: and those Embassadours were sent from King Pandion, as in the Chronicle of Georgius Syncellus [pag. 311.] we have found noted out of some Roman tables,

P. Orosius confirms that there came to Augustus to Tarracon, Embassadors of the Indians, from the farthest part of the East, and of the Seythians from the North with presents from both their nations, *lib. 6. cap. 21.* concerning whom Horace in his secular verse.

*Jam Scythæ responsa petunt superbi  
Nuper & Indi.*

**The lofty Scythian and the Indians, late,  
Came for the answer of their future fate.**

and lib. 4, Carminum 4. Ode, to Augustus.

*Te cantaber, non autè domabilia,  
Medusque, & Indus, te profugus Scythes  
Miratur, o tute la præsens  
Italia dominaque Romæ.*

The yet untamed Cantaber in thee,  
Mede, Indian, Scythian do mirrors see:  
Thou that preservest Italy from dread,  
And Rome, her glory and exalted head.

And Florus thus lib. 4. last Chapter. *The Scythians sent their Embassadors, as also the Sarmatians desiring friendship, the Seres also, and the Indians inhabiting right under the sun, came with precious furs, and pearls, and dragging also Elephants among their presents: nothing is much sparser or seem'd as the length of the journey, which had taken up four years, and yet the colour of the men seem'd as if they had come from another heaven.* [Suctonius, in Octavian. cap. 2.] *He induced he Scythians and Indians, (nations known only by report) to make state of their own accord by Embassadors, for amity of him and the people of Rome.* [Eutropius, lib. 7.] *The Scythians and Indians, to whom the Roman name was unknown, sent presents and Embassadors to him;* (1) be thort Aurelius Victor, increase the number of the nations: *Indians, Scythians, Garamantis, and Bactrians; sent Embassadors to him to induce a league.*

Amyntus being dead, Augustus did not deliver over the kingdom to his sons, but made it a Province of the people of Rome :—and from thence Galatia and Lycania began to have a Roman Governour, [*Dio. lib. 53, pag. 514.*] M. Lollius as Propretour governing that Province, [*Euseb. Chronic. Euseb. lib. 7, Sex. Rufinus Breviari.*] but the Towns of Pamphilia, which were formerly given to Amyntus were restored to their owu particular jurisdiction, [*Dio. ut sup.*]

In the 13th year of Herod's reign, very grievous calamities befel the Country of the Jews. First there was a continual drought, upon which a famine followed: after thorough this famine by changing their diet, there became sicknesses and the plague. And seeing H.rod had not means enough to supply the publick necessity; whatsoever theretore was in the Palace either of gold or silver, he melted all, not sparing any thing for the good use of his workmen; and then he sold the Jewels that were in his private use; having made money of these things, he sent it into Egypt, where at that time under Caesar, Petronius held the government: Who although he was pestered with a mul-

a multitude of them that fled to him for the like necessity; yet because he was privately Herod's friend, and desired the preservation of his subjects, he therefore especially gave them leave to export corn, helping them both in the buying, and in the carriages: So that the greatest means of the preservation of the Nation was attributed to him,

[Joseph, lib. 15, cap. 12.]

Harod as loon as the corn was come; first of all very carefully divided it to such who could not provide corn for themselves, and then becaufe there were many that through old age or some other debility could not dresse it themselves, he appointed them certain Bakers, that they might have always their food ready. And thus he not only by his diligence made the people change their minds that were averse from him, but also got the praise of a bountiful and provident Prince, [*Id. ibid.*]

From the 29 of August, to wit, the third day before the beginning of the Syrian month Ebed, or our September, on the 6 day of the week, begins that Egyptian Epoch, which Albanrenus in the 2 Chapter of Astronomical work calls Al-kepe, [that is, of the capture or Egyptians] by which he faith, the account and order of the motions of the Stars are callt up from Theons calculations, and to which, from an account Diokanum (or of the Seleucide, which he begins with the Syrians, from the beginning of Elul or September) he faith there have paied 287 years, for so it is to be reckoned till the first of January, not as yet forth, 387, at this year, the first day of the new moon, both, both in the moveable year of the Egyptians, as in the fixed year of the Grecians and Alexandrians (as Theon speaketh) was found to fall upon the same day (of August in the Julian account 29.) which cannot happen but after the full Period of 1460, of the Alexandrian years, and of the Egyptian 1641, which exhibits the renewing or Confirmation of either year From *α' διὰ αὐτῶν ἀπονομαστικῶς τῶν τοιούτων*, *ἀπὸ τοῦ αὐτοῦ ἐκείνου καὶ ἡμετέρας καθάριας.* This renewing happened to be made after 1460 years, from a certain beginning of time, namely, the fifth year of the reign of Augurhus, [faith Theon, in the explication of *ἐξ οὗ κινεῖται*] to wit, being ended, or five years after the beginning of the Empire of Augurhus, which as Theon and Ptolemee both agree, began 29 years, after the death of Alexander, or the Philippick account, and from this Philippick account, even to this Confirmation, are 299 years, as in the Astronomical Epitome of Theodorus Metochita is truly observed : neither did Panodorus, the Alexandrian Monk intend any thing else, who discoursing of this Period and Confirmation of 1460 years, falling upon the 29 day of the month Augurhus, from the Epoch, of which he wrote that the accounts, the motions of the stars, and the eclipses are to be caft up in the Astronomical Calculations: howsoever Georgius Syncellus, a man very unskillful in these matters in his Chronicle, [*pag. 312, 313.*] in relating his opinion, clear miserr'd, because he did not understand it, [it,

chief prerogative, he provided for his Subjects, he smelt the sharpness of the Winter, that none  
 should be in danger to wear clothing, their cattle being dead, and both wool, and  
 other things failing; and when he had provided for this, he took care also of the  
 neighbour Cities of the Syrians, he assisted them also feed for fowling; and the  
 Cattle and Cities, and those of the common people, who had great families, coming  
 to him for succour, he found a remedy for them also: for he provided up all the corn  
 that he gave unto them, which they were wont to buy; and he found that there were  
 cores given, within the realm 8000 cores: now a core contained ten Athenian  
 Oulbs, [*Joseph. lib. 15. cap. 12.*]

Now, let us see how Augustus could not celebrate at Rome the marriage of his daughter, and Marcellus, the son of his sister Octavia, by reason of his sickness, he tokened it by the help of M. Agrippa, he himself being absent. [*Dio. l. b. 53*]

On the Kalends of January, on which Augustin entered upon his tenth Consulship, the Senate confirmed by oath that they approved of all his acts; and when as he approached near the City, (from which he had been a long time absent, by reason of sickness;) and had promised an hundred pence a man to the people; yet he said, that before he would give it, the Senate should give their assent. The Senate then freed him from all tyte of laws, and that he should be of absolute power, and Emperour of himself, as well as the laws, and that he might do all things, or not do according to his own pleasure. (*Idib. pag. 519, 515, 516.*)

As soon as the corn was ripe for the harvest, Herod dismissed fifty thousand men whom he had fed in time of the famine, into their own Countries and his neighbour the Syrians: and by this means, he with his deligence, restored the almost ruined estate of his own Subjects, and did not a little relieve his neighbours, who were afflicted with the same calamities. [Joseph. lib. 15. cap. 12.]

At the same time Herod lent aid to Caesar, namely, five hundred chosen men of his guard, whom *Ælius Gallus* led into the wars into Arabia, where they did most excellent service. [*Id. ibid.*]

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This *Ælius Gallus* (falsly called *Ælius Largus* in the later editions of Dio.) was of the order of *Knighthood*, as faith *Pliny*. [*lib. 6. cap. 28.*] and the third governor of Egypt, under *Augustus*, of whom *Strabo* makes mention, as of his friend and companion. [*lib. 2. pag. 118.*] and writes that, together with him, he saw the Statue of *Memnon*. [*lib. 17. pag. 816.*] This man *Augustus* sent with part of the Roman Garrison which was in Egypt, into Arabia. [*Id. ibid. lib. 2. ut supra. & lib. 17. pag. 819.*] that he might make an attempt upon those Nations and places: and moreover the bounds of the Ethiopians, and *Troglodytica*, which borders upon Egypt, and near to them the Arabian Gulf, which being very narrow, divides the Arabians from the *Troglodyta*: but yet to take this advice with him, to agree with them if they would themselves, or if they withstood him, he should subdue them. [*Id. lib. 16. pag. 780.*]

For this Expedition into Arabia, *Ælius* built 80 ships, of two and three banks of oars on a side, and some light Gallies, at *Cleopatris*, which was near to the old ditch of *Nilus*, when as there was no thought of any fight by sea with the Arabians. When he understood his error, he built a hundred and thirty ships of burden, in which he failed, carrying with him, of the Roman Foot, and of the Allies, ten thousand, with whom were five hundred Jews, and a thousand Nabatheans with *Syllæus*. [*Id. ibid.*]

At that time *Obodes* was King of the Nabatheans, a slothful and idle man, and especially concerning Martial Affairs, (which is a common vice of all the Arabian Kings) not at all careful; for he had committed the government of his affairs to *Syllæus*, who was a young man, and crafty. [*Id. ibid. Joseph. lib. 16. cap. 11.*] This *Syllæus* had promised *Ælius*, that he would both be his guide, and that he would help him with provisions, and any thing he should stand in need of, but yet did all things treacherously, nor neither was the march by land safe, nor the voyage by sea without let, but through by-ways and long windings, and places that were barren, and selves unfit for harbour, being dangerous, either through hidden Rocks, or miry bogges; the sea never ceasing or flowing in those places. [*Strabo. ut supra. pag. 780.*]

After many miseries, *Ælius Gallus* came on the fiftenth day to the territory of *Albun*, the greatest place of trading of all Nabathæa, having lost many of his ships, and some with the men in them, perished not by any war, but by the difficulties of sayling. This was caused by the villany of *Syllæus*, who denied that ever an army could be brought into the territory of *Albun* by land; when as both thither and farther, Merchants passe that Country, with huge flocks of Camels and men, in a way that is both safe and well furnished with provision, from one part of Arabia *Petræa* to the other, so that they seem to be as rivers. [*Id. ibid. pag. 780. 788.*] Which Troup of Marchants at this day they call *Caravans*.

The army of *Ælius* being come hither, they were seized upon by *Somaacæcis* and *Scelogyrbæ*, which are diseases incident to that Country, whereof one is as it were a palfie of the mouth, and the other about the ham, arising from the badness of the water and herbs that they drank and eat, wherefore *Ælius* was forced to stay there a whole Summer and Winter, to refresh his sick men. [*Strabo. pag. 981.*]

There was one *Zenodorus*, who having hired the house of *Lysanias*, or Territory of *Trachonitis*, *Batanea*, *Auranitis*, and not content with the profits that arose from thence, maintained the inhabitants of *Trachonitis*, who living in Caves, like wild-beasts, were wont to rob and plunder the *Damascenes*, and was also partaker of their booty: so that the people that inhabited those Countreys, were faine to have recourse to *Varus*, their Governour of Syria, and complained unto him, desiring him, that by his letters he would signify *Zenodorus* his injuries that he did them, unto *Cæsar*: and *Cæsar* wrot back, that he should take especial care, utterly to root out those thieves. *Varro* therefore with his Souldiers setting upon the places suspected, clean purged the land from the thieves, and took away the Country from *Zenodorus*. [*Joseph. lib. 1. Bell. cap. 15. and lib. 15. Antiquit. cap. 13.*]

*Herod* built himself a Palace in *Sion*, building in it two very large and stately houles, with which the Temple it self could in no wise compare, and called one of them by the name of *Cæsar*, and the other by the name of *Agrypa*. [*Joseph. lib. 15. Antiquit. cap. 12. & lib. 1. bell. cap. 16.*]

*Herod* having removed from the Priesthood *Jesus* the son of *Phabes*, makes *Simon* a Priest of *Jerusalem*, the son of *Boethus* of *Alexandria*, Priest in his room, and took also his daughter *Mariamme* to wife; that was the most beautiful of that age. [*Joseph. lib. 15. cap. 12. & lib. 18. cap. 7.*]

The marriage being over, he began to build a new Palace, adjoining also a fair Town to it, which he called *Herodion*, after his own name, in a place distant from *Jerusalem* 60 furlongs towards *Arabia*, where he had overcome the Jews, when he was thrust out by the armies of *Antigon*. [*Id. lib. 14. cap. 25. & lib. 15. cap. 12. lib. 1. bell. cap. 11. & 16.*] *Pliny* makes mention of *Herodion*, and of a famous Town of the same name. [*lib. 5. cap. 14.*]

*Gallus* departing with his army from *Albun*, a Village of the Nabatheans, went thorough such places, that he was compelled to carry his water upon Camels, which happened to him thorough the malice of the conductours; wherefore after many days he came into the land of *Arcelus*, who was joyined in affinity with *Obodus* the King of the Nabatheans: but the treachery of *Syllæus* rendered this Country hard to be passed; but he passed it in 30 dayes thorough unbeaten paths, where his food was pelt and daces, and those but a few, and butter instead of oil. The Country that he came into at last belongeth to the Nomades, and truly a great part of it was desert; it was called *Ararena*, and the King of it was *Sabus*. [*Strabo. lib. 16. cap. 781.*]

*Sabus* was King of Arabia *Felix*; in which although none came out to face *Ælius*, yet this journey cost him much labour: for the desertness of the Country and the Sun, and the Waters that are naturally infected, did much afflict them, so that the greater part of the army perished. That disease was like none of ours; the head was diseased, and that being dried, killed many, and those that cleaped death, the disease went thorough their whole body into their legs, and there did to afflict them, that not remedily would do any good, unless one drank oil mingled with wine, and anointed himself therewith, which very few could do; for neither of those grow in these places, neither had they brought any plenty with them. Amongst these mischances the Barbarians also, who at first in every battle always had the worst, and lost some Towns also, now taking occasion by the help of this disease, they set upon the Romans and recover their own, and drivethereof the Romans out of the Country. [*Dio. lib. 53. pag. 516. 517.*]

Yet these both first and onely of the Romans carried the war so far in Arabia *Felix*, even to the famous City *Athlula* (or *Athlula*). [*Id. ibid. pag. 517.*] In that Expedition *Gallus* overthrew the Towns so named by former Writers, *Egra*, *Annelos*, *Elica*, *Magulum*, *Tammacum*, *Labecca*, *Mariaba*, (that was fix miles in compasse) and *Caripeta*, which was the farthest he went. [*Plin. lib. 6. cap. 28.*] and had not *Syllæus* betrayed him, he had conquered all Arabia *Felix*. [*Strabo. lib. 17. pag. 118. fin.*] whole progress and regresse in this journey we here set down out of *Strabo*.

Fifty dayes being spent in travelling over *Ararena* thorough impassable wayes, he came to the City of the *Agrans* (or rather *Egrans*) a peaceable and fruitful Country. Then King *Sabus* fled, and the City was taken at the first assault. From hence on the sixth day he came to the River; there the Nabatheans met him in battle array, of whom there fell 10000. and but two onely of the Romans, for they were very cowardly, and used their weapons unskillfully, as the Bow, and Lance, and Sword, and Sling, but for the most part, were Bills with two edges. Then he took the City *Alica*, that was forsaken by the King: from thence he came to *Athlula*, which he easily took, and put a Garrison there; and having provided corn and daces for his journey, came to *Mar-yaba*, a City of the *Rhamanites*, who were under *Ilafarus*. This he set upon, and besieged six dayes, afterwards being compelled for want of water, he left off his design. He understood by the Captives that he was onely six dayes journey from that part where the Spices grow; but he spent fix months in this journey thorough the land of his enemies.

At last, having found out the treachery, being returned another way, he came in nine dayes to *Anagrana*, where there was a skirnish; then on the eleventh day to the seven Wells, so named from the thing it self: thence thorough places that were tiled, to the village of *Challala*; afterwards to a Bulwark called *Malodia*, (situated by the River side: after that thorough Desarts where there was not much water, into the village of *Negra* (or *Hygra*) which is under *Obodas*, and lieth by the Sea. In his return he spent but 60 dayes in all, whereas before he had spent 6 months, [*Strabo. lib. 16. pag. 781. 782.*]

Whilst *Ælius Gallus* waged war with part of the Egyptian army in Arabia, the Ethiopians which dwell beyond Egypt, being sent by their Queen *Candace* (a manly woman and blind of one eye) upon a sudden invasion surprised the Garrisons of three Cohorts, which were *Syena*, *Elephantina*, & *Phillis*, and carried them away captives, and overthrew *Cæsar's* Statues. Against these *Petronius* the Governour of Egypt marched, nor with full 8000 Foot, and 800 Horse, against 30000 men, and at first forced them to flee into *Flecha* a City of Ethiopia. Then he sent to them to demand the things that they had taken away, and also to know the reason why they had begun this war; and

and they saying, that they had been injured by the governors, he answered them that they were not lords of the Country, but that Cæsar was: then they demanding three daies time to deliberate, and in the meantime doing nothing to satisfy him, he marched towards them, and forthem them to fight, and presently routeth them; for they were ill ordered, and as bad armed, for they had great shields made of raw ox hides, and the weapons with which they fought were, hatchets, speares, and some had swords. Then some being forced into the City, some fled into the deserts, others into the next Island, who also took the river, among whom were Queen Candace captains, these he also took, having passed the river by boats and ship, and sent them to Alexandria, and to went to Pelicha and took it, then numbering the multitude of them that were taken Captives, and of those that were killed, it was found that very few escaped safety. [Strabo. lib. 17. pag. 820. Dio. lib. 54. pag. 524.]

From Pelicha Petronius came to Premnis, a City strong by nature, and having passed over those hills or Sande, by which Cambyles army was overwhelmed by reason of wind that fell, he took it at the first assault, then he goes forward to Napata (called Tanape by Dio,) where Candace palace was, and there her son stayed him; the being in a Castle that was night, sent Embassadors to treat of a peace, and restored the fittines, and the Captives that were taken from Syria: but Petronius stormed Napata and took it, and overthrew it, her son being put to flight; but whereas he neither could go forward because of the land and the heat, or conveniently stay there with the whole army, having fortified Premnis with walls, and a garriſon and victual for 400 men for two years, he returned to Alexandria, of the Captives having fold the rest, he sent 1000 to Cæsar, as he was returned from the Canabrian war, of whom some died of diseases. [id. ibid.]

With these is to be joyned that place of Pliny, in the 6 book chap. 29. In the time of Augustus, the Romans entered the country of the Ethiopians, P. Petronius being general, who was of the order of Knights, and governor of Egypt; he overcame their Towns, which he only found, in the same order that we still speak of: Pschis, Primis, Abocis, Phiburis, Cambylis, Astena, Stadhis, where the inhabitants lose their hearing by the noise of the fall of the river of Nile, he seized also Napata. The farthest that he went from Syria was 870 miles, neither yet did the Romans make an utter desolation.

Phraates the III was restored into his Kingdom by the great aid of the Scythians, of whose coming Tigrdates hearing, he flies to Cæsar, with a great number of his friends, desiring that he might be restored into that Kingdom, promising that Parthia should be subject to Rome, if he would give him that Kingdom, when Phraates knew this he presently sent Embassadors to Cæsar, desiring that he would send him back his servant Tigrdates, and his own son, whom he had delivered as hostage to Cæsar. [Jup. lib. 43. cap. 5.]

When Tigrdates and Phraates Embassadors were come to Rome, Augustus brought them both into the Senate, and then taking the knowledge of the difference from the Senate to himself, he heard the demands of either party, but then told them that he neither would yield up Tigrdates to the Parthians, neither would allow Tigrdates against the Parthians, but least they at last, should learn to obtain nothing of their requests, he commanded a very large allowance to be given to Phraates, as long as he would tarry at Rome, and sent back Phraates his son, that in leise of him he might recover the Captives, and ensignes that were lost in the overthrowes of Crassus and Antonius. [id. ibid. Dio. lib. 53. pag. 519.]

Whenas there were mutual grudges began to shew themselves between M. Agrippa and M. Marcellus the nephew and son in law of Augustus, because one thought the other to be more respected by Augustus than the other, he, fearing that contentions would grow higher between them if they continued both in one place, immediately sent away Agrippa into Asia, to govern those provinces beyond the sea in his stead, Agrippa left the City, but sending his Lieutenant unto Syria, he himself tarried at Mitylene in the Isle of Lesbos. [Dio. lib. 53. pag. 518. cum Vellei. Paternul. lib. 2. cap. 93. Jof. lib. 15. cap. 13. Sueton. in Octavio. cap. 66.]

When Augustus resigned the eleventh Consulship, and made Lucius Sestius the great favourite of Brutus Consul in his room, the Senate decreed these honours to him, That he should be perpetual Tribune of the common people, that he might call the Senate as often as he would, although he were not Consul, that he might make ordinances concerning whatsoever things he pleased, that he should have alwaies proconsular power, and that he should not lay it down when he came within the walls, or have need to renew it, and that he should alwaies have greater power in the provinces, than the very governors. [Dio. lib. 53. pag. 518. 519.]

Julius Gallus returning from the expedition of Arabia, left the village Negra in the Kingdom of the Nabatæans, and in eleven daies space waſted his army into the haven of Minis: hence passing Coprim, he came to Alexandria with those forces that were able

able to bear arms, for he had lost the rest, not in war, (wherein only seven were lost) but by famine, labour, diseases, and the badness of the way. [Strabo. lib. 16. pag. 78a.] Some of his medicinal compositions are related by Galen, [in lib. 2. de Antidotis,] among which there is triacle that he gave to Cæsar, with which he had preserved many of his Soldiers.

Marcus Marcellus, the Son of Octavia, the sister of Augustus, and the husband of Julia, the daughter of Augustus died. [Vellei. Paternul. lib. 2. cap. 93. Dio. lib. 53. pag. 517. & 519.]

Augustus restored to the people Cyprus and Gallia Narbonensis, because they needed not any forces, and for them received Dalmatia. [Dio. lib. 54. pag. 523. with lib. 53. pag. 504.]

The dancing of Anticks, and Stage-plays, was first brought up in Rome, by Pylates Cilices and Bathyllus; Pylates was the first that ever had a Quire to play unto him. [Ensch. Chronic. cum Scaligeri Collection. Græc. pag. 390. & Animadversion. pag. 155. 156.]

Herod having now built Sebaste, began to build most magnificently, another City, in a place by the sea side, where the Town of Straton stood, which he called Cafaria, with the addition of an Haven of admirable work, equal in greatness to the Haven Piræus, all which he finished in twelve years space, sparing neither labour, nor cost. [Joseph. lib. 1. bell. cap. 16. & lib. 17. Antiquit. cap. 13.] Whereupon Eutropius speaking of Cæsar, saith lib. 7. The name of Cæsar was so beloved by the Barbarians, that Kings that were friends of the people of Rome, built Cities in honour of him, and called them Cæsars; as Mauritania by King Juba, and in Palestine which is a most famous City.

Herod sent his sons Alexander and Aristobolus (which he had by Mariamne the Almonæan) to Rome to Cæsar, to be there brought up: for whom their lodging was prepared at Pollios his house the great friend of Herod. Cæsar entertained the young men very courteously, and gave Herod power to make which of his sons he would heir of his Kingdom, and gave him also Trachonitis Barmæa and Auranitis. [Joseph. lib. 15. cap. 13.]

After Herod had received Trachon, he took guides and went to the Dens of the thieves, retrained their villanies, and gave peace to the inhabitants: but Zenodorus being moved, partly thorough envy, and partly with the losse of his possessions, went to Rome to accuse Herod, but could effect nothing. [id. ibid.]

Herod having saluted his chiefest friend Agrippa at Mitylene, returned into Judea, [id. ibid.]

Some Citizens of Gadara go to Agrippa to accuse Herod, whom not vouchsafing so much as to hear, he sent them bound to Herod; but Herod spared them, who although he was inexorable towards his own people, yet he willingly contemned and forgave injuries received from strangers. [id. ibid.]

Augustus went into Sicily, that he might settle that, as also all other Provinces even to Syria. [Dio. lib. 54. pag. 524.]

Augustus sent for Agrippa (who he wished had had more patience, because for a light suspicion of harboure under colour of the chief office had gone leaving all things, to Mitylene) to come to him out of Asia into Sicilia, and commanded him to leave his wives, although the daughter of Octavia, Augustus his own sister; and to marry his daughter Julia the widow of Marcellus, and sent him presently to solemnize the Marriages, and to undertake the government of the City. [id. ibid. pag. 525. Vellei. Paternul. lib. 2. cap. 93. Sueton. in Octavio. cap. 63. 66.]

Zenodorus, counting his estate desperate, had farmed out Auranitis a part of his Country to the Arabians for fifty talents yearly rent. This part although it was contained in the grant that Cæsar gave Herod, yet the Arabians hating Herod would in no wise suffer it to be taken from them. Sometimes laying claime to it by inrodes and force, and sometimes contending for the right of possession before the Judges. They drew also unto them certain needy soldiers, who according to the custom of wretched men, hope for better fortunes by innovations: which although Herod knew well enough, yet he had rather prevent it by good reasons, than by armes, least he should give occasions of new commotions. [Joseph. lib. 15. cap. 13.]

Augustus having ordered things in Sicilia passed over into Greece, when he took from the Athenians, Aegina and Eretria, because as some report, they had favoured Anthony. [Dio. ut supra. pag. 525.]

Petronius going with licence prevented Candace the Queen of the Ethiopians, who with many thousands set upon the garriſon of Premnis, and having entered the Castle, strengthened it with much provision; and compelled the Queen to accept conditions of peace. [Strabo. lib. 17. pag. 821. cum Dio. lib. 54. pag. 524.]

Petronius commanded the Embassadors that were sent unto him, that if they would demand any thing they should go unto Cæsar, and they denying that they knew whether



whither there were a Cæsar, or where they should meet with him, he commanded some that they should conduct him. [*Sirabo, ibid.*]

Augustus having perfected his affairs in Greece, failed into Samos, and there wintered. [*Dio, lib. 54. pag. 525.*]

When as the people of Armenia accused Artabazes or Artaxias, (the son of Artavaldes, that was taken by the treachery of Anthony, and desired that his brother Tigranes, who was then at Rome, might be their King. Augustus sent to Tiberius, to drive out Artabazes, and to make Tigranes King in his stead. [*Id. ib. pag. 526. cum Tacit. Annal. lib. 2. cap. 3.*]

The Embassadors of Candace coming into Samos, found Cæsar ready to go into Syria, and sending Tiberius into Armenia; they easily obtained of him what they desired, and he remitted their tribute allo. [*Sirabo, lib. 17. pag. 821.*]

In the Spring Augustus went into Asia, M. Apuleius, and P. Silius being Consuls, and there, and in Bythinia also, he ordered all things, not therefore making less account of them, because that, as well there as those Provinces, that he had formerly passed through, were accounted to belong to the people; but he took to much care for all things, as if they had been his own, for he mended all things, where it was convenient; and to some he gave money, and on others he imposed new sums, besides their ordinary tribute. But from the Cyziceniens, he took away their freedom, because that in a certain sedition they had put to death some Romans, after they had scourged them. [*Dio, lib. 54. pag. 525.*]

Then he went into Syria, in the tenth year after he had been in that Province. [*Joseph, lib. 1. bell. cap. 15.*] But in the 17. year of the reign of Herod (from the death of Antigonius) [*Id. lib. 15. Antiquit. cap. 13.*] where he dispoiled the Tyrians and Sidonians of their liberty, because of their factious. [*Dio, lib. 54. pag. 535.*]

Zenodorus had solemnly sworn to the Gadarens, that he would never leave off to do what possibly he could that they might be freed from the jurisdiction of Herod, and be annexed to Cæsars Province. Hereupon many of them began to exclaim against Herod, calling him cruel and Tyrant, complaining unto Cæsar of his violence and rapines, and for violating and raising their Temples; with which Herod being nothing terrified, was ready to answer for himself; but Cæsar used him courteously, and not at all alienated from him for all this tumultuous multitude. The Gadarens therefore perceiving the inclinations of Cæsar and his friends, and fearing by certain conjectures, that they should be delivered into Herods hands. The next night after the meeting, some of them cut their own throats, others for fear of torments, brake their own necks, some also drowned themselves in the river: and thus whereas they seemed to fore judge themselves, Cæsar immediately absolved Herod. [*Joseph, lib. 15. cap. 13.*]

Zenodorus also having his bowels burst through much blood that came from him, ended his life at Antioch in Syria. [*Id. ib.*]

Augustus gave the Tetrarchy of Zenodorus to Herod. [*Id. ibid. Dio, lib. 54. pag. 526.*] Certainly no contemptible part, which being seated between Galilee and Trachon, contained Ulatha Paneada, and the neighbour Countries, he made him also one of the Governours of Syria, and commanded the Governours of that Province to do nothing without his advice. [*Joseph, lib. 1. bell. cap. 15. lib. 15. Antiquit. cap. 13.*]

Herod begged a Tetrarchy of Cæsar, for his brother Pheroras, on whom he also bestowed 100 talents, out of the revenues of his own Kingdom, to the intent, that if he should happen to die, Pheroras estate might be assured, and not subject to Herods children. [*Id. ibid.*]

Claudius Tiberius Nero was sent by Augustus, his father in law, with an army to visit and order the Provinces that were in the East; where having showed all experiments of the chiefest virtues, he entered Armenia with the Legions; and having reduced it under the power of the people of Rome, he delivered the Kingdom to Artavaldes. Whereupon the King of the Parthians being terrified, with the fame of his great name, sent his sons Hostages to Cæsar, this Velleus Paterculus, the great flatterer of Tiberius. [*lib. 2. cap. 94.*]

All Authors else mention, that Tigranes, the son of Artavaldes, was at this time made King of the Armenians; for Artavaldes, being led captive into Egypt by Cleopatra, and Antony, his eldest son Artaxius (whom Dio here calls Artabazes, by his Fathers name) enjoyed the Kingdom of Armenia: to whom Archelaus and Nero, having expelled him by force out of the Kingdom, now made his younger brother successeur; (called by Velleus, after his fathers name, Artavaldes, but by all others Tigranes)

Tigranes) Thus Josephus (*lib. 15. cap. 5.*) relates the story: meaning by the name of Archelaus, the King of Cappadocia, and by the name of Nero, Claudius Tiberius, although he were not yet adopted by Cæsar, to whom part of that Narration in Horace belongeth. [*lib. 1. epist. 12.*]

*Ne tamen ignoret, quis sit Romana loco res:  
Cantaber Agrippa, Claudii virtute Neronis  
Armenius occidit; jussu imperiumque Phraates  
Cæsaris accepit genibus minor.*

Know further too what places do partake  
Roman affairs: Cantaber & Agrippa falls,  
Claudius Armenia did by Nero take:  
The younger brother Phraates hath all  
Cæsars both right and rule imperial.

With which agrees that of Ovid, in 3. Tristium.

*Nunc petit Armenius pacem; nunc porrigit arcus  
Parthus eques, timida capteque signa manu.*

Th' Armenians sue for peace, the Parthian bow,  
Horses Arms, and Ensigns are resigned now.

Yet Dio affirms that Tiberius, or this Claudius Nero, Artabazes, or Artaxias, being put to death by the Armenians, before his coming, did nothing that was answerable to his preparation. [*lib. 54. pag. 526.*] Although concerning this business, he boasted that he had done every thing by his own virtue, and especially, because there then were decreed sacrifices, for it: which also that place of Tacitus seems to favour. [*lib. 2. Annal. cap. 3.*] Artaxias being slain by the treachery of his nearest friends, Tigranes is made King of the Armenians, and brought by Tiberius Nero into the Kingdom. Who leading his army into the East, restored the Kingdom of Armenia to Tigranes, and put the Crown on his head in the Tribunal, as Sueton hath it in Octavia. [*cap. 9.*]

Suetonius adds in the same place, that Tiberius recovered the Ensigns that the Parthians had taken from M. Crassus, when also the Parthians, at Augustus demand, restored the military Ensigns, they had taken away from Marcus Crassus, and M. Antonius; and moreover, offered hostages, as it is in the same Suetonius in Octavio. [*cap. 21.*] For when Augustus came into Syria, for the composing of the state of affairs in the East; Phraates, who had performed nothing as was agreed, fearing least Augustus should make war upon Parthia, sent back to him the Roman Ensigns, both which Orodes had taken, at the overthrow of Crassus, and which his son had taken, when Antonius was put to flight, he delivered also all the Captives that were in all Parthia, that were gathered up of the army of Crassus, and Antonius, except a few, who had killed themselves for shame, and some that tarried privately in Parthia. These things Augustus received, as it he had conquered the Parthian in war. [*Livy, lib. 139. Florus, lib. 4. cap. ult. Sirabo, lib. 2. pag. 288. & lib. 16. 748. Vellei. Patercul. lib. 2. cap. 91. Justin, lib. 42. cap. ult. Dio, lib. 54. pag. 527. Eutrop. lib. 7. Oros. lib. 6. cap. 21. & Cæssariensis in Chronica.*]

Eutropius writes that the Persians, or Parthians, gave hostages to Cæsar, which they never did before to any, and by delivering the Kings children for hostages, that they merited a firm league, with a solemn procession, wishes Orodes. [*see supra.*] And Strabo confirms, that Phraates, in the end of lib. 6. committed his sons, and his sons sons to Augustus Cæsar, and desired with all reverence to deliver his friendship, by delivering hostages to him. And Justin confirms in the end of his 42 book, that his sons and Grand-children were hostages to Augustus: but yet Tacitus warns us in the beginning of the second of the Annals, that he shewed all duty and reverence to Augustus, and sent part of his children, for the strengthening of his friendship, not so much for fear of him, as for desiring the disloyalty of his own Subjects, for this was the business.

Thermula, an Italian woman, whom of a Concubine he made his wife, thinking to get the Kingdom of the Parthians, for Phraates her son, whom she had born to the King, when she was yet his Concubine, persuaded the King her husband, with whom she could do any thing, to send his lawful begotten children in hostage to Rome. [*Joseph, lib. 15. cap. 3.*] Phraates, calling Titus to a conference, who was then governor of Syria, delivered his four lawful begotten sons for hostages; Sarapades, Cerolpades, Phraates and Vonones, and four sons of their wives, and four sons for fearing a sedition, and least some treachery should be laid for him by his enemies, he sent his sons out of

the way : perfwading himfelf, that none fhould be able to do any thing againft him, if he fhould have none of the race of the Arfacidæ to be fet up in his room, to whom the Parthians were fo affectionate, [*Strabo, lib. 16, pag. 748, 749.*] in an old Roman infcription there is joyned with Sarafpadæ (for fo he is there named) another fon of Phraates, not mentioned by Strabo, Rhodafpes a Parthian the fon of Phraates Arfacides the King of Kings, [*infeript. Græcæ, pag. CCLXXXVIII.*]

Auguftus in the Eaft ordered his fubjects according to the form of the Roman laws, but fuffered thofe that were in league with him to live after the laws of their ancientftours, neither determined he to take any thing from them, but to be content with what they had gotten, and fo he wrote to the Senate, he therefore at this time made no war, but gave to Jamblichus the fon of Jamblichus his fathers principality in Arabia, he gave alfo to Tarcondimotus the fon of Tarcondimotus; his fathers principality in Cilicia. Except fome few Towns which he gave to Archelaus with the Kingdom of Armenia the leffe, King Melius who had that Kingdom before being dead, and to one whole name was Mithridates being as yet a child he gave Commagena, becaufe the King had killed the father of this Mithridates, [*Dio, lib. 54, pag. 526.*]

Herod having conducted Cæfar to the fea fide, returned into his Kingdom, and there built a goodly temple, in honour of him of white marble, near Panion, at the foot of which mountain are the fountains heads of Jordan, then he alfo remitted to his fubjects fome part of their tribute, under colour, that they fhould have fome eafe after the dearth, but in very deed that he might appeafe the minds of his fubjects, that were offended with fuch vaft works of the King, which feemed to tend to nothing but the deftruction of religion, and good manners, as it was commonly talked, [*Joseph. lib. 15, cap. 12.*]

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Herod to prevent thefe things, forbid all private meeting in the City, and too often feaftings, he had alfo fpies that fhould mingle themfelves in companies, and make what the people talked of, yea he himfelf would goe in the night in the habit of a private man, and mingle himfelf in the company of the people, to learn what the people thought of him, and as many as obftinately difallowed his doings, he punifhed them without mercy, the reft of the multitude he bound to him by oath, exacting an oath of them that they fhould depart from their fidelity and duty, [*Id. ibid.*]

Herod required this oath of many followers of the Pharifees, as Pollo and Semeas, which although he could not get them to take, yet he punifhed not as he did the others, in refpect of the reverence he bare to Pollo, neither did he impofe this neceffity upon the Efcæans, whom he much esteemed for one Manahems lake who was a Prophet : who when he was but a private boy, faluted him King of the Jews, and had foretold that he fhould reign King above 30 years, [*Id. ibid.*]

Cæus is born to Agrippa by his wife Julia, there is a yearly facifice decreed on his birth day with fome other things, [*Dio, lib. 54, pag. 526.*]

Auguftus returned into Samos and there wintered again, and for a reward of their hofpitality, he grants the Samians liberty, thither came to him frequent Embaffies, the Indians then by a firm league confirmed the peace which they formerly had defired by their Embaffadours, (of whom it is fpoken before in the year of the Julian period 4689.) amongst the preffents that were fent by the Indian thine were tygers, which creatures were never before feen either by the Romans or Grecians, and a certain young man who wanted his armes, (fuch as they ufe to feign Mercurius to be) who performed all things by the office of his feet, inftead of hands, that he was faid to bend a bow, and fhoot an arrow, and found a trumpet, [*Id. ibid, pag. 527.*]

Nicholas Damafcene reports that he faw thefe Indian Embaffadours at Antioch by Daphnis. The letter they brought makes mention of more, but he faith only three were alive whom he faw, the reft being the greater part died through the length of the journey, that the letter was in Greek written in parchment, in which was fignified, that it was Porus that wrote it, who although he commanded 600 Kings, yet he did much esteem Cæfars friendship, that he was ready to give him a meeting in what placefoever, and that he would aid in any thing that was right. He faith thefe things were contained in the letter, moreover that the preffents were brought by eight fervants that were naked, only having breeches on, and befmeared with perfumes, thofe were Herman, he (of whom we have foken) who had his armes cut off from his fhoulder being a child, huge vipers, a ferpent of ten cubits long, a river tortoyfe of three cubits, and a partridge bigger than a vulture, [*Strabo, lib. 15, pag. 719.*]

Among thefe was Zomarus or Zomanochebas, one of the wifeft men of the Indians, who for vain glories fake, or for old age according to the laws of his Country, or that he might shew himfelf to Auguftus and the Athenians, (for he had come into Athens) and was made a Prieft of the Grecian gods, although (as they report) in an unlawful time, yet in favour of Auguftus; thinking that he muft die, and leaft fome adverfity fhould

fhould happen to him if he tarried longer, then fmiling and naked and annointed, he gave himfelf into the funeral fire: and this infcription was written on his Sepulchre. Here lieth Zomanochebas an Indian, of Barbofa, who according to the cuftom of his Country, led himfelf out of life, [*Id. ibid. pag. 719, Dio, lib. 54, pag. 527.*]

Auguftus being returned to Rome, entered the City on horfeback in a kind of Triumph, and was honoured with a Triumphal Arch that carried his Trophies, [*D. O. ibid, pag. 526.*]

Auguftus did account it a matter of high praife to him, that he had recovered thofe things that were formerly loft in war, without any fight at all: and therefore he commanded that it fhould be decreed that there fhould be facrifices for that caufe, and a Temple of Mars the revenger (in imitation of Jupiter Feretrius) in the Capitol, where the Enfignes fhould be hung up: and did alfo perform it, [*Id. ibid.*]

This Temple he had formerly vowed to Mars before the Victory at Philippi, but now proclaiming that he had received another like benefit from him, he performed his vow at the twentieth years end; imitating Romulus, who having killed Acre the King of the Centinches, hung up his armes in the Temple that he dedicated to Jupiter Feretrius: he built a Temple to Mars the twice revenger, and then laid up the Military Enfigns that he had recovered from the Parthians, and alfo instituted Circenfian plays to be folemnized every year in memory of thefe things, Of which Ovid in 5 Falturnum.

*Nec fati est meruisse semel cognomina Marti:  
Persequitur Parthi signa recentia manu,  
Gens fuit & campis & equis & tur sagittis;  
Et circumfusi iuvia fluminibus,  
Addiderant annos Crafforum funera genti;  
Cum perit miles, signaque, duxque simul.  
Signa decus belli Parthum Romana tenebat;  
Romanæque aquila signifer hostis erat.  
Ipsæ pudor mansisset adhuc, nisi sortibus armis  
Cæsaris Ausonia protegerentur opes.  
Ille notæ veteres & longi dedecus ævi  
Sustulit: agnovimus signa recepta suos.  
Quid tibi nunc solita mitti post terga sagittæ,  
Quid loca, quid rapidi profusi usus equi?  
Parthe referi aquilas, victos quoque porrigis arcus:  
Pignora jam nostri nulla pudoris habes.  
Rite Deo templumque datum, nomenque Bis-ntor:  
Emeritis voti debita solent honor.  
Solennes ludos circi celebrare Quirites:  
Non visa est fortem scena decere Deum.*

It doth not Mars suffice once name t' have gain'd  
He prosecutes the Parthian Ensigns yet retain'd,  
A Country fenc'd with store of horſe, bows, plains,  
For Rivers inaccessible remains.  
Oth' Craſſi yet much ſpirited by the fall,  
At once of Army, Standard, General.  
The Roman Enſigns did the Parthian bear,  
And, whilst an enemy, their Eagle wear.  
This blemish still had ſuck; But Cæſar's might,  
Better defended Latium's ancient right:  
He took the Enſigns, cancel'd that diſgrace,  
And made the Eagle know her proper place,  
What profits ſhooting back, thy i'vivu' Land,  
Thy ſwifter ſteed, O Parthian? thy hand  
Delivers back thy Enſigns, and thy bow:  
Thou canſt no Trophies of the Roman ſhow.  
A Temple duly votè Bis-ntor thy  
Honour receiveth moſt deſerv'dly  
More Honourable Romans celebrate  
His Plays: no Scene ſupplies Bellona's State.

To which may be added that of Horace, lib 4. Ode ult.

— tua Caesar atas  
Fruges & agris retulit uberes,  
Et signa nostrorum signis Jovi  
Diripat Partiorum superbia  
Possibus.

(Caesar) thy age  
Affordeth plenteous fruits unto the fields,  
And to Joves Capitol our Ensignes yeelds  
From Partian pillars snatch —

and many pieces of his coin having the inscription, SIGNIS RECEPTIS, for the Ensignes recovered.

Herod in the 18 year of his reign (being reckoned from the death of Antigonus) propounded his intent to the Jews, of building the Temple at Jerusalem: whom he saw that they were troubled, lest if he demolished the old, he could not finish the new. He certified them that the old Temple should remain whole as it was, and not be pulled down, until that all materials that were necessary for the new fabric should be prepared. Neither did he deceive them; he provided a thousand waggons to carry stones, and he picked out of all the multitude of Artificers 10000 that were most expert, and also a thousand Priests that were clothed with Priests garments at his own cost, that were not altogether ignorant of the Masons and Carpenters art: and that they should fall to work, seeing the materials were ready, [Joseph, lib. 14, cap. 14.]

3987. When Augustus his first ten years was almost at an end, he prolonged the Principality to himself for five years longer, and gave to M. Agrippa for the same five years, as well some things almost the same with himself, as also the Tribunical power; for he said that for many years was then sufficient, although that not long after he accepted of more years of the Imperial Power, as that his Principality might be made decennial, [Dio, lib. 54, pag. 529.]

And because now the bookes of the Sybills thorough age were worn out of date, Augustus gave charge to the Priests, that with their own hands they should write them out; that none other should read them, [Id. ibid. pag. 532.]

Augustus restored Pilades the Cilician Player, that thorough factions was cast out of Rome, because he reconciled the favour of the people to him, and because Augustus reproved him, for that he was always quarrelling with Bathyllus one of his own profession, and also a friend of Mecenas, he is reported to have answered thus to Caesar, It is convenient for thee, O Caesar, that the people should spend their time being intent upon us, [Ibid. pag. 533.]

All necessary materials for the setting upon the work being provided in two years space, Herod began to build the Temple of Jerusalem, 46 years before the first Passage of the Ministry of Christ: as it appears out of those words of the Jews, John 11. 20. spoken at that time. *Το ναός δὲ οὗτος οὐδοποιήθη ἐν τῷ 46. ἔτει. This Temple hath been built forty and six years hitherto:* as that Aorist is rightly expounded by our Country-man Lydiar.

And indeed the building of this Temple under Zorobabel, began in the first year of the Monarchy of Cyrus, and for some time interrupted, was after twenty years time finished, in the sixth year of Darius the son of Hystaspes; and the magnificent building of the same begun by Herod at this time, was finished in the space of nine years and an half: but in accounting the time spent in building this most magnificent Structure, we must take into consideration not only the labour of these two, but of their Successors also: whereas in the perfection of it many ages and all the holy treasures, that were sent to God from all the parts of the World thither were spent: as Josephus notes in the sixth book of the wars of the Jews, and sixth chapter: for neither the riches of Herod alone, (being waited especially with such profuse gifts, such buildings of so many Palaces, Temples, and Cities, one whereof was the City and Port of Celarea, and which was most costly of all, did then lie upon him, when he laboured in building the Temple) a Temple of immenſe riches; (as Tacitus calls it in the 5 of his Histories, chap. 9.) were sufficient for the finishing of it; and that this great building of the Temple begun by Herod, was continued even to the beginning of the war of the Jews under Gellius Florus, by great gifts that were consecrated to God, that place of Josephus shews in the 20 book of his Antiquities, chap. 8. Now was finished the building of the Temple; and the people when they perceived that more than 8000 women would be idle, who were wont to get their living by their work in the Temple, and being loath that the holy treasure should be laid up, for fear it should become a prey to the Romans, and without willing to provide for the workmen; because if one had wrought but one hour, he was presently paid his wages: they persuaded the King,

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King (Agrippa the younger) that he would build the eastern Porch, which inclosed the outward arched parts of the Temple.

Agrippa had Lucius by his wife Julia, whom, together with his brother Caius, Augustus, that he might be the freer from treachery, immediately adopted, and made heirs of his Empire, [Dio, lib. 54, pag. 533.]

In Cyprus, many parts of Cities are thrown down by Earthquakes. [Euseb. in Chronic.]

3988. Marcus Agrippa, after he had exhibited Quinquennial plays (which were the fourth from the battle of Actium) is again by Augustus sent into Syria. [Dio, lib. 4, pag. 534.]

Herod set sail for Italy, to salute Caesar, and to see his children at Rome, [Joseph. lib. 16, cap. 1.] and passing by Greece, was not only present, but also judge at the Olympick exercises, in the CXC. Olympiade, in which Diodorus Tyaneus got the prize (who observing that those exercises did not answer the reſort that was to them, through the poverty of the Elidenſes, he bestowed towards them annual revenues, whereby their sacrifices might be made the more splendid, and other things that might belong to the gracing of so great a meeting; for which bounty he is declared perpetual judge of those exercises. [Id. lib. 1. Bell. cap. 16. lib. 16. Antiquit. cap. 9.]

Caesar having courteously entertained Herod at Rome, delivereth to him his sons, sufficiently instructed in the liberal sciences [Id. lib. 16, cap. 1.] goes himself into Galia. [Dio, lib. 54, pag. 533.]

Emilius Macer, a Poet of Verona, dieth in Asia. [Hieronym. in Chronico] of whom Tibullus,

*Castra Macer sequitur; tenero quid fiet Amori?*

What shall poor *Amor* now do all alone,  
Since sweet long'd *Macer* to the Camp is gone?

At Jerusalem, by the endeavour of the Priest, the building of the Temple, properly so called, because it contained the Holy, and the Holy of Holies, was finished in a year and an half space; in all which time, it is reported, that it never rained in the day time, but only in the nights; then in the eight following years, the Porches, the Ranges, and the rest of the buildings about the Temple were all finished, [Joseph. lib. 15, cap. ult.]

There is extant a twofold description of this Temple, one by Josephus (who himself did the duties of a Priest in it) in the 15 Antiquit. cap. 14, and lib. 6, bell. cap. 6.) Another by R. Juda, (almost 20 years after the destruction of it) in a tractate of his Mishna, which is intitled פירקין א Map of the former we have from Ludovicus Capellus, at the end of his short History of the Jews; and of the latter from Constantine Lempereur, prefixed in his Commentary upon the book of *Maasoth*, in the Preface of which he sheweth that the constant opinion of the Jews was, that the Temple of Zorobabel, and this of Herod, were rightly accounted for both the same: as likewise he shews out of the fifth book of Tacitus his Histories, that it was thought to be the same Temple that was wonne by Pompey, that was then besieged by Titus.

3989. When Alexander and Aristobolus were returned into Judea, and had gained all mens loves, Salome, the sister of Herod, and her followers fearing that they would some time or other revenge their mothers death, call out words among the people, that they hated their father, because he had caused their mother to be slain: but Herod as yet suspecting no ill, used them with all honour, as they deserved; and because they were now grown to mens estate, he provided them wives, for Alexander Bernice, the daughter of Salome, and for Aristobolus Glaphia, the daughter of Archelaus, the King of the Cappadocians, [Joseph. lib. 15, cap. 13.]

Augustus restored liberty to the Cypzians, he gave also money to the Paphians (in Cyprus) that had been afflicted with an Earthquake, and permitted by a decree of the Senate, that their City should be called Augusta. [Dio, lib. 54, pag. 539.]

Herod hearing that M. Agrippa was again come into Asia, he gorth to him, he begged of him that he would vouchsafe to come into his Kingdom, as to his friend and guest. [Joseph. lib. 16, cap. 2.]

3990. Herod entertained Agrippa in all the Cities that he had newly built, and shewing him the buildings, presented both to himself and friends, all kind of delights and magnificence, at Sebaste, and the Port of Celarea, and in the Castles that he had built, as at Alexandrian, Herodion, and Hyrcania. He brought him also into the City of Jerusalem, where all the people met him in their best and festival attire, and with joy-  
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full acclamations, Agrippa also having sacrificed an Hecatomb to God, teased the people: and although he would willingly have stayed longer there, yet for fear of storm; the Winter now drawing on, he made haste to sail into Ionia, both he and his friends being honoured with great presents, [*Id. ib.*]

Atander, being made King of Cimmerian Bosphorus, by Augustus, dying, left the Kingdom to his wife Dynamis, the daughter of Pharnaces, and wife of Mithridates, her own son Scribonius feigning himself to be the Nephew of Mithridates, married, and seized upon the Kingdom. Agrippa hearing this, sent Polemon, the King of that Pontus, which is situate by Cappadocia, to make war upon him, [*Dio. lib. 14. pag. 538.*]

The Bosphorans, as soon as they knew this deceit, killed Scribonius, and resisted Polemon that came against them, fearing that he should be made their King, whom he conquered in battle, but yet did not subdue them, [*Id. ibid.*]

As soon as it was Spring, Herod hearing that Agrippa was going with an army to Bosphorus, made haste to go to him; and taking his court by Rhodes and Chios, he came to Lesbos; thinking he should there find him; but being driven back by the contrary North winds, he tarried at Chios: where many coming privately to salute him, he bestowed upon them many princely gifts; and when he perceived the gate of the City, that was thrown down in the war against Mithridates, as yet lying in ruins, and that it could not be repaired to the former beauty and greatness, by reason of their poverty, he bestowed upon them so much money as was abundantly sufficient to finish it, and exhorted them to adorn the City as soon as they could, to the former beauty and greatness, [*Joseph. lib. 16. cap. 3.*]

As soon as the wind changed, Herod sailed first to Mitylene, and then to Byzantium; and there understanding that Agrippa, was already past the Cyanean Rocks, he followed him with all speed, and overtook him at Sinope, a City in Pontus: who contrary to Agrippa's expectations, arrived there with his Navy. His coming was very grateful to him, and they embraced each other with singular affection, because it was an evident argument of his fidelity and friendship, that the King leaving his own occasion, would come to him in so convenient a time. Wherefore Herod still abode by him in the army, and was his companion in his labours, and partaker of his counsels. He was also present with him when he meant to be merry, and was the only man that was used in difficult matters; for the love he bare him, and in mirth for honours sake, [*Id. ibid.*]

Agrippa overcame the Bosphorans, and having recovered in war those Roman Ensigns, which they long since had taken under Mithridates, by conquest compelled them to yield, [*Oras. lib. 6. cap. 81.*]

When Julia, the daughter of Augustus, and wife of Agrippa, went to Ilium by night, it happened that Julia and her servants that waited on the Coach, were in great danger in passing the river of Scamander, which was much swelled by sudden floods, the people of Ilium being altogether ignorant of her coming: but Agrippa being angry that they had not helped her, fined them an 10000 Drachmes of Silver, [*Nicot. Damascen. lib. de vita sua. in Excerptis ab Henrico. Valsi. edit. pag. 418.*]

The Embassadors of the Illynes, not daring to gainsay any thing to Agrippa, they entreated Nicholas Damascen, (who by chance was there) that he would get King Herod to speak for them, and to help them; which he for the ancient renowne of the City undertook, and told the King the whole story, how that Agrippa was angry with the Illynes without a cause, seeing he had given them no notice of his Wives coming, and that they could not perceive any thing of her coming, because it was in the night: and Herod undertaking the cause of the Illynes, got their fine taken off, [*Id. ibid.*] and reconciled Agrippa, being angry with them, [*Joseph. lib. 16. cap. 3.*]

The Bosphorans at length laying down their arms, are delivered to Polemon, who also marries Dynamis, with the approbation of Augustus: for this there was a procession, in Agrippa's name; but neither did he triumph, although it was decreed, neither wrote he to the Senate any thing at all concerning his affairs; whole example after age: imitating, they also did not certify by letters concerning their doings, neither did they accept of a triumph, though offered, but were content only with the triumphal ornament, [*Do. lib. 14. pag. 538.*]

The trouble of Pontus being ended, Agrippa and Herod came by land to Ephesus, through Paphlagonia, Cappadocia, and the greater Phrygia, and there again taking ship, they came to Samos, [*Joseph. lib. 16. cap. 3.*]

The Illynes being now returned into their Country, because they had lost all hope of obtaining pardon, and Herod being about to go into Paphlagonia to Agrippa, gave

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gave a letter to Nicholas Damascene concerning the remission of their fine, who went to Chios and Rhodes, where his sons tarried; Nicholas therefore looting from Amisus, came to the Port of Byzantium; thence sailing to Troas, he came to Ilium, where when he had delivered his letters of the remission of their fine, both he, but especially Herod, received great honours from the Illynes, [*Nichol. Damascene, ut supra.*]

Agrippa in his whole journey thorough many Cities, gratified Herod in many things, at his intreaty relieving the necessities of many; if any one had need of an intercessor to Agrippa, he could obtain his suite by none more easily than by him. Herod also paid the money for the Chians that they were indebted to Cæsars receivers, and got the man immunity. He also assisted others in whatsoever they had need of, [*Joseph. lib. 16. cap. 3.*]

After they were come into Ionia, there was a great multitude of Jews, that inhabited that Country; who having got an opportunity, complained of the injuries they received of those Country-men, that they would not permit them to live after their own laws, and that upon their Festival dayes, they hailed them before the Tribunals, and forbade them to lend holy money to Jerusalem; and that they compelled them to do publick busineses, and interverted the holy money for those affairs, contrary to the privileges granted them by the Romans. Herod took all care that Agrippa should hear their complaints, and allowed them Nicholas Damascene, one of his friends (now returned from Troas) to plead their cause: which when he had largely performed before Agrippa, (many of the most honourable Romans, and some Kings and Princes sitting with him) the Grecians denied not the thing, but only excused themselves, that the Jews that dwelt among them were troublesome unto them; but they proved that they were free-born Citizens, and that they lived in their own laws without injury to any. Therefore Agrippa answered, That both for his friend Herod's sake he was ready to gratify them, and also because they seemed to demand what was just; He therefore ordered that the privileges that were formerly granted them, should remain inviolable, and that none should molest them for living after their Country laws. Then Herod rose up and gave him thanks in the name of them all; and then after mutual embraces, they took their leaves each of other, and departed from Lesbos, [*Joseph. lib. 16. cap. 4. & 5.*]

Herod in few dayes after, having a prosperous gale, arrived at Cæsarea: and from thence went to Jerusalem; where calling all the people together, he gave them an account of his journey, and how he had gotten an immunity for the Jews that lived in Asia, and then to gratify them the more and to make them the more friendly to him, he professed that he would remit to them the fourth part of their tribute: with which bounty they being exceedingly taken, wished all happiness to the King, and departed with great joy, [*Ibid. cap. 5.*]

Agrippa now at length took upon him the High Priesthood, Lepidus who was in times past of the Triumph and Priest, being now dead, but would never take it from him during his lifetime, [*Sueton. in Othiviano. cap. 31. Dio. lib. 54. pag. 540. fin.*] the day before the Nones of March, as Ovid throws in lib. 3. Fastorum.

He being made High Priest, whatsoever books either of Greek or Latine, that went about under no Authors name, or not a substantial, he got together and burnt above two thousand: and kept only the books of the Sybills, and of those he picked out some, and laid them up in two golden lances under the foot of the pillar where the Image of Apollo stood in the Palatine hill, [*Sueton. ut supra.*]

There was a Colony sent to Berythus [*Ensch. Chronic.*] that was very much honoured by the favour of Augustus, [*Olpian. c. Scieniam est D. de Censibus.*] in which were two Legions placed by Agrippa, [*Sirabo. lib. 16. pag. 756.*]

Herod being incensed by the false accusations and artifices of his sister Salome and his brother Ptolemaeus, against his two sons that he had by Mariamne, Alexander and Aristobolus, to bring down their naughty spirits, he began to entertain more newly, and publicly to put in hopes of the kingdom, his eldest son Antipater (but whom he had banished the City, in favour of his two other sons, (only giving him liberty to come thither on Festival dayes) and writing often to Cæsar for him, privately gave him very great commendations: and being overcome by the intreaties of Antipater, he brought also his mother Doris, who being a woman of Jerusalem, whom he had put away when he married Mariamne, [*Joseph. lib. 11. bell. cap. 17. & lib. 16. Antiquit. cap. 6.*]

Agrippa after his ten years government in Asia (to be reckoned for n the time, in which being sent by Cæsar into Asia and Syria, he tarried at Lesbos) being now to depart; Herod failed to salute him, taking with him of all his sons only Antipater, whom he delivered to Agrippa with many gifts, to be brought to Rome, and

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and to be received into Cæſars favour. [*Id. lib. 16. cap. 6. fin.*]

Agrippa being returned from Syria, was sent by Auguſtus to make war in Pannonia, having the Tribunal power granted him for five years longer; at whoſe arrival the Pannonians being terrified, left off their rebellion, and Agrippa in his return died in Campania, and his body being brought in the market-place at Rome, Auguſtus commended him in a Funeral Oration. [*Livy, lib. 139. Dio. lib. 54. pag. 541.*]

Antipater was much honoured at Rome, being commended to all his friends by his fathers letters; and although he was absent, yet did he not deſtitute to what his father by letters againſt the ſons of Mariamme, as ſeemingly very careful of his fathers ſafety: but indeed by his bad practices, making himſelf away, to the hopes of the ſucceſſion of the Kingdom. [*Joseph. lib. 16. cap. 7.*]

Auguſtus took againſt his will his ſon in law Tiberius to be his partner in the government in the room of Agrippa; when his grandchildren C. Caius and Lucius, were but yet children, therefore he betrothed his daughter Julia (the widow of Agrippa) to Tiberius forcing firſt him to leave his wife Agrippina, (the daughter of Agrippa the daughter of Pomponius Atticus) not without great vexation of his mind, which did then miſe her child Drusus, and alſo was with child again. [*Sueton. in Oſio, cap. 63. & Tiberio, cap. 7. Dio. lib. 54. pag. 543.*]

Herod now being become an enemy to his ſonnes Alexander and Ariſtobolus, failed to Rome with them to accuſe them before Cæſar, [*Joseph. lib. 16. cap. 3.*] and carrying with him Nicholas Damalcene in the ſame ſhip, with whom he ſtudied Philology. [*Nicoll. Damalcene, in ſua vita in excerptis Henrici, pag. 421.*]

Herod not finding Auguſtus at Rome, followed him as far as Aquileia, before whom he accuſed them of treachery againſt him, and whenas the young men ſatisfied all that were preſent by their clearing of themſelves, and prayers and tears, they are at length reconciled to their father. Then after thanks given to Cæſar they departed together, and Antipater alſo, feigning that he was glad that they were received again into favour. [*Joseph. lib. 16. cap. 7. & 8.*]

A few daies after Herod gave Cæſar 300 Talents, who was now ſetting forth ſhews and giving gifts to the people, and again Cæſar gave him half of the revenues of the metall mines of Cyprus, and the other half he committed to his overſight, and having honoured him with other gifts of hoſpitality, he gave him leave to chooſe which of his ſons he would for to be his ſucceſſor, or if he had rather of dividing his Kingdom amongſt them, which when he was ready to do, Cæſar denied that ever he would ſuffer, but that he ſhould have the Kingdom during his life, in his own power at will as his ſons. [*Id. ibid. cap. 8.*]

In the abſence of Herod there being a rumour ſpread that he was dead, the Tracontes revolting from him fell to their old thieving; but by the means of the Captaives that he had left in the Kingdom they are ſubdued and made to be at his command; but forty of the chief of theſe thieves, being terrified by the example of thoſe that were taken, leaving their Country fled into Arabia Nabatea, where they were entertained by Syllæus (that was an enemy to Herod, becauſe he denied him his liſter Salome to wife,) who granted them a certain place well fortified. [*Id. ibid. cap. 13.*]

Herod and his ſons ſaying home, when they came to Eleufa a City of Cilicia, which the name being changed was called Sebaste, they met there with Archelaus King of Cappadocia. He having very courteouſly entertained Herod, rejoiced much becauſe his ſons were reconciled to him, and that Alexander had ſaſtly answered the crimes that were objected againſt him, and giving royall gifts each to other they parted. [*Id. ibid. cap. 8.*]

Herod being returned into Judea, called the people together and told them what he had done in his voyage, and declared unto them that his ſons ſhould reign after him firſt Antipater, and then Alexander and Ariſtobolus, that he had by Mariamme. [*Id. ibid.*]

Agrippa the firſt King of the Jews, of that nickname is born, he died when he was 54 years old being ſtrucken by an Angell, [*Act. XII. 23. Joseph. lib. 19. cap. ult.*] about which time that lame man was born, who being above forty years old was healed by Peter, at the beaurifull gate of the temple. [*Act. IV. 22.*]

Auguſtus married his daughter Julia to Tiberius, to whom before times he had betrothed her. [*Dio. lib. 54. pag. 546.*]

Cæſarea Stratonis was finiſhed, in the 28 year of Herods reign, (beginning from the death of Antigonus,) in the CXVII Olympiade, (to wit in the 3. year of the Olympiad:) for the dedication of which there was great ſolemnity, and moſt ſumptuous preparations, for Muſicians were brought thither to ſtrive who could do beſt, and

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and wreflers who wrefled naked; and a great number of (word-players, and wild beaſts, and whatsoever was in account of this kind either at Rome, or in other nations, theſe ſports were conſecrated to Cæſar, and were to be renewed every fifth year, all this preparation the King provided to be brought hither at his own coſt and charges, to ſhew the greatneſſe of his magnificence. Julia the wife of Cæſar (for ſo always Joſephus calls Livia) gave many things towards the ſports, ſo that all being caſt up together they amounted to 500 talents, a great multitude being gathered together to ſee theſe ſports, he entertained all Embaſſadours that were ſent unto him from divers nations to thank him for the favours they had received, he lodged, feaſted, and ſported them, all the day he ſpent in ſeeing the ſports, and the night in banquets. [*Joseph. lib. 16. cap. 9.*]

After the ſolemnity and feaſts, Herod began to build another Town, in a field called Caphartala, (or Caphartuluma, I Maccab. I. VII. 31.) which he called Antipatris, after his fathers name; and a Caſtle alſo which he called Cyprus, after his mothers name: in honour alſo of his dead brother, he built in the City of Jeruſalem, a fair Town, not inferior to the Pharos, and called it Phalaelus, and afterwards a Town of the ſame name, in the Valley of Jericho, from whence the Country thereabouts is called Phalaelus. [*Id. ib.*]

The Jews of Aſia and Cyrene complain by their Embaſſadours to Auguſtus, that the Greeks would not ſuffer them to uſe their Country, rites, and immunities that were granted them by the Romans, and obtain of him letters patents for the conſervation of their privilegedges. [*Id. ib. cap. 10.*]

Herod having waited his wealth by his great prodigality, and now wanting money, after the example of John Hyrcanus, by night, without the knowledge of the people, opened Davids Sepulchre; in which indeed he found no money, but great ſtore of precious attire, and ornaments of gold, which he took away: for the expiation of which fact, he built a moſt ſumptuous Monument at the entrance of the Sepulchre, of white Marble, Nicholas Damalcene mentions this Monument, but not the Kings deſcent into the Sepulchre, who wrote the Acts of this King Herod in his lifetime. [*Id. ib. cap. 11.*]

Antipater involving his brethren, Alexander and Ariſtobolus, by other mens falſe accuſations, often ſeems to take upon him their defence; that making a ſhew of good will unto them, he might more eaſily oppreſſe them; and by theſe ſubtilties he wrought upon his father, that he thought him to be his only preſerver: wherefore the King commanded his Steward Ptolemy unto Antipater, and communicated all his counſels with his Mother Doris, ſo that all things were done at their pleaſure, and made the King diſpleaſed with thoſe, whom it was their profit that he ſhould be angry with. [*Id. ib.*]

Phororas fell ſo madly in love with his own ſervant, that he reſuſed the marriage with Cypros, Herods daughter, that was offered him by his brother; although, being perſwaded by Ptolemy, the Kings Steward, he had promiſed to put away his ſervant, and to marry Cypros within thirty daies: he alſo accuſed Herod to his ſon Alexander, that he had heard of Salome his liſter, (which yet he denied) that Herod was greatly in love with his wife Glaphyra; for both which he was highly in the Kings diſpleaſure. [*Id. ib.*]

He began to be diſeaſed, who living at the Pool of Bethſaida, was after 38 years reſtored to health by Chriſt. [*John. V. 5.*]

Alexander by the ſubtilties of his adventures, being even driven to deſperation, was reconciled to his father by Archelaus, the King of the Cappadocians, that came to Jeruſalem. [*Id. cap. 12.*]

Archelaus being accounted one of Herods chief friends, and having received great gifts, departed into Cappadocia, whom Herod accompanied as far as Antioch; where having reconciled him to Titus, the preſident of Syria, he returns into Judea. [*Id. cap. 13.*]

Herod went the third time to Rome to Cæſar. [*Id. ib.*]

Herod being absent out of his Kingdom, thoſe thieves of Trachonis, that had fled to Syllæus, the Arabian, infeſted not only Judea with their inroads, but alſo all Cæſtolyria; Syllæus affording them both impunity and ſecurity for their thievery. [*Id. cap. 14.*]

Auguſtus being High Prieſt, reſtored to the ancient account, the year as it was ordained by Julius Cæſar, but afterwards, through negligences much diſturbed and confuſed. [*Sueton. in Oſio, cap. 31.*] For in 36 years there were intercalated 12 daies, where there ought to have been but nine intercalated. Auguſtus therefore commanded that twelve years ſhould paſſe without any Leap-year at all; that thoſe three daies, that had increaſed by the overhaſtineſſe of the Prieſts in thirty fix years, ſhould in the following twelve years be ſwallowed up without any Leap-year. [*Pliny, lib. 18. cap. 25.*]

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cap. 25. *Solin.* cap. 3. *Macrobi.* lib. 1. *Saturnal.* cap. 14.]

In the ordering of the year Augustus called the month *Septilis* after his own name August, rather than September though he was born in that month, because in that month he had been first Consul, and also had gotten many great victories. [*Sueton.* *in supra.* *Dion.* lib. 54. pag. 592.] concerning which the words of the decree of the Senate, are to be seen in Macrobius lib. 1. *Saturnal.* cap. 12. where also he mentions the decree of the people concerning the same matter, *Paculus* the Tribune of the people proposing the law, but this was done C. *Marcus* *Conforinus*, and C. *Asinius* *Gallus* being Consuls, as *Conforinus* [*in lib. de die natali.* and *Dion.* lib. 55.] doe confirm.

In their Consulship there was a second muster of the Citizens made at Rome, in which were numbered 423000 Roman Citizens, as is gathered out of the fragments of the *Ancyran* marble. [*Inscript.* *Græc.* pag. CCXXX.] in *Suidas* in *Augusto* the number is far less of those that were mustered, 420107. which yet very ridiculously obtrudeth upon us not for the muster of the City only but of the world.

Herod being returned from Rome celebrated the dedication of the temple reedified by him within nine years and an half, on the very birth day of his Kingdom (first received from the Senate,) which he was wont to solemnize with great joy, when the King sacrificed to God 300 oxen, and others also an innumerable company of sacrifices according to their abilities. [*Joseph.* lib. 15. cap. ult.]

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When Herod had found that in his absence, his people had received much damage by those thieves of Trachona, and seeing he could not subdue them because they were under the protection of the Arabians, neither could he digest this injury, wherefore entering Trachona, he destroyed their families, whereby they were the more incensed, (especially because they have a law by which they are commanded, not to suffer the slaughter of their families to go unrevenged.) Wherefore concerning all dangers, they molested all Herods Country with continual excursions and driving and carrying away their goods. [*id.* lib. 16. cap. 13.]

Whenas Augustus would seem to lay down his principality, another ten years coming towards an end, he took it up again as though against his will: and making war upon the Germans, he sent *Tiberius* against them, but he himself staid at home. [*Dion.* lib. 55. pag. 551.] he gave money to the soldiers also, because they would have had *Caius* along with them, being then first trained up in military exercises. [*ibid.* pag. 552.]

*Dionysius* *Halicarnassensis* began to write the books of Roman Antiquities in the CXCIII. Olympiade *Claudius* *Tiberius* *Nero* and *Cn.* *Calpurnius* *Piso* being Consuls, as he shews in the preface to those books, who as he is accounted by *Clemens* *Alexandrinus* in lib. 3. cap. 1. amongst the Chronographers, so by *Quintilian* in lib. 3. cap. 1. he is reckoned amongst the Rhetoricians.

Herod sending to the presidents of Syria that were appointed by *Cæsar*, *Saturninus* and *Voluminus* (the agent) demanded that he might have the punishing of those thieves of Trachona, who by their incursions out of the confines of Arabia and Nabathæa, had often wasted his Country, they when they heard of this, being increased to the number of a 1000 began to make sudden invasion and to waste both field and villages, and cut the throat of all that fell into their hands, wherefore Herod demanded those thieves to be delivered over to him, and required the sixty talents that he had lent *Oboadas* under *Syllaus* security, but *Syllaus* who had thrust *Oboadas* from the government and now ruled all himself, denied that those thieves were in Arabia, and he deferred also to pay the money concerning which it was debated before *Saturninus* and *Voluminus*; at length it was determined by them that within thirty daies (pace both the money should be repayed, and the runaways of both Countries should be restored each to other, [*Joseph.* lib. 16. cap. 13.] *Syllaus* also twice by the fortune of *Cæsar*, before those presidents of Syria that he would pay the money within thirty daies, and also restore the fugitives to Herod. [*ibid.* cap. 16.]

After the time appointed was come, *Syllaus* unwilling to stand to the agreements, went to Rome: but Herod by the permission of *Saturninus* and *Voluminus*, who gave him leave to prosecute those obnoxious people, entered Arabia with an army, and went in three dayes as far as they use to do in seven. And when he came to the *Callie*, where the thieves kept, he took it at the first assault: and demolished a fortress called *Ræptu*, without any more harme to the inhabitants of the Country. And when *Asa* Captain of the Arabians came to their aid, they joyned battle: in which few of the Herodians, but there were killed 25 of the Arabians, with their Captain, and the rest were put to flight. Being thus revenged of the thieves, he brought three thousand Idumæans into Trachona to restrain the theiveries committed there: and sent letters to the Roman Captains then being in Phœnicia, in which he certified them, that he had onely used the power they had granted them against those obnoxious Arabians and nothing

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else: which also, they making inquiry, found to be true. [*ibid.* cap. 14.]

But there were letters sent to *Syllaus* to sit to Rome, that related the matter cleane otherwise, aggravating every thing after their manner: by which lyes *Cæsar* is incensed against Herod, that he wrote to him menacing letters, because he had marched with an army out of his own kingdom, and would not so much as admit at first his Embassadors that were sent to plead his cause, and they again petitioning to be heard he dismissed them, without any thing done. [*ibid.* cap. 15.]

The Trachonites together with the Arabians taking hold of this occasion, did molest the Garrison of the Idumæans that Herod had set over them, which thing Herod being terrified by the anger of *Cæsar*, was compelled to leave. [*ibid.*]

*Oboadas* the King of the Arabians (of Nabathæa) being dead, *Æneas* succeeded him in the kingdom, who having changed his name, was called *Arætas*, *Syllaus* then being at Rome, endeavoured thorough false accusations to have him thrust from the kingdom, and to get the kingdom to himself, bestowing much money upon the Courtiers, and promising many great things to *Cæsar*, whom he knew to be offended with *Arætas*, because he durst venture upon the kingdom without his consent. [*ibid.*]

*Caius* and *Lucius*, the sons of *Augustus* by adoption, being brought up in the Principality, even out of that tender life were made more bold: inasmuch as *Lucius* the younger of the two, without any command entering the Theatre, where being received with a general applause, and increasing by this his boldness, durst ask, That the Consulship might be given to his brother *Caius*, he being not yet come to mans estate: which when *Augustus* heard he witheld, that there might never such a necessity of the times happen to him as he had found: that the Consulship should be given to one that was not 20 years old: but when his son did earnestly desire this of him, he then said, That this Magistracy was to be undertaken of one, that could both take heed that he did not himself offend, and that could resist the desires of the people: at the length he gave the Priesthood to *Caius*, and leave that he might go into the Senate, and to sit with the Senators, both at the Playes and at Feasts. [*Dion.* lib. 55. pag. 554.] and also that both of them, not being yet seventeen years old, should be called Princes of youth, and designed Consuls, he most earnestly desired, but seeming to refuse. [*Tacit.* *Annal.* lib. 1. cap. 3.]

But that by some means he might make them more modest, and as it were private men, he granted to *Tiberius* the Tribunician power for five years: and gives him also Armenia, which had revolted after the death of *Tigranes* (that was made King by *Tiberius*) This being done to no purpose by *Augustus*, offended them both: them because they thought themselves contemned, and *Tiberius* because fearing their anger he went not to Armenia, but went to Rhodes. [*Xiphil.* & *Zonaras.* ex *Dion.*] under colour that he might study the Arts, but indeed that he might with leaw himself from both the sight and their actions. [*Id.* *ibid.* & in *Excerptis.* ab *Henric.* *Vales.* edit. pag. 662.] left his glory might dim the beginnings of the two rising young men. [*Vellei.* *Patercul.* lib. 2. cap. 99.] for thus some thought: that *Augustus* his children being now grown to mans estate, he now quitted both the place, and as it were the possession of the second degree so long possessed by him, after the example of *Marcus* *Agrippa*, who went to Myriene, *Marcus* *Marcellus* being now admitted to publick offices, that being present he might not seem either to withstand, or to detract from them, which account he gave, but a long time after. [*Sueton.* in *Tiberio.* cap. 10.]

But there want not some who think he did this because of his wife *Julia*, whom he durst neither accuse, nor put away, and yet could endure her no farther. [*Sueton.* *ibid.* *Dion.* in *Excerptis.* pag. 662.] Others that he took it ill that he was not adopted *Cæsar*; others that he was less thither by *Augustus*, because he had used some treachery towards his sons. [*Id.* *ibid.*]

Then also dissembling the cause of his intent, asked leave of *Augustus* who was father in law to him, both in respect of himself and his wife. [*Vellei.* *Patercul.* lib. 2. cap. 99. *Sueton.* in *Tiberio.* cap. 10.] Neither did he yield to his mother that humbly besought him, or his father in law complaining that he also was forsaken by the Senate: but yet they resolutely detaining him, he sat nothing in four dayes: at length having got leave to go, he went down presently to Otilia, not speaking a word to them that went with him, and kissing very few at the departing. [*Sueton.* in *Tiberio.* cap. 10.] but yet at his departure, he brake open his will, and read it before his mother and *Augustus*. [*Dion.* in *Excerptis.* *Valesii.* pag. 665.]

From Otilia he sailed along the coast of Campania, where hearing of the weakness of *Augustus*, he stayed a little: but the rumour increasing, as if he tarried for an occasion of greater hope, he sailed to Rhodes almost in foule weather. [*Sueton.* in *Tiberio.* cap. 11.] going his journey even like a private man, except that he compelled the

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Pharissians, to tell him a statue of Vesta, which he dedicated in the Temple of Concord. [*Dion. in Excerptis, page. 662.*]

But being come to Rhodes, he contented himself with no great house there, and not much larger in the Country, he lived a most retired life: he walked sometimes into their places of exercise, without either Serjeant or pursuivant, and both giving and receiving courtesies from the Greeks, almost upon an equal account. [*Sueton. ut supra.*] Nevertheless, all Proconsuls and Lieutenants going into foreign Provinces, coming thither to visit him, always submitted their bundles of rods to him, although in this privacy, and protested that this retirement of his was more honourable than his living in the principality: [*Vellat. Patercul. lib. 2. cap. 99.*] and in that retirement he was a diligent Auditor of Theodorus the Gadarean, a Rhetorician, who desired to be called the Rhodian. [*Quintil. lib. 3. cap. 2.*]

There was a great conjunction of the Planets, and such an one as is wont to happen but once in 800. years.

Antas, who is called Aretas, the new King of the Arabians of Nabathea, sent letters and gifts to Caesar, and in them a Crown worth many talents: in his letters he accused Syllanus, as well for other crimes, as also that being a most wicked servant, he had poisoned Obodas, whose principality he had invaded, even whilst he was alive: but Caesar vouchsafed not so much as to hear his Embassadors, and also contained his presents, and dismissed them without any thing done. [*Joseph. lib. 16. cap. 17.*]

Herod compelled by the mischiefs and insolencies of the Arabians, sent Nicholas Damascene to Rome, to see if he could get any justice from Caesar, by the mediation of his friends. [*Id. ibid.*]

The discord of Herod with his sons that he had by Mariamne, is greatly heightened by the Artifices of Eurichus, a Lacedemonian, the same (except I be deceived) that followed 25. years before Anthony, as he fled from the battle of Actium, and now being entertained by Herod, and lodged at Antipatros house, he had insinuated himself into the favour of Alexander for the betraying of whom, when he had received 50 talents of Herod, he goes to Archelaus, the King of Cappadocia, and brags how he had reconciled Alexander into his fathers favour again, for which having received money of him also, he returned into his own Country again, where, when he had used the like tricks, he was banished from Lacedemon. [*Id. ibid. cap. 16.*]

Herod making inquiry into his sons, put to death, by the vehemency of tortures, many both of his own, and of his sons friends: neither yet found he any ill, but only some too free complaints of improvident young men, concerning their fathers immoderate cruelty, and of the dishonest casuistry of his giving ear to base pick-thanks, of the impiety and wicked deceits of their brother Antipater, and of the faction that was combined against them; and that they might free themselves from the mischief they were fain to have thought of flying to Archelaus, which thing they did not deny: nevertheless Herod, cast into prison as being convicted of treason against their father, &c. said that he would punish them accordingly as his affairs went at Rome: and concerning this business he sent letters to Caesar by Volturnus, (the General of his army) as Josephus calls him, [*lib. bell. 2. cap. 17.*] and Olympius (his friend) whom he also commanded, that as they failed, they should touch at Elewia, a Town of Cilicia, and should expostulate with him, because he was a partner of their designs. [*Id. ibid.*]

At Rome Nicholas Damascene joyned himself to the Arabians that came to accuse Syllanus, professing that he was his accuser before Augustus, and not Herods defender, least he should have been repulsed, as were others before him; and when he had laid open many of his crimes, he also added, that Caesar was circumvented by his lies in the cause of Herod: which when he had openly disclosed, and had confirmed by certain and authentick records, Caesar having condemned Syllanus, remanded him into the Province, that he, when he had satisfied the debt, might be punished. [*Id. ibid.*]

From this time Augustus is reconciled to Aretas and Herod, and then received his presents to often rejected, and confirmed by his authority the Kingdom of the Arabians upon him. He advised Herod also by letters, that he should call a Council at Berytus, and joining the presidents of Syria, with Archelaus the King of the Cappadocian, and other of his friends and noble men should determine concerning the whole business. [*Id. ibid.*]

In the Isle of Coos, many things are over turned by an Earthquake. [*Ense. Chronic.*]

The Angel Gabriel (who had in time past foretold to Daniel the coming of the Messiah, by a definite number of Weeks) appeared at the right side of the Altar of incense to Zachary

Zachary the Priest of the court of Abia as he was offering incense in the Temple of the Lord, according to the custom of the Priests offices. [*Exod. XXX. 7, 8.*] telling him that there should be born to him being now old, and to his wife Elizabeth, who was stricken in years, and barren, a son called John, a Nazarene, and the forerunner of the Lord, in the spirit and power of Elias: which promise Zacharias not believing, is made dumb. [*Luke. 1. 5, 22.*]

The days of his ministry being finished, Zacharias returned home, and his wife Elizabeth conceived by him, and hid her lest few months, saying: *That hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.* [*Ibid. 23, 24, 25.*]

Herod having received Augustus his letters rejoiced exceedingly, both because he was returned into his favour, and for the true power granted him to do what he would with his sons, he conveyed by messengers all those that Caesar had appointed to Berytus, except only Archelaus, he kept his sons not far from the City, in Platan a City of the Sidonians: there first of all Saturninus one that had been Consul, and had run through all honours, (take his opinion, but moderated with circumstances, that indeed the sons of Herod were to be condemned, but not to be put to death. After him his three sons who were their fathers Lieutenants were of the same opinion. On the other side Volturnus pronounced that they were to be punished with death, who were so impious toward their father, whose opinion the major part followed. Then the King took them with him presently to Tyrus, whither also Nicolaus arrived as he came from Rome, with whom he conferred concerning the cause of his sons, and commanded him to sail with him to Caesarea. [*Joseph. lib. 16. cap. 18.*]

Here when as a certain old soldier named Tiro sharply reprehended him for the wickedness determined towards his sons, and told him that he and 300 Captains were of the same opinion, Herod commanded him to be cast into prison. Tropyho the Kings Barber taking this occasion accused him and said, that he had been often solicited by Tiro that he should cut the Kings throat with his razor, as he was trimming him, and immediately both the Barber and Tiro and his son were tortured: who seeing his father so cruelly handled, that he might free him from the tortures, being unadvisedly merciful, accused him of intending to murder the King. Then Herod bringing those 300 Captains together with Tiro and his son and the Barber, accused them before the people, against whom the people throwing any thing that came next to hand, flew them every one. [*Id. ibid.*]

Alexander and Aristobolus were led to Sebaste, and there strangled by the fathers command: and their bodies buried in the Castle Alexandrian, where Alexander their Grandfather by their mothers side, and many of their Progenitors were buried. [*Id. ibid. & lib. 1. bell. cap. 17. fin.*]

Augustus having taken upon him the twelfth Consulship, brought Caius into the Court, being come to mans estate, and designed him Prince of Youth, and made him Praetor of a Tribe, [*Sueton. in Othavio, cap. 26. & Zonar. ex Dion.*] But that this Title of Prince was given him by all the Roman Knights, that gave him Silver Spears, Augustus shews in the brevity of his acts: where he mentions also the Consulship that was then decreed both to Caius and Lucius. In respect of doing me honour, the Senate and people of Rome designed them Consuls, they being yet fifteen years old, that they might enter upon that office after five years time, to be reckoned from that day that they were brought into the Courts. Thus the Ancyran Marble in Gruet. Inscript. [*pag. CCXXXI.*] Whereas in another Roman Stone it is said, That the people created Caius Consul, being but fourteen years old, (where for created is meant designed; for at this time his fourteenth year was ended, and he was entered on his fiveieth.)

Antipater, his brethren being dead, intended also to remove his father, and whereas he knew he was hated by many in the kingdom, he endeavoured by bribes to get the good will of his friends, both at Rome and in Judea; but especially Saturninus the President of Syria, and Phororas and Salome the brother and sister of Herod. [*Joseph. lib. 17. cap. 1.*]

Herod sent home Glaphira the widow of his son Alexander, to Archelaus her father the King of Cappadocia; giving her also a Dowry out of the Kings Treasury, for fear there should some controversy arise concerning it: and he took great care of the young children of Alexander and Aristobolus: which when Antipater took heavily, fearing that when they were come to age they would hinder his power, he plotted their destruction; and he to overcame Herod by his intercessions, that he would suffer him to marry the daughter of Aristobolus, and his son the daughter of his Uncle Phororas. [*Id. ibid.*]

Herod invited Zamaris a Babylonian Jew, and gave him a Country in Trachonis to inhabit, that he might be a guard to that Country against the evers. He coming with 500 Horse, and an hundred of his kinsmen, erected divers Castles in divers places

places about Trachon's, as also Bathyra, by which he gave security and safe conduct to the Jews that came from Babylon to the feasts at Jerusalem, against the treacheries of the Trachonites and others. [*ibid.* cap. 2.]

Antipater working treason against his father, joyned his uncle Pheroras with him, and some of the Kings women that were most addicted to the sect of the Pharisees, except Salome, who constantly adhered to her brother Herod, the Pharisees were a crafty kind of people, arrogant, and enemies to Kings, whereupon whereas the whole nation were to swear fealty to the King and Caesar, they only would not wear; and they were above 6000. Who being fined by the King for this cause, the wife of Pheroras paid their fine for them, to whom in requital, because they were beleived to foretell things to come from their communications with God, they foretold, that it was decreed that the Kingdom should be taken from Herod and his children, and should be transferred upon her and her husband, and their children; these things Salome made known to Herod, and that they had solicited and corrupted many of his courtiers with bribes, in which fault having taken some of the Pharisees he put them to death, as principall authours of this advice, and with them the Eunuch Dagoas, and his darling Carus that was commended to him for his handiwork, and besides these whosoever he had found of his family that had conspired with the Pharisees. [*ibid.* cap. 3.]

Herod having convicted the Pharisees and punished them, called a councill of his friends, and before them begins an accusation against Pheroras his wife and whereas Pheroras would not forsake her in favour of his brother, he torbad Antipater Pheroras his company. [*ibid.*]

Antipater that he might remove all suspicion of his father from him, he by his friends that lived at Rome, provided that he should by his father be sent immediately to Augustus, Which being done Herod sent him with great presents, and his will, in which he declared that Antipater should be King, but if he died then Herod his son by Mariamne the daughter of Simon the High-Priest. [*ibid.* cap. 4.]

In the sixth month after John was conceived, the Angell Gabriell is sent by God to Nazareth in Galilee, to the most blessed Virgin Mary, that was betroathed to Joseph, of the same tribe with her namely of Davids stock, who having saluted her, declared unto her that she should bring forth the son of God, and should call his name Jesus, and she being more fully taught by the Angell of the admirable manner of her conception, to be performed by the power of the Holy Ghost, overshadowing her, with great faith laid, be it to the handmaid of the Lord, according to thy word. [*Luke* 1. 26, 38.]

Child being thus conceived, the mother of the Lord went into the hill Country with halt into a City of Juda, (viz. Hebron a City of the Priests seatuate in the mountains of Judea, [*Josh* XXII. 11.] where when she entered into the house of Zacharias the Priest and had saluted her cousin Elizabeth, the perceiving the child to spring in her womb, was filled with the Holy Ghost, and declared that Mary was blessed, which beleived, and confirmed that those things should be performed that were told her of the Lord: to whom for an answer the blessed Virgin, (imitating that song of Hannah, [*1 Samuel* II. 1.] rehearsed that divine hymn, My soul doth magnifie the Lord. &c. and Mary tarried with her about three months. [*Luke* 1. 39, 56.]

Syllaxus the Arabian going to Rome, but performing none of those things that were commanded him by Caesar, Antipater accused him before Caesar of the same crimes, whereof Nicolaus Damascene had before accused him; there was also present another accuser of him even Aretas (the King of the Nabatheans) objecting against him the murder of many honourable men committed by him against his will, but especially that of Sohemus, a man most famous in all vertue, and there was objected against him the murder of Fabulus alio Caesars agent. [*Joseph* lib. 1. bell. cap. 18. & lib. 17. Antiqu. cap. 4.]

Herod banished his brother Pheroras into his Tetrarchy, because he so obstinately persisted in the love of his wife, which he willingly did, swearing that he would never return till he heard of Herods death, so that a little after Herod falling sick and often sending for him, to receive some private instructions from him as he lay on his death bed, refused to come for his oaths sake. [*Joseph* lib. 1. bell. cap. 19. & lib. 17. cap. 5.]

When the time of Elizabeth was come that she should be delivered, she brought forth a son, who when he was to be circumcised the eight day the standers by would have had him called Zachary, after his fathers name, but his parents signified that they would have him named John, and Zachary, the use of speech being restored, was filled with the Holy Ghost, and prophesied saying, Blessed be the Lord God of Israel, &c. [*Luke* 1. 57. 68.] Joseph finding his betroathed wife Mary with child, was willing

willing to put her away privily, but being warned of God in a dream, that he had conceived by the Holy Ghost, and should bring forth her Son Jesus, which should save his people from their sins, he taketh his wife. [*Matth* 1. 18, 24.]

Pheroras falling sick, Herod his brother, beyond hope being recovered, came and visited him, and very kindly sought help for him, but he died within a few days after; whose body was brought to Jerusalem, and there buried by Herod, who honoured him with publick mourning. [*Joseph* lib. 1. Bell. cap. 19. & lib. 17. cap. 5.]

Two of Pheroras' freed-men and most dear unto him, (who were Taphenites) declared unto Herod, how he had been killed with poison by Doris, the mother of Antipater; which villany when Herod inquired into, by fortune, he by little and little found out greater villanies, and manifest treasons of his son Antipater; how that Antipater going to Rome, had delivered a deadly poison to Pheroras, that was sent by Anphilus, one of Antipaters friends, out of Egypt from Thoudon, the brother of Doris, for to make away his father; that the suspicion of the Parricide should not lye upon the Sonne, being absent. [*Id.* lib. 17. Antiqu. cap. 6.]

Hereupon Herod puts Doris, the mother of Antipater from the Pallace, and takes from her her Jewels, that were worth many talents: he also put from him his wife, another Mariamne, the daughter of the High Priest, as a partner of all these secrets, and blotted her son out of his Will, where he was appointed successor: he also deprived his father in law of the High Priesthood, and instituted in his room Matthias, the Sonne of Theophilus, that was borne at Jerusalem. [*Id.* lib. 1.]

On the day of expiation, on which there is a solemn Fast of the Jews solemnitie, the new High Priest Matthias could not perform Divine Service, because he had suffered nocturnal pollution; wherefore Joseph, the Sonne of Eleazar was appointed to be his assistent and substitute, by reason of his alliance, and the same day he entered into the Holy of Holies. [*Id.* lib. 17. cap. 8.]

Bathyllus the free man of Antipater coming from Rome, being tortured, confessed that he had brought poison, which he gave to his patroness Mother, and to Pheroras, that if the first were too weak, they should be sure to dispatch him with this. There came also letters from his friends, that lived at Rome, to the King, written by the persuasion of Antipater, in which Archelaus and Philip, Herods sons, were accused, that they often robbed up the store of the murder of Alexander and Aristobolus, and putted the misfortune of the innocent brethren: for the young men were at that time at Rome to study, and now their father had commanded their return: whereupon he corrupted those friends with great gifts, that they might make them, who might be some hinderance to his hopes, suspected to his father, whereas he himself, when he wrote to his father concerning them, as it were excusing them, would impute their speeches to their age. [*Idem* lib. 17. cap. 6. lib. 1. Bell. cap. 20.]

There came forth a command from Augustus, that all the Roman World should be taxed, which taxing was first made, when Cicerus was Governour of Syria. [*Luke* II. 1.] Out of which a little book was made by Augustus, in which all the publick reche were contented, a how many Citizens, and Allies in Armes; what Navies, how many Kingdoms and Provinces, what Tribute and Customs there was, what necessary charges, and what Penitions. [*Tacit* lib. 1. Annal. cap. 11.]

This here called by the Grecks *Kurdai* and *Regin* is P. Sulpicius Quirinius, who had been Consul at Rome seven years before, of whom St. Math. lib. 1. pag. 569.] speaking of the Moesonites, a people of Cilicia, [*Those Quirinus overcame by famine, and took 4000. men, and distributed them into the neighbour Cities.* And Tacitus, lib. 3. Annal. cap. 42.] He was a Judian War-war, and forward in all his charges, and had the Consulship under Augustus: of famous memory; then having wonne the Castles of the Armenians by assault, he obtained the Ensignes of Triumph. For it was ordained by Augustus himself, that Magistrates should not be sent into Provinces, as soon as they had laid down their honour. [*Strabo* in Otiario, cap. 36.] But in the fifth year completely ended from their being Magistrates. [*Dio* lib. 53. pag. 505.]

Hereupon Quirinius obtaining the Proconsulate of Cilicia, might be sent into Syria that was neerer; either as Consul with an extraordinary power, or as Caesars Governour with ordinary, and he is as yet holding the Proconsulate of Cilicia, and Sextus Saverinus of Syria: for we have often heard Volturnus and Saverinus by Josephus in like manner called *Agrippas*, or *Paphlagonians* of Syria, when as Volturnus was only *Agrippas*, (as we see him called in lib. 1. bell. cap. 17.) as a little after Quirinius

Quintilius Varus is made successeur to Saturninus in the Proconsular dignity. So nothing hinders but that Quintinus may be said to have succeeded, or rather to have been added to the office of administration of Cæsar's affairs, as King Herod was, whom Josephus notes to be *Quintus hanc imperio*, the Governor of all Syria, [lib. 1. bell. cap. 15.] and was so constituted by Augustus that he was to be adjoined to the Governors; that all things should be done by his appointment, [lib. 17. Antiquit. cap. 13.] and so both will stand together, both that which Tertullian hath, [lib. 4. contra. Marcianum cap. 9.] that there was a tax raised under Augustus in Judæa, by Sentius Saturninus, and that that the words of the Evangelist do relate, that the same taxing was made, when Cyrenius or Quirinus, was governor of Syria, of whom he had rather make mention, than of the government of Saturninus, because he would compare together this taxing, with another that was made by the same Quirinus, made ten years after, Archelaus being sent into banishment, declaring that of the two taxings, that was the first that was joined with the Nativity of Christ.

And when this first taxing was acted, Joseph went up from Galilee, from the City of Nazareth into Judæa, into the City of David, which is called Bethlehem, because he was of the house and lineage of David, that he might be taxed with Mary his wife, being great with child, [Luke II. 4, 5.]



### The Seventh Age of the World.

**J**ESUS CHRIST the Son of GOD, in the fullness of time was born of the most blessed Virgin Mary, at Bethlehem, [Matt. 1. 25 & II. 1, 5. Gal. IV. 4.] whom she rolled in swaddling-cloaths, and laid in a manger, because there was no room in the Inn, [Luke, II. 7.]

The Nativity of our Saviour is revealed by an Angel of the Lord to Shepherds keeping their flock by night in the neighbour-fields, which word a multitude of the Heavenly Host receiving, prayed for glory to God, peace to the Earth, and good will to Men. The Shepherds making haste to Bethlehem, found Mary and Joseph, and the Child lying in the manger, and they published that that was told them concerning the Child, and they returned praising and glorifying God, [Luke, II. 8, 20.]

The Child is circumcised the eighth day after his Nativity; and his name is called Jesus, which was so declared by the Angel, before he was conceived in the womb, [Luke, II. 21.]

The Wilemen from the East, the Star being their guide, coming to Jerusalem, and there being taught that the Birth-place of Christ was Bethlehem of Judæa, they went thither, and entering into the house which was shewed them by the Star that stood over it, they found the little Child and Mary his Mother, and falling down worshipped him, and having opened their Treasures, they offered unto him, Gold, Frankincense, and Myrrhe; then being warned of God in a dream, that they should not return to Herod, they departed into their own Country another way, [Mat. II. 1, 12.]

The fortieth day after her delivery, Mary goeth to Jerusalem to the Temple, both that she might present him to the Lord, according to the Law of the First-borne, and also that she might offer for her self a pair of Turtle Doves, or two young Pigeons, (the being in that condition of poverty that she could not offer a Lamb) according to the Law of them that had laid in, [Luke, II. 22, 23, 24, 27. with Leviticus, XII. 2, 3, 4, 6, 8.]

When his Parents brought the Child Jesus into the Temple, to do for him after the custom of the Law, there came into the Temple Simeon of Jerusalem, to whom it was revealed by God, that he should not die before he had seen the anointed of the Lord: whom he took in his arms and praised the Lord, speaking prophecies both of Christ himself, and his Mother. In the same moment also, came Anna a Prophetess the daughter of Phanuel, she also openly acknowledged the Lord, and spake of him to all that looked for redemption in Jerusalem, [Luke, II. 25, 38.]

When Joseph and Mary had performed all things, according to the Law of the Lord,

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Lord, they returned into Galilee, unto their own City Nazareth, [Luke, II. 39.]

The Angel of the Lord appearing to Joseph in a dream, warneth him of his flight into Egypt, that he might provide for the life of the Child, and escape the devices of Herod, Who being awakened, took the young Child and his Mother by night, and departed into Egypt, where he remained until the death of Herod, [Matt. II. 13, 14, 15.]

Herod thinking the young Child had been still at Bethlehem, that he might destroy him amongst the rest, killed all the children which were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time (of the Star first seen in the East) that he had enquired of the Wilemen, [Matt. II. 16.]

Herod having received letters from Antipater from Rome, in which he signified to him, that having dispatched all his business according to his own mind, he would in short time return into his own Country again: writes to him back again dissembling his anger, that he should make haste, lest something might happen to him through his absence that he should not like of, and also modestly complaining of his mother, promised that he would remit all differences after his return, [Joseph, lib. 17. cap. 7.]

Antipater heard no news all this while either of the death of Pheroras, or of those things that were brought on foot against him, although there was seven months space between, the wickedness proved against him, and his return. [Id. lib. 1. bell. cap. 20. & lib. 17. cap. 6. fin.] For in his journey at Tarentum, he received a letter of Ptolemaeus death, and in Cilicia those letters of his father, that recalled him back to hastily: and coming to Celerdis, a Town of Cilicia, he began to doubt of his return, being extremely sorrowful, for the disgrace of his mother; but failing forwards, he came to Sebaste, a Port of Cæsaræa: where being saluted by none, from thence he came to Jerusalem, [Id. lib. 17. cap. 7.]

It happened that Quintilius Varus, was the same time at Jerusalem, being sent successeur to Saturninus into Syria, and then called thither by Herod, to assist him with his counsel in his weighty affairs. As they were sitting both together, Antipater comes in, not knowing any thing, and in his purple garment that he was wont to wear, entered the Pallace: he being entered in, the guards at the gates suffered none of his followers to come in with him: as he was coming neer, his father thrust him from him, reproaching him with the murder of his brethren, and intended poisoning of his father, telling him that the next day Varus should both hear and determine all things between them, [Id. ib.]

The next day Varus and the King sitting in judgement, his father himself first began the accusation, and left the prosecution and confirmation thereof to Nicholas Damascene his dear and familiar friend, and one that knew all the business, where when Antipater could not clear himself from the crimes objected against him. Varus commanded the poison that he had prepared for his father to be brought forth, which being given to a condemned man, killed him immediately. Which being done, Varus rose from the Council, and the next day went to Antiochia, because there was the chief Palace of the Syrians: but Herod presently cast him into prison, and signified to much by letters to Cæsar, sending also messengers, which by word of mouth, might certify him of the cursed treason of Antipater, [Id. ib.]

At the same time there were letters intercepted from Antipater from Antipater out of Egypt, together also with others from Rome to Antipater and Herod the Kings, written from Acme, she was a Jew born, and Chamber-maid to Livia, Cæsar's wife; who being corrupted with good store of money by Antipater, sent a forged letter to Herod, as if it had been written from Salome to her Lady against him: in which she desired that she might have licence to marry with Syllæus, (so writ, that Nabathæus, Herod's sworn enemy) who a little after, for betraying of Julius Gallus, in the Arabian Expedition, and other crimes, had his head cut off at Rome, as Strabo writes in lib. 16. p. 782. Herod sent by his Embassadors to Cæsar, a copy of these letters, together with those of his own, against his son, [Id. ib.]

As the Embassadors hasten to Rome, Herod being taken with sickness, made his Will, leaving the succession of his Kingdom to his youngest son, Herod Antipater being exasperated against Archelaus and Philip by false accusations of Antipater, [Id. ib. lib. 17. cap. 8.]

Judas, the son of Saripheus, and Matthias, the son of Margalothus, two of the most learned of the Jews, and best Interpreters of the Law, after they knew that the Kings sickness was incurable, persuaded some young men that were their Scholars, that they should throw down the golden Eagle, that was set up by Herod, over the great gate of the Temple: for going up at noon day, they pulled and hewed down with their axes the Eagle, a great multitude being in the Temple and beholding it: which as soon as it was told the Captain, he comes with a strong band of Soldiers, and lays

hold upon some forty of the young men together with their masters and brings them to Herod, these constantly denouncing what they had done, Herod commands them to be bound, and sent them to Jericho: then calling for the rulers of the Jews, he being brought into the assembly in a litter by reason of his weakness, he complains not so much of the injury done to himself as to God (as he said) who denying that it was done according to their order, he being something more mild to the rest, takes away the High-Priesthood from Matthias the High-Priest, and not altogether a stranger from this business, and made successeur to him Jazar the brother of his wife, (Mariamme the daughter of Simon the High-Priest) but he burned alive the other Matthias that was partner of this edition, and his companions, and that night the moon was eclipsed; [*id. ibid.*] which eclipse to have been on the 3 day of March three hours after midnight, the Astronomical table doth shew.

Then Herod's disease began to grow worse, for he was inflamed with a slow fire, which was not perceived so much by the outward touch, as that it burnt up his very bowels, he had also the disease called the Bulimia, with a continual desire of eating, for the satisfying of which he was always eating. He was also continually tortured with ulcers in his bowels, and pains of the colic, his feet swelled with a moist plegm, and also his thighs, his members rotted and were full of worms, and also a filthy and no less troublesome Priapism, and also a most greivous stinke, and over and above he was troubled with convulsions, and difficulty of breathing. [*ibid.*]

And although he was so grievously tormented, that he seemed to every one that he could not be able to endure it, yet he hoped he should escape, being very careful to send for Physicians, and seeking medicines from every place he went also beyond Jordan, and went into the hot baths at Callirhoe, which running into the Asphaltite lake, and besides the medicinal virtue are pleasant to drink, then by the advice of his Physicians being set in a bathing tub filled with oyl, he seemed to them to give up the Ghost, whereupon at the sudden crying out and bewailing him of his friends, he came to himself, and now seeing no more hope of recovery, he commanded 50 drachmes to be given to every souldier, and having used much liberality to his Captains and friends he returned again to Jericho. [*ibid.*]

When Augustus had heard that among the children that Herod the King of the Jews had commanded to be killed within two years old, that there was a son also of his own killed also. Said, *It was better to be Herod's dog, than his son.* thus Macrobius relates. [*lib. 2. Saturnal. cap. 4.*]

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Herod by an edict calls together from every place to Jericho, the most noble of the Jews, and shews them up in a place called the Hippodrom, giving command to his sister Salome, and her husband Alexas, that as soon as he was dead they should cause the souldiers to kill all those that were shut up, seeking only this, that the people should have cause of sorrow, otherwise they would rejoyce at the death of their King they hated so much. [*Joseph. lib. 17. cap. 8.*]

Letters came from Rome, from the Embassadors that were sent to Caesar, in which was signified, that Acme was put to death by Caesar in a displeasure, because he had been of Antipater's conspiracy, and that Antipater himself was left to his fathers pleasure, either to banish him or to put him to death. Herod having heard these things is a little cheered, but presently being afresh tormented, and greedy of meat, he called for an apple and a knife to pare it, and when he thought to have stabbed himself, Achaius his nephew prevented him, and calling for help, held his right hand and a great sorrow with fear and tumult struck the whole palace, as if Herod had been dead. [*Id. lib. 17. cap. 9.*]

When Antipater perceived that noise, thinking certainly that his father had been dead, he began to temper with his keeper about letting of him out, promising him many things both in present and for the future when it lay in his power: which practise the Keeper told the King, who for very anger cried out, and although he was so near death yet raised himself up in his bed, and commanded one of his guard, to go presently and to put Antipater to death, and that he should be buried in the Castle of Hyrcanion without any honour. [*id. ibid.*]

Then changing his mind he made a new testament, for Antipas who before he had made his successeur of the Kingdom, he made him Tetrarch of Galilee and Petrea, but gave the Kingdom to Archelaus, and assigned to his son Philip the regions of Gaulanitis, Trachonitis, Batanea and Pancada in the name of a Tetrarchy, to Salome his sister he gave Jamnia, Azotus and Phasaelis with 500000 drachmes to the rest of his kindred he gave money and yearly pensions. To Caesar he gave 10000000 drachmes of silver, and all his plate as well gold as silver, and a great quantity of precious moveables. To Liria Caesar's wife and to some certain friends 5000000 drachmes. [*id. ib. cap. 10.*]

Herod having ordered these things five daies after he had put to death Antipater, he

he died himself, having enjoyed the kingdom 34 years after he had killed Antigonus. but from the time that he was declared King by the Romans 37 years. [*Id. ibid. & belii. 1. cap. ult.*] about the 25 of our November: viz. the 7 of the month Cilius; which is therefore accounted a Joyful and Festival day, because in that day Herod died *misbated all wife men*: as Edward Lively a most learned man, noted in his Chronology, in מִשְׁבַּת נָשִׁים or the Volum, of the Fast.

Salome and Alexas, before the Kings death was known, sent all those home that were shut up in the Hypodrome, saying That he had commanded, that they should go into the Country and follow their businesses. [*Joseph. lib. 17. cap. 10.*]

Then was the Kings death declared, and all the soldiery called into the Theater of Jericho, and there they first read the Kings letters to the souldiers, in which giving them thanks for their fidelity and love to him, he desires them that they would do like for his son Archelaus, whom he had appointed to be his Successeur in the kingdom. Then Ptolemy the keeper of the Kings Seal, read his Testament, which he would not have to be ratified without Cæsars consent. Then was there a shout for joy that Archelaus was King, and the souldiers came flocking in with their Captains about him, and promised that they would keep the same faith and affection to him as they had done to his fathers, praying God to prosper him in his Reign. Then was the Kings Funerals most royally prepared by Archelaus. [*Id.*]

Herod being dead who fought the life of the young Child Jesus, the Angel of the Lord appearing to Joseph in a dream in Egypt, commanded that he should return with the young Child and his Mother into the land of Israel: who being awakened performs what was enjoined him, [*Matt. II. 19, 20, 21.*]

Joseph coming into the land of Israel, when he heard that Archelaus reigned in Judea in the room of his father Herod, he feared to go thither, and being warned of God in a dream, he departed into the parts of Galilee (the Tetrarchy of which his father Herod had given to Antipas by his will) and there dwelt in the City Nazareth: from whence Jesus took the name of Nazarene, [*Matt. II. 22, 23.*] and the Christians of Nazarenes, [*Act. XXIV. 5.*]

Herod's body is carried in a Funeral pompe 200 furlongs from Jericho, to the Castle Herodion, where he himself had appointed to be buried, [*Joseph. lib. 1. bell. cap. ult. fin.*] they going each day but eight furlongs (or an Italian mile) as may be gathered out of the 17 book of Antiqu. cap. 10.] He was carried in a golden Litter, set with precious Stones, bearing cloth of Purple: his body also was clothed with Purple; then was a Diadem put on his head, and also over him a Crown of Gold, and a Scepter in his right hand: his son, and kinsfolk marched about the Litter: then followed the souldiers, marshalled according to their Nations, then 500 servants bearing perfumes, [*Id. lib. 17. Antiquit. cap. 10.*]

The ceremony of the Funerals being ended, Archelaus coming to Jerusalem, solemnized the mourning for his father seven daies, after the custom of the Jews; and at the end of the mourning, made a Funeral Banquet to the multitude. Then going up into the Temple, wheresoever he went he was entertained with gratulatory acclamations: then ascending into an higher place, and sitting on a golden Throne, he graciously speaks unto the people, promising them very fairly: but wished said, That he would not take the name of King upon him, until Caesar had confirmed his fathers testament: and after the sacrifices were ended, he banqueted with his friends, [*Id. ibid.*]

Then there was a sedition raised by their friends, whom Herod had put to death for throwing down the golden Eagle; who then cast reproaches upon the dead King, demanding some of his friends also to be punished; and moreover desired that Joazar the High Priest might be turned out of the Priesthood: whom when Archelaus sought to appease, but in vain, the matter came to that pass, that about the Feast of the Passover, Archelaus sent the whole army against them, where 3000 men were killed by the Herodians about the Temple, the rest saving themselves in the adjoining mountains. [*Id. lib. 17. cap. 11.*]

Then Archelaus goes down to the Sea with his mother (Malthace a Samaritan) to sail unto Cæsars, taking along with him Nicholas Damascene, and Ptolemy (Herods Agent) and many other of his friends: committing his family and kingdom to the trust of his brother Philip. Salome also the sister of Herod went with him, who took with her all her children. Others also of his kindred followed him, as it were to labour to get the regal dignity for Archelaus, but indeed to withstand him, and to accuse him for that fact that was committed in the Temple [*Id.*]

As Archelaus was going with this company, he was met by Sabinus Cæsars Agent in Syria that was posting into Judea to take charge of Herod's money, whom Varus the Governour of Syria opportunely meeting him, retained, for Archelaus had sent for him by Ptolemy. So that he in favour of the Governour, neither seized upon the Fortresses



treasures of Judea, nor sealed up the Kings Treasures, leaving all things in Archelaus his possession, till Caesar should determine something concerning them, and having promised these things, he tarried at Cæsarea: but after Archelaus set sail for Rome, and Varus was gone to Antioch, he then went to Jerusalem and seized upon the Palace: and then calling before him the Captains of the Castles, and the Kings Agents, demanded the accounts from them, and that the Castles should be delivered over to him; but the Governours receded not from Archelaus his commands, but kept all things as they were until the Kings return, pretending they kept them for Caesar, [*Ibid.*]

At the same time Antipas the son of Herod sailed to Rome, with a hope to get the kingdom for himself, to which he was excited by Salome, as if he were to be preferred before Archelaus, because he was appointed the Successor of the kingdom, by Herods first testament, which ought to be of more validity than the second. He came with him also his mother (Cleopatra that was born at Jerusalem) and Ptolemy the brother of Nicholas Damascene one of Herods chief friends, and one that favoured his title: but especially Irenæus an Orator, and eloquent man, and one that was constant in the Kings business, put him most forward to assert the kingdom. After Antipas was come to Rome, all the Kinsmen fell to him, for he hated they bore to Archelaus; Sabinus also in the letters he wrote to Caesar, accused Archelaus, [*Ibid.*]

Archelaus by Ptolemy exhibited a petition to Caesar containing his own right, and the accounts of Herods money that was sealed up. Caesar when he had read the petition, and also Varus and Sabinus his letters, called his friends to council, giving the first place in the Council, to Caius the son of Agrippa, and his daughter Julia, whom he had now adopted; there then Antipater the son of Salome, a very eloquent man speaks against Archelaus, to whom Nicholas Damascene answered in his defence, who having finished his discourse, Archelaus fell down at Caesars feet, whom he curiously raised up, and pronounced that he was worthy of the kingdom, pretending that he would do nothing unless it were prescribed in his fathers testaments, or that should be profitable for Archelaus; and seeing the young man confirmed in some hope by his promise, he determined nothing more at that time, [*Ibid.*]

Varus coming from Antioch to repress the tumults that were raised in Judea after Archelaus his departure, punished the authors of the sedition; and the sedition being for the most part appeased, he returning led one Legion in Jerusalem, that he might take away all occasion of innovation from the Jews: but as soon as ever he was gone, Sabinus Caesars Agent there, having the command of those Forces that were left there, and now thinking himself equal to the people, he endeavourerth to seize upon the Castles, and forceably to make search after the Kings coine, for his private lucre and covetousness sake, [*Ibid.*]

To the Feast of Pentecost came many thousands, not so much for Religion sake, as to be revenged of Sabinus, not onely from Judea which was more grievously offended, but from Galilee, and also from Idumæa, and from Jericho, and from Towns that were beyond Jordan: and fiercely assaulted Sabinus, dividing their Camp into three Brigades. Against whom the Roman souldiers valiantly opposing themselves, and killing many of them, entered the Treasure-house of the holy Treasure, a good part of which the souldiers stole, but there was openly brought 400 talents of that prey to Sabinus: him a company of the most warlike Jews besieged in the Palace; but Rufus and Gratus who had under their command 3000 men of the most warlike and stout of Herods souldiers joyn themselves with the Romans. For all this the Jews never the more slowly followed the assault, and undermining the walls, and exhorting their adversaries to depart, promising them quarter; whose liberal offer Sabinus suspecting, would not withdraw his souldiers, still expecting succour from Varus, [*Ibid.*]

In this state of things, there were divers other tumults raised in Judea in divers other places; because the Nation had not a King of their own that might continue the multitude in their duty by wholesome laws. For 2000 men, who had served under Herod, but then dismissed to live at home, assembled themselves together, for upon those of the Kings faction, against whom Archelaus Herods Nephew, and General for the King, made head; and not daring to meet them in a place of equal advantage, as being old and expert souldiers, he defended himself and his party (as well as he could) in inaccessable and places of difficult access. [*Ibid.*]

Judas (the son of Ezechias that arch-thief, who in former time was with so much labour overthrowen by Herod) having gathered a Band of desperate fellows at Sephoris, a City of Galilee, made incursions into the Kings Dominion; and having taken the Kings Armoury, he armed all his souldiers, and seized also upon the Kings Treasure in those places: whereupon he began to be terrible to the Inhabitants: he spoiled all that fell into his clutches. He aspired also to the kingdom, not by lawful means, of which

which he was wholly ignorant, but by a liberty to do injury. [*Ibid.*] For whereas יהודה of the Hebrews, is the same with יהודה of the Syrians, from whence comes Judas and Thaddæus, [Luke. VI. 16. with Mark III. 18.] And much rather Theudas, the same name plainly comes: This Judas seems to be no other than Theudas, of whom [Acts V. 36.] Gamaliel speaks: *Before these times rose up Theudas, boasting himself to be some body, to whom a number of men, about 400, joyned themselves, who were slain, and all as many as obeyed him, were scattered and brought to nought.*

Simon also, a Servant of King Herods, a man otherwise esteemed among all men, for his comeliness, stature, and strength, durst venture upon the Crown; and being attended by a mighty company, and proclaimed King by them, who were an unbridled multitude, persuaded himself that he was fit to be a King, rather than any other. He began his Kingdom by plundering and burning the Kings Palace at Jericho; and then burning other Palaces, and giving the plunder to them of his own faction: he had also done more licentious pranks, if he had not been speedily prevented: for Gratus, the Captain of the Kings Souldiers, who then followed the Roman party, marched with his forces against Simon, where, after a fierce conflict, they on the other side of Jordan fighting in disorder, and rather with courage than skill, were overcome. Gratus also took Simon, as he was flying through a narrow passage, and cut off his head. So Josephus, [ut supra.] For Tacitus relates this rather to Varus, in the 5 lib. of his History, [cap. 5.] writing thus of this Simon. *After the death of Herod, one Simon makes himself King, without so much as looking for Caesars consent, but he is punished by Varus, the Governour of Syria.*

At Amathus, also by Jordan, a royal Palace of the Kings, was burnt by such a rabble of men as Simon had. Athronges also, an obscure Shepherd formerly, and onely famous for his huge stature and strength; he also took upon him the regal dignity. He had four brothers that were of like stature and strength, upon whom, as his Lieutenants, he gave charge of the multitude that came flocking to him, when there was any wars. He himself wearing a Crown, did consult what was to be done, but he kept the sole command in his own hands. The power of this man endured long, (for he was not a King for nought) until he was brought under the power of Archelaus, being returned from Rome. [Joseph. lib. 1. 7. cap. 12.]

Athronges his cruelty reached most especially against the Romans, and the kings party, for he hated them alike. His forces surprised a Cohort about Emmaus, as it was carrying Victual and Ammunition to the army, and killed with their Darts Arius, a Centurion, with 40 of his stoutest Foot; the rest looking to be served no better, Gratus coming with the kings souldiers, rescued, but there left the dead bodies. [*Ibid.*]

Quintilius Varus knowing the danger that Sabinus was in by his letters, fearing the utter overthrow of the third Legion, he takes with him the two others, (for at the uttermost there were but three in all Syria) and four Troups of Horse, and the aides of the Kings and Tetrarchs, and hasten into Judea, to succour the besieged, having commanded those that were sent before, to meet him at Ptolemais, and passing by the City of the Berythians, he receiveth 1500 Auxiliaries from them. Antus also the Petrean, being a friend to the Romans, even for the hatred he bare to Herod, sent him good store both of Horse and Foot. [*Ibid.*]

After all the army was come together to Ptolemais, Varus delivered part of it to his son, and to one of his friends, to march against the Galileans, that bordered upon Ptolemais: who entering the Country, put all to flight that durst make head against him, and took the City Sephoris; and having told all the inhabitants at an outcry, he set the City on fire. [*Ibid.*]

Varus himself went towards Samaria with the army, but did no harm to the City, because he knew it had not been wrapt in the sedition: but he pitched his Camp in a certain Village, that was called Aras, which was the possession of Ptolemy: this the Arabians burnt, hating his friends, for the hatred they bare to Herod. Then marching on, they came to Sampho, which the Arabians first spoiled, and then burnt, although it was well fortified: in all that march they put all to fire and sword, but Emmaus was burnt by the command of Varus, in revenge of his Souldiers that were there slain, but the inhabitants had first forsaken it. [*Ibid.*]

Then when they came nigh to Jerusalem, the Jews which besieged the Romans on that side, as soon as ever they saw the army approaching, being affrighted, fled, and gave over the assault they had begun: but those of Jerusalem being grievously reproved by Varus, excused themselves, that the people indeed were gathered together in regard of the feast, but that the war arose not with their consent, but by the boldness of the strangers that came thither; and already there had gone out to meet Varus, Josephus, a Nephew of King Herods, Gratus and Rufus with their Souldiers, and the Romans that had sustained the siege: but Sabinus would not come in fight, but stealing,

ing privately out of the City, hasted unto the seaward. [*Ibid.*]

Then Varus sending part of his army throughout all the Country, fought out the authors of this sedition, whom having found heinfinit, some as guilty, and some were let go free: but there were about 2000 crucified for this cause. After this he dismissed his army, of which he had no more use: and those also, who contrary to his ad, had committed many outrages for meer luces sake. And hearing that there were 1000 Jews gathered together, he hastens to apprehend them: but they not daring to stand the blow, yielded themselves by Achabius his advice. Varus then pardoned the common people for their sedition, but sent the ring-leaders to Caesar, and so all things being reduced to peace, he left the same Legion in Jerusalem in Garison, and lo returned to Antioch. [*Ibid.*]

Malchace, the mother of Archelaus, dyed of a sickness at Rome. [*Ibid.*]

Caesar having received Varus his letter, concerning the revolt of the Jews, he pardoned the rest of the Captains of the seditions, and onely punished some of King Herods kinmen, because that neither for kindred sake, nor yet for justice sake they had abstained from rebellion. [*Ibid.*]

There came at the same time, by Varus his permission, an Embassie of the Jews, desiring that they might live after their own laws: the Embassadors were about 5040 whom there joyned themselves about 8000 Jews that dwelt at Rome. When therefore Caesar had called a Council of his friends and chiefe Citizens into the Temple of Apollo, which he had built to his mighty charge: thither came the Embassadors, a multitude of the Jews following them, and Archelaus came also with his company. Philip also was there, who came by Varus his advice out of Syria, both that he might be an advocate for his brother, to whom Varus wished well, and also that in the division of Herods Kingdom, he might get some share. The Embassadors therefore having leave to speak, they began their discourse from the accusation of Herod and Archelaus, and then desired that they might have no more Kings, but that the form of the Common-wealth might be changed, and be annexed to Syria, and that they might obey the Governours sent them from Rome: to which objections, when Nicholas Damascen had answered both for Herod that was dead, and for Archelaus that was present, Caesar brake up the council. [*Ibid.*]

A few daies after, Caesar declared Archelaus not King indeed, but made him Lord of half part of that dominion that was left him by his father Herod, but promised him a Kingdom, if he behaved himself as might deserve a Kingdom: to him belonged Judea and Idumea, and besides these Samaria, to which by the command of Caesar, a fourth part of their tribute was remitted, because that they kept themselves in peace, when the rest were in sedition, in his government these Cities were comprehended, the Tower of Straton, Sebaste, Joppa, Jerusalem: for Gaza, Gadara, and Hippon were Cities which followed the lawes of Grecians, for which cause Caesar had diminished them and annexed them to Syria. Yet there accrewed to Archelaus 600 talents out of his own dominion. [*Ibid.*, cap. 15.]

Caesar divided the other half of Herods dominion to two other, two of Herods sons, to Herod Antipas befall Galilee, with the little Countrey of Petrea, (but a most fertile one and rich beyond Jordan, between the two lakes of Tiberias and Asphaltites,) the yearly revenue of which were 200 talents, to Philip the befall Batanea, Trachonitis and Auranitis, with a certain part of the place of Zenodorus, (as they call it) which paid yearly 100 talents, to Salome also beside the Cities that were left her by her brother Jambia Azobus and Phasaelus, and half a million of silver, Caesar gave her a place in Acalonia, the also received from the places that were subject to her sixty talents, and dwelt in the dominion of Archelaus: the rest of Herod-kindred received what was bequeathed by his testament, also two of Herods daughters that were virgins besides what their father left them, received from the bounty of Caesar a quarter of a million of silver, and were married to the sons of Pheroras, yea and all the Kings legacy amounting to the sum of 1500 talents he gave to his sons, keeping for himself but a few moveables, not so much for the value, as for the memory of his friend. [*Ibid.*]

Thus the children of Herod governed the Nation being thus restrained in a three-fold division, saith Tacitus [*lib. 5. cap. 9.*] to whom Strabo is to be added, writing thus of his children, *Some of them he put to death himself, as being assailed by their treachery, others at his death he left his successours, assigning to every one his portion. Caesar also highly honoured Herods children, and his Sister Salome, and Berenice the daughter of Salome.*

A certain young man, a Jew of mean parentage, brought up in Sidon, with a Roman Education, that resembled Alexander the son of Herod in the face, feigned himself to be he, who was delivered from death with his brother Aristobolus by the means

4002.

of a certain friend of his keeper, being induced to feign this by a certain cunning impostour, that was very well acquainted in Herods palace, being instructed by this fellows cunning and deccits, when he had failed into Crete, he perswaded all the Jews that came in conference with him this thing was so, and having got store of money from them, he failed into the Island Melus, where he got huge store of money under pretext that he was of the Kings flock, and now hoping that he should recover his fathers Kingdoms, he hasted to Rome, his friends accompanying him, and when he had failed to Puteoli, he was there likewise received with the same favour by the deceived Jews, and as he was coming to Rome, all the multitude of the Jews that lived there came out to meet him, when this news was brought to Caesar, he sent thither Calpurnius one of his freemen that was very well in former time acquainted with the young men, commanding him that he should bring Alexander into his presence, which thing he did, but was no wiser than the rest in knowing him, but yea he did not deceive Caesar, who sent this false Alexander when he had confided his imposture to the galiles because he was of a strong body, and caused the other that induced him to this fraud to be put to death. [*Joseph. lib. 17. cap. 19.*]

Archelaus being returned into his government in Judea, takes away the Priesthood from Joazar, the son of Boethus (or his grandchild by his son Simon) accusing him that he had favoured the seditions, and placed that dignity upon his brother Eleazar. [*Ibid.*, cap. 15.]

Augustus brought his son Lucius (in his 17. Consulship) into the Court. [*Sueton. in cap. 26.*] conferring the same honours upon him that he had conferred three years before upon his brother Caius, which the coins do testifie, in which were the Effigies of Caius and Lucius, with Bucklers and Spears, with this inscription. C. L. C. A. RES. AUGUSTI. F. COS. DES. PRINCIPES. JUVENT. (i. e.) Caius and Lucius Caesars, the Sons of Augustus, designed Comuls, Princes of youth.

In the same XIII Consulship, he shews in a Monument of Ancyra, that he gave 60 pence to the common people that received corn of the publick, adding withall, that they were not little above 200000, which very thing is also found in Xiphiline, in his collections out of Dio, unless that for 60 pence, which the Greeks call drachmes, the Latine interpreter put 240 pence, I know not by what incogitancy.

Augustus himself and Gallus Caninius being Consul, satisfied the minds and eyes of the people of Rome, with shews of combats with their swords and leaghts, [*Vellei. Paternul. lib. 2. cap. 100.*] with Hyeronimus. in Chronico. these shews being exhibited he brought water into the Cirque, in which there were thirty crocodiles killed. [*Xiph. ex Dio.*]

He exhibited also a naval fight, following the ground about Tiber, in that place where afterward was Caesars Grove. [*Sueton. in Octavio, cap. 42.*] The length of which place he hollowed, was 1800 foot, and the breadth 200, in which 30 beaked ship, and many Gallies, and lesser hoyes combated, as in the Breviary of his doings, graven in the Marble of Ancyra, Augustus himself shews of this sea fight, as but newly set forth, Ovid makes mention of this in the first book of his Art.

*Quid modo, cum belli navalia imagine Caesar*

*Persidus inducis Cecropidaeque rates?*

*Nempe ab utroque mari juvenes, ab utroque puella*

*Veneres; atque ingens orbis in urbe fuit.*

What, Caesar when like a sea-fight by land,  
Made th' Persian and Cecropian beaks the land  
To ride? He brought both men and maids from th' main,  
And made the City all the World retain.

There was occasion of business to Augustus in the East from the Armenians, he intending his places at Rome, Pompeius had only accustomed them to this only kind of servitude, that they should receive their Governours from Rome, but now they had expelled Artaxerxes (or Artabazes) whom Augustus had set over them upon this title, and had substituted Tigranes in his place, and for the defending of this revolt, they called the Parthians to their aid, and so Armenia withdrawing it self to them, and the Parthians leaving the alliance of the Romans, laies hold on Armenia. [*Florus lib. 4. cap. 12. Velleius Paternul. lib. 2. cap. 100. Tacitus. Annal. lib. 2. cap. 3. Dio. in Zonaras & excerptis a Falso. Ursino Edit. legat. 39. Sueton. Rufus in brevuario.*]

Augustus brings Caius and Lucius as yet very young into some charge in the commonwealth, and sent them about the provinces and armies, they being designed Consuls,

4712. 2.

4706. 8.

Consuls, [Sueton, in *Ottavio*, cap. 64.] Whence we read in Velleius Paterculus, [lib. 2, cap. 101.] That Caius went about the Provinces (*ad sedandum*) to settle them; where Baccus Rhenanus thinks it should be read (*ad sedandum*) to quiet them; and Justus Lipsius thinks (*ad sedandum*) to visit them. And that is the best reading, that place of Dion shews, in the collections set forth by Henricus Valefius, [pag. 665.] "Caius Caesar going about as they were wont to do in peace, viewed the Legions that were incamped by the River Ister; for he had never any command in the wars: not that there was not any war at that time, but because he had learned the arts in peace and security, while the dangers of the war were committed to others management."

At Rome in the very year that Augustus set forth the Shews of the Combatants both at land and sea, there brake out a filthy and horrible disaster in his own house; for his daughter Julia altogether unmindful either of the greatness of her father or husband, left nothing undone in luxury and lust that it was possible for a woman to do or suffer; for she measured the greatness of her fortune by her liberty in sinning, accounting every thing lawful that pleased her, [Vellei. Patercul. lib. 2, cap. 100.] Yea she came to that height of lasciviousness, that she kept her mighty feastings in the very Courts of justice, abusing those Courts with lascivious acts in which her father had made the law against adulteries. Whereupon her father was so enraged that he could not contain his anger within his own house, but published these things, yea, and communicated them with the Lords of the Senate, [Seneca, de Beneficiis, lib. 6, cap. 32. Dio, in *Xiphil. epitome*, & *Excerptis*, Valefii, pag. 665.] only he was not present, but in a note that was read by the Questour, made the thing known to the Senate. He kept himself also from any company a long time for very shame; he was thinking also of putting his daughter to death, [Sueton, in *Ottavio*.] At last she was banished into Pandataria an Island of Campania: her mother Scribonia of her own accord accompanying her in her banishment, [Vellei. Patercul. & Dio, in *supra*.] who being divorced from Caesar that very day in which she was delivered of her, L. Martius, and C. Sabinus, being Consuls, [Dio, lib. 48, cap. 377.] to wit, the year of the Julian account, 4675. So that Julia was 38 years old at that time, and that she was not younger than that age, we understand out of Macrobius, [lib. 2, *Saturnal*, cap. 5.]

Tiberius being in Rhodes, and hearing that his wife Julia was condemned for her lusts and adulteries, and that a divorce was sent her in his name by the command of Augustus, although he was glad at heart, yet he thought it his duty, as much as in him lay, by frequent letters to beg him that he would forgive his daughters, and that he would grant her, although she had deserved very ill, yet whatsoever he had given her, [Sueton, in *Tiberio*, cap. 11.]

When Augustus heard that the Armenians were revolted, and that they were aided by the Parthians, he was grieved at it, and doubted what to do; for he could not manage the war himself because of his old age; and Tiberius had withdrawn himself, neither durst he trust any of the more powerful Citizens: Caius and Lucius were young and unfit for such matters; but yet necessity compelling him, he chose Caius, making him Proconsul, and marrying him, that by this means he might seem to have more honour, and more friends to give him counsel, [Zonar. ex *Dione*.] His wives name was Lollia Paulina, [Sueton, in *Claudius*, cap. 26.] either the daughter or niece of Marcus Lollius, [Plin. lib. 9, cap. 35, *Solin*, cap. 51.] Whom he would have to be either Governour or Moderatour of Caius his youth, [Vellei. Patercul. lib. 2, cap. 102. Sueton in *Tiberio*, cap. 12.]

When he was providing for this Expedition, Ovid wrote *μοναρχικα*, in his first book; adding this to the mention of the Sea-fight that was but newly ended.

*Eccae parat Caesar domito quod desit orbis  
Adde: nunc Orientis ultime noster erit,  
Parthe dabitur pennis: Crassi gaudete sepulchris,  
Signaque barbarica non bene possit manas,  
Illi adest, primisque duces profuturus in armis;  
Bellaque non pueri tractat agenda puer.*

Caesar prepares with courage to subdue  
Of the whole World th' only unconquer'd crew;  
Now must the Parthian by him overcome,  
Receive chastishments, and observe his doom.  
Rejoyce you buried Crassians, what you lost,  
Revengefully is taken to their cost:  
By one, though Captain young, yet shews the World,  
Such high achievements cannot be controul'd.

Adding

Adding a little after:

*Auspicio annique parvis puer arma movebit;  
Et vinces annis auspicioque patris.  
Tale rudimentum tanto sub nomine debes;  
Nunc juvenum princeps, deinde future senum.*

With fathers fate and gravity renown'd,  
Thou fighting shalt with victory be crown'd:  
Such expectation doth thy name obtain,  
Though now of young, a Prince of old thou'lt reign,

He that was so ill a Prophet in conjecturing what should come to pass, was not much off the way in setting down the just year of Caius his age. For his father Augustus was nineteen years old when he gathered his army: as it hath been shewed before out of the Ancyran Marble: and Caius was now entered into the nineteenth year of his age, when he provides for the Armenian and Parthian war, so that he was Commander in war just at the same age that his father had been.

The Emperor Augustus sent before Dionysius a most excellent Geographer into the East, to make a Commentary of all things: for his elder son that was to go into Armenia, about the affairs of Parthia and Arabia: as we read in Pliny, [lib. 6, cap. 27.] Whether it was that famous Dionysius whose Periegesis is extant in Greek Verse, or Dionysius the son of Diogenes of whom Macrobius Heracleota in his first book of Periplos, saith, that he set forth the dimension of the Earth.

That Caius Caesar had Armenia for his Province, saith Tacitus, [lib. 2, *Annal*, cap. 3, lib. 3, cap. 48.] That he was sent into Syria, saith Velleius Paterculus, [lib. 2, cap. 101.] That he was made Governour of the East, saith Suetonius, [in *Tiberio*, cap. 12.] That he was sent by Augustus to order the Provinces of Egypt and Syria Orosius, [lib. 7, cap. 3.] Pliny in the end of the 27 chapter of the sixth book, citeth Volumes of King Iuba written to the same Caius concerning the Expedition into Arabia, and in the following chapter adding, that Caius had only an eye upon Arabia, but never made any Expedition thither.

As soon as Phraates the King of the Parthians heard of the warlike provision that Caius made against the Barbarians, with an Apology for those things that were done, and desiring peace: to whom Caesar answering by letters, commanded him to leave Armenia; but Tigranes at that time sent no Embassie to him, [Dio, *legat*, 39. in *Excerptis*, ab *Orsin*, edit.]

Tiberius, the time of his Tribuneship being over, at length confessed that he by his retirement went only to shun all suspicion of envy between himself and Caius and Lucius. He requested, that seeing there was no danger concerning that business, they being grown men, and next in authority to the Emperor, that he would give him leave to see again his alliances, whom he had a great desire to see: but this would not be granted, and he was moreover warned, that he should lay aside all care of them, whom he had left so desiriously, [Sueton, in *Tiberio*, cap. 11.]

Hetartied therefore at Rhodes against his will, scarce obtaining so much as his mothers intertreaties, that to cover the ignominy he might be there as a Lieutenant to Augustus. Neither lived he only a private life, but in danger and fear, lying hid in the midst of the Island, to shun the services of them that failed by, [Id. *ibid*, 12.]

Caius going to the Armenian war, Tiberius crossed over to Chius to present his service to him, purging himself of all suspicions, and was very humble not only to Caius, but also to his followers, [Xiphil. & Zonar. ex *Dione*.] although Velleius flattering Tiberius as he doth always, writes that Caius gave all honour to Tiberius as his superior, [lib. 2, cap. 101.] Suetonius writes that Tiberius went not to Chius, but Samos, for to see his son in law Caius, and that he found him much alienated from him thorough the false accusations of Marcus Lollius, [in *supra*, cap. 12.]

He came also into suspicion thorough some Centurions of his allowance, who going from the meeting to the Camp again, seemed to have given doubtful commands to many, and which might tempt the minds of many to innovations; of which suspicion being certified by Augustus, he continually desired of him that he would send one to him, of what rank he never to be an Overseer of his words and deeds. He left off also his usual riding, and his other martial exercises, and went in his coat and shoes, laying aside his Country habit: and in that fashion lived he at Rhodes two years, every day more contemned and more hated, [Sueton in *Tiberio*, cap. 12.]

K k k k k

Caius

4713. 1.

Caius passing by Judea, scorned to worship at Jerusalem, which Augustus, as soon as he knew of it from himself much commended. Suetonius relates this, [*in Obs. cap. 93.*] and out of him Orosius, [*lib. 7. cap. 3.*] adding that Caius coming out of Egypt, passed by the borders of Palestine.

Zonaras relates out of Dion, That Caius coming from thence into Syria, did nothing worthy fame. Velieus Paternulus saith, That he behaved himself to variously, that there wanted no matter for any that would either praise him or dispraise him. [*lib. 2. cap. 110.*] But that through the greatness and majesty of the Roman name, he quieted all things, saith Sexus Rufus in his Breviary.

Quintus being returned to Rome, married that generous woman Lepida, intended sometime for wife for Lucius, and to be daughter in law to Augustus, whom yet after twenty years (C. Marcus Valerius Messalla, and Marcus Aurelius Cotta being Consuls) in the year of the Per. Julian, 4713, he divorced, accusing her that she had prepared poison for him. [*Sueton. in Tiberio. cap. 49. with Tacit. lib. 3. Annal. cap. 23. 24.*]

When Augustus in those forementioned letters had plainly called him *Phraates*, not calling him *King*, he was not a whit terrified, but proudly writing back again, and calling himself *King*, called Augustus nothing but *Cesar*. [*Dio. in Xephilin. & Legat. 99. Orp. edit.*] But when he knew that Caius was come into Syria, and suspected that he did hatred his subjects bare him, things would not be quiet at home, he made a peace with Caius, upon this condition, That he should leave off pretensions to Armenia. [*Xiphilin. ex Dion.*] From whence it is read in the seventh book of Eutropius, That Augustus received Armenia from the Parthians. And in the Chronicle of Eusebius, it is said that Caius Caesar made peace with the Parthians.

When Artabazes, or Artavaldes, was dead of a disease, Tigranes sent presents to Augustus, for joy that his enemy was taken away, and not writing himself *King*, begged the Kingdom of him. Augustus moved with these things, and fearing the Parthian war, both respects of his presents, and commands him with some hope to go into Syria to Caius. So Dion in Excerptis legat. a Felvio. Ulpian. Edit. Sexus Rufus in Breviary. saith, That the Armenians that were then stronger than the Parthians, yielded themselves to Caius: and if you will bein forwards, The Armenians being joined with the Parthians, are easily overcome by Caius Augustus his help. The Armenians thinking it more profitable to be reconciled to the friendship of the Romans, and to live in their own Country, than to join with the Parthians, lose their Country, and have the enemy of the Romans.

4004.

The first year of the Vulgar Christian account, of which we now reckon this 1653, begins here, in which Caius Caesar being twenty years old, five years after he was brought into the market-place, was Consul in the East, as Pignus in his Annals shews, out of a Marble Table of Naples and Anagnina.

This year also Tacitus lived at Rhodes a banished man, under colour of leading a philosophical life, for this Tacitus rightly censures of it. [*Annal. lib. 1. cap. 4.*] Whereupon one in a familiar banquet, mention being made of him, promised Caius, that if he would b'd him, he would sail presently to Rhodes, and bring him the head of that banished man, through which, not to much fear, as danger, he was compelled to decline his returne by his own and his mother's (of Livia) most earnest prayers. But Augustus was determined to do nothing concerning this buisness, but according to the pleasure of Caius. [*Sueton. in Tiberio. cap. 13.*]

When Augustus, his Chimerical year being past, solemnized his birth day of 64 years, on the ninth Kalends of October, he wrote this Epistle to Caius. *All hail my Caius, my chiefest delight, whom in good faith I always desire when thou art from me, but especially on such days as this is; my eyes always long for Caius, whom wherever thou wert, I hope that being merry and in health, thou dost solemnly keep my sixty fourth birthday: for thou seest that we have past the sixty third year, the common Chimeriary of all men: and I pray the gods, that for the rest of my life that remaineth, I may lead it in an happy estate, for the Common-wealth, you being in health, and quitting your selves like men, and succeeding my place. Out of a book of the Epistles of Augustus to Caius, Aulus Gellius hath preserved this in Nocturnis Atticis, lib. 15. cap. 7.*

Caius went to a conference with the King of the Parthians, in an Island that the river Euphrates makes; each having the like number with them, the Roman and the Parthian army standing one on this side the other on that side, first the Parthian was scallied by Caius on the Roman shoar, and then Caius by the Parthian on the Parthian shoar, which fight Velieus Paternulus writes that he happened to see when he first began to pay, being Tribune of the soldiers. [*lib. 2. cap. 101.*]

At that time the anger of Caius Caesar divulged the perfidious, fickle and cunning counsels of Marcus Lollius, which were declared unto him by the Parthian, [*id. ibid. cap. 120.*]

4714. .1.

cap. 101.] for being defamed for taking bribes of the Kings, and for robbing all the Countries of the East, he forbad him his friendship: al though his own wife the daughter or niece of this Lollius is said to have gained a gown beset with pearls, valued at 400 Sestercentium's, [*Plin. lib. 9. cap. 35. Sulin. cap. 55.*] but by how much Caius was the more offended with Lollius, by so much the more he shewed himself gentle and exorable to his father in law Tiberius. [*Sueton. in Tib. cap. 13.*]

The death of Lollius which was within few days after, Velieus Paternulus, who in those places professeth he knoweth not whether it were by chance, or voluntary, although Pliny and Solinus affirm that he died by poison taken; Velieus saith that all men did as heartily rejoyce at this mans death, as the City mourned, that Censorius died a little after in those Provinces, a man born to deserve all mens friendship. [*lib. 2. cap. 102.*] It seems that C. Marius was this Censorius, that offered the requit of the Jews of Cyrene and of Asia to Augustus, in Josephus, [*Antiquit. lib. 16. cap. 10.*]

Quintus is made Governour to Caius Cesar, in the room of Lollius, who served Tiberius, living at Rhodes; which Tiberius himself did acknowledge after his death in the Senate, commending the services of Quintus towards him, and accusing Lollius, as author of the ill will, and difference between him and Caius Cesar. [*Tacit. Annal. lib. 3. cap. 48.*]

At Caius his permission, Tiberius is recalled, but with condition, that he should bear no office in the Common-wealth. [*Sueton. in Tiber. cap. 13.*]

Tiberius was himself very skillful of that divination that is taken from the stars, he had also Thrasyllus a Mathematician in his company, who seeing a ship sailing towards them, a great way off, which brought the news from Livia and Augustus of his return, affirmed that it brought some joy to him, when as truly, because things happened a little hardly to him, and against Thrasyllus his predictions, he had intended at that very time as they walked together, to throw him headlong into the sea, as one that was false to him, and knew his secrets. [*Id. ibid. cap. 14. Xiphilin. ex Dion.*]

Tiberius therefore having staid seven years at Rhodes, in the eighth year after his departure, returned into his Country, Publius Vinius being Consul, Lucius and Caius being yet alive. [*Sueton. ut supra. Velieus Paternulus, lib. 2. cap. 99. & 103.*] And being returned to Rome, his son Drusus being brought into the market-place, he presently went from Pompey's shoole, in the street Carinus, to Mecenas his gardens in Esquilie: he wholly gave himself to ease, doing some private courtesies, but not meddling with any publick offices. [*Sueton. ut supra. cap. 15.*]

Then Lucius, as he was about to go to the armies in Spain, died at Marcellis of a sudden death, being a woman of no fame, twenty two months before his brother Caius his death. [*Florus, lib. 4. cap. ult. Vellei. Paternulus, lib. 2. cap. 102. Tacit. Annal. lib. 1. cap. 3. Sueton. in Octavio. cap. 65. Zonar. ex Dio.*]

After Lucius his death, Augustus would have adopted Tiberius; but he vehemently refused it, fearing the envy of Caius. [*Vellei. Paternulus, lib. 2. cap. 103.*]

4006.

Caius entering into Armenia, at his first entry behaved himself prosperously, a little after Adon, or Adeus, (he is called also Ador by Strabo) the Governour of Artagera, persuaded that Cattle to revolt, who inciting Caius to the wall, as though he would tell him some private buisness, wounded him: but Caius's Captains took it by continual assailing and dismantled it. [*Id. ibid. cap. 102. Strabo, lib. 11. pag. 529. Zonar. ex Dion.*]

In Florus [*lib. 4. cap. ult.*] this story is thus related. Domitius, whom the King had made Governour of Artaxatis feigning a revolt, assailes him as he was perusing a Scrolle, which he had given him as containing an account of the treasures, he was wounded indeed, but in short time recovered of his wound: but the Barbarians being set upon on every side by the army with sword and fire, into which he threw himself, being wounded, satisfied Caesar that outlived him. Sexus Rufus also followed Florus in his Breviary: but as if the buisness here had been concerning the Parthians, and not concerning the Armenians, he without reason adds; That the Parthians for satisfaction of such a bold attempt, did then first give hostages to Octavianus Caesar, and restored the Engines that were taken away under Crassus. Relating all those things to this History of Caius (falsly called *Claudius*, both here and by Jornandes, and in that writing of the Laines, that Georgius Syncellus transferred into his Greek Chronicle) which Suetonius in Octavia, cap. 21. had written of the Parthians, comprehending both under one, without any account of the times. The Parthians easily yielded up Armenia to Octavianus claiming it; and restored the military Engines to him demanding them, which were taken from M. Crassus and M. Antonius, and moreover offered hostages.

Caius let Ariobarzanes, by birth a Mede, in regard of his rare beauty, both of body and mind, over the Armenians at their desire. [*Tacit. Annal. lib. 1.*]

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Caius,

4715. 2.

4716. 3.

Caius by reason of his wound began to be in his body less able, and in his mind less profitable to the commonwealth, neither would he the company of men that by their flattery fomented his vices, by which he was brought to that palsy, that he had rather spend all his time in any corner of the world, than to return to Rome, [Vellei. Patern., lib. cap. 102.] for being become more dull through sickness, and a sicker disposition, he desired that he might live a private life, at which Augustus being grieved, advised him that he would return into Italy, and he should do as he would [Zonar. ex Dion.] after much reluctance and much against his will, he was brought by shipping into Lycia, and died by sickness in the City Limyra, [id. & Vellei. Patern. ut supra.] Tacitus notes that he died as he came from Armenia, being sick of his wound. [Annal. lib. 1. cap. 3.] Sextus Rufus affirms he died of his wound being returned into Syria, but Suetonius confirms that he died in Lycia, as doth also Dio and Velleius (who being a Tribune of soldiers, served then under Caius. [in Oltavio. cap. 65.]

Augustus was much grieved at the death of Caius, for in his letters he complained of Ahius Pollio, that being his dear friend he had a great supper, when his grief was to him and great; to whom Pollio wrote back; *I supped after the same fashion, when I lost my son Asterius, would any exalt more grief from a friend, than from a father?* Marcus Seneca relates this in the proem of the 4. book of his controversies.

The bodies of Caius and Lucius were brought to Rome by the Captains, armies, and commanders of every City, and the golden (or silver rather) targets and spears, that they received from the Knight, when they came to be men, were hung up in the Senate house, [Xiphilin. ex Dion.] although Bellonius relates in the second book of his observations, that the Epitaph of C. Caesar may be seen at Hama or Emesa in Syria: but that his bones were buried at Rome, this Epitaph shews, which is seen before the temple of the Apostles behind the temple of Minerva, O S S A C. CÆSARIS A V G V S T I P. P R I N C I P I S J U V E N T U T I S. i. e. the bones of C. Caesar the son of Augustus prince of youth, [Anscript. Græc. pag. CCXXXV. 4.] there was a supposition that both these brothers were taken out of the way by the deceit of their stepmother Livia, (to make a way for her son Tiberius to the Empire. [Tacit. Annal. lib. 1. cap. 3. Zonar. ex Dion.]

Augustus is called Lord by the people, which name he did not only not approve, but forbade it by an edict. [Xiphilin. & Zonar. ex Dion. cum Suetonio, in Oltavio. cap. 53.]

4007. Thirteen years of his principality being now ended, he took upon him the Empire for ten years more, as it were upon compulsion, who being now become more mild and loather to exasperate the Senators, would not offend any, any more. [Xiphilin. ex Dion.]

Augustus made Tiberius Nero his partner in the Tribuneship, which he eagerly refused both at home and in the Senate, [Vellei. Patern., lib. 2. cap. 103.] Suetonius saith the Tribuneship was given him for five years, [in Tiberio. cap. 16.] for ten years [id. lib. 5. pag. 556. fin.]

The Julian Kalender is set right, the third intercalary day being superfluous, which had increased by the default of the Roman Priests, was this year in the month of February omitted, but afterwards Augustus being High-Priest, commanded that one day in the beginning of every fifth year should be intercalated according to the institution of Caesar, and for the perpetual keeping up this order, he commanded that it should be engraven in a brazen table, [Macrob. lib. 1. Saturnal. cap. 14. fin.] from which institution the accounts of all times hereafter took their rise, [Solim. cap. 3.] and no marvel for it was constantly observed even after, till the change of the Kalender made by Pope Gregory XIII. in the year 1579. But yet less the fautes that were kept by the Romans at the beginning of every ninth day, should fall upon the Kalends of January, one day was added often in the end of the precedent year, before the custom and taken away again in the following year, that the time might agree with the institution of Julius Caesar, concerning which business Dio is to be consulted. [lib. 48. pag. 377. & lib. 61. pag. 681.]

After five years Augustus brought his daughter Julia from the Island into the continent, giving her some more gentle conditions: but could never be brought to recall her altogether, and when the Roman people treated him for her, and were very urgent with him, he used this imprecation openly to them, that they might have such daughters and such wives, [Sueton. Oltavio. cap. 65.]

Elit. Caius and Sentius (Saturnius) being Consuls on the V. Kalends of July Augustus adopted Tiberius Nero, [Vellei. Patern., lib. 2. cap. 102.] (wearing before the people that he adopted him for the commonwealths sake, [id. ibid. cap. 104. cum Sueton. in Tiberio. cap. 21.] Marcus Agrippa the brother of Caius and Lucius was adopted

adopted the same day: whom Julia bare after the death of Agrippa, [Vellei. Patern. ibid. Sa. in. cap. 15.] But Augustus, fearing lest Tiberius should grow proud, as making some innovation: before he adopted him, he made Tiberius adopt Germanicus, the son of his brother Drusus, although Tiberius had a son of his own. [Dio. lib. 55. pag. 556, 557. cum Sueton. in Tiberio. cap. 15. & Tacit. lib. 1. Annal. cap. 3.]

Immediately after his adoption, Tiberius is sent into Germany, with whom Paternus went and served as a Colonel of Horles, and was a Spectator of all that he did for nine years together, [Vellei. Patern., cap. 104, 105. in.]

Tiberius being sent into Germany, the Embassadors of the Parthians, after they had delivered their Embassies at Rome, are commanded to go into the Province to him, [Sueton. in Tiberio. cap. 16.] for many contending for the kingdom, there came Embassadors from the Noblemen of Parthia, desiring to have a King of one of the three sons of Phraates, that remained Hostages at Rome: and Vonones is preferred before his other brethren, and being aided by Caesar, is joyfully accepted by the Parthians for some time. [Id. in Oltavio. cap. 21. Joseph. lib. 18. cap. 3. Tacit. Annal. lib. 2. cap. 2.]

Augustus that he might raise a tax in Italy, accepts of the Proconsulary power, [Dio. lib. 55. pag. 557.]

4008. The Sun was in part eclipsed, [Id. ibid. pag. 563.] on the 28 day of March about five of the clock after noon, as the Astronomical table shews.

Toga Virilis which was the gown that the Romans wore at 18 years old, was given to Marcus Agrippa (Posthumus) who had never enjoyed those honours that his brothers (Caius and Lucius) had, [Dio. ibid.]

4009. The Rulers of the Jews as well as of the Samaritanes, not brooking the tyranny of Archelaus, accented him to Caesar, knowing that he had done contrary to his command, by whom he was commanded to govern his subjects with justice and equity: Caesar having heard this was moved with anger, and sent for his Agent that was Resident at Rome, and not vouchsafing to write any thing to Archelaus, commanded him to repair into Judea, and immediately to bring his Matter to him, [Joseph. lib. 2. bel. cap. 6. & lib. 17. Antiquit. cap. ult.]

Archelaus is reported to have had a dream foretelling this misfortune, of nine ears of corn which he saw to be eaten up by an oxen. Those ears Simon an Edisan interpreted to be nine years of his kingdom, and laid that now the end of his government was at hand. The fifth day after the Agent of Archelaus is said to have come into Judea, who finding him banqueting with his friends, told him Caesar's pleasure was that he must come and answer the accusation, [Id.]

4010. About the 11th of November, on the seventh day of the Jewish month Cileu, began the tenth year of the reign of Archelaus, (for that which Augustus called ethnarchy, the Jew called a kingdom) which was born to Joseph the Priest, a son named Matthias, (in the tenth year of the reign of Archelaus) as it is in the public Registers, as Flavius Josephus the Historian the son of this Matthias, relates in the beginning of the book of his life: who for this very cause, thought fit to charge what he had written formerly in his books of the wars of the Jews of the nine years of Archelaus, in his books of Antiquities; substituting in them ten years in his kingdom, and ten ears in his dream: of which amendment there was no need, when as he reigned not many days of his tenth ethnarchy, or kingdom; for he was sent into banishment at the end of that year in which M. Amilius Lepidus, and L. Aruntius were Consuls; for under their Consulship, Herod of Palestine (which indeed was no other than this Archelaus) being accused by his brethren, was banished beyond the Alps, and part of his government continued, [as Dio saith in lib. 55. pag. 561.]

Caesar having heard both the accusation and defence of Archelaus, sent him into banishment into Vienna of France, and adjudged both his Country and his treasure to be confiscated. [Joseph. lib. 2. bel. cap. 6. & lib. 17. Antiquit. cap. ult.] And this is that son of Herod, whom Strabo noted to have lived in exile among the Allobroges of France. [lib. 16. pag. 765.]

Augustus prosecuted his only Nephew Marcus Agrippa Posthumus, unlearned indeed, but foolishly fierce out of a pride of his strength, but yet found guilty of no crime, and confiscating all his goods to the military treasury, banished him into Planasia, an Island near to Corsica. [Tacit. Annal. lib. 1. cap. 3. Dio. lib. 55. pag. 569, 570.]

The government of Archelaus, that is, Judea, (containing the tribe of Judah and Benjamin) Samaria and Idumea, being reduced into the form of a Province, and annexed to Syria, Quirinius by Caesar sent as Governor of Syria, that he might tax both it and all Syria, and let a valuation on the Jews estates, sell Archelaus his house, and bring the money thereof into his own possession. [Joseph. in fin. lib. 17. & initio 18.]

The

The Jews, although at the first they thought but hardly of the very mention of description, yet at the perswasion of Joazar the son of Boethus the High-Priest, (who either was restored by Archelaus, or else took the Priesthood again in his absence) without much contradiction, they suffered themselves to be taxed. [*Id. lib. 18. cap. 1.*]

In the time of this taxing Judas Galileus arose, and drew away much people after him, he also perished, and all that obeyed him were dispersed, as saith Gamaliel, *Acts. V. 37.* which Judas Josephus in 18. *Antiquit.* calls the *Gaulonites*, and saith he was born in the town of Gamala, but in another place with Gamaliel he calls him a *Galilean*, and writes that he solicited the people to revolt from the Romans when Quirinus taxed Judea, [*Id. lib. 18. cap. 2. & lib. 20. cap. 3.*]

This man, Sadoc a Pharisee being his confederate, laboured to stir up the people to rebellion, saying that this taxing was nothing else but a manifest profession of their servitude, exhorting all the nation to stand for their liberty, putting them in hope thereby that they should enjoy their estates, and being confirmed in the possession of them, they should be accounted valiant, neither was help from God to be hoped for, if they did not provide for themselves, these speeches were entertained by the people with great pleasure, and they were encouraged to do something, for it cannot be spoken how those men troubled the nation, for they filled all things with murders and robberies, they plundered without any respect of friend or foe, and murdered many noble personages; and all under pretext of defending the publick liberty, but indeed for their private profit sake. Judas and Sadoc were the authors of all these calamities, all that were desirous of novelties flocking to them, which for the present only disturbed not the common wealth, but was the seed plot of all the future calamities. [*Joseph. Antiquit. lib. 18. cap. 1.*]

To the three ancient sects of the Jews, (viz. of Pharisees Sadduces and Essenes) this Judas Galileus brought in the fourth, whose followers in other things agreeing with the Pharisees, they affirm that God only is to be accounted Lord and Master of all, and would more easily endure most exquisite torments, together with their friends and children, than call any mortal man Lord, [*Id. ibid. cap. 2.*]

Quirinus having sold and confiscated Archelaus his goods, and gone through with the tax, which happened in the year 37 after the victory at Actium, beginning at September of the former year, there being a sedition of the common people raised against Joazar the High-Priest, he deprived him of his dignity and substituted Ananias (or Annas) the son of Seth in his room. [*Id. ibid. cap. 3.*]

Together with Quirinus came Coponius, who was of the order of Knighthood, being sent by Augustus and was the first governour of Judea, after it was reduced into a province, [*Id. ibid. cap. 7. 11. cum lib. bell. cap. 7.* which command of the Governours by him sent thither seems alwaies to have been ended in the space of three years.

Coponius being governour of Judea, in the Passover of this or the following year, when the Priests (as it was the custom alwaies at this feast) had opened the gates of the temple about midnight, that certain Samaritanes lecherly entering Jerusalem, scattered mens bones amidst the porch, and over all the temple, whereby it came to passe, that the Priests kept more diligent watch than they were wont to do before. [*Joseph. lib. 18. cap. 3.*]

At the Passover of this year, Christ in the twelfth year of his age being brought to Jerusalem by Joseph and Mary, and the seven daies of unleavened bread being ended, his parents returning home, he staid behind; they not knowing where he was, sought him three daies and found him in the temple, sitting in the middle of the Doctors, hearing them and asking them questions: and all that heard him were astonished at his understanding and answers. [*Luke. II. 41. 47.*]

Jesus went down with his parents to Nazareth, and was obedient unto them, [*Luke. II. 51.*] followed his fathers trade of a Carpenter, eating his bread in the sweat of his browes, which thing the saying of his fellow Citizens of Nazareth doth sufficiently prove? Is not this the Carpenter, the son of Mary. [*Mathe. VI. 3.*]

Ovid was banished to Tomos in Pontus, partly for seeing some dishonest act of Augustus, which he would not have been seen; of which misfortune we read him complaining of in (*secundo libro Tristium ad Augustum.*)

*Cur aliquid vidi? cur noxia lumenia feci?  
Cur imprudens cognita culpa mihi est?*

Why saw I ought? Why did I guilty make  
My eyes? This sin why did I, wretch, partake?

Partly

Partly for his love books, which he set forth, as it is delivered by Sidonius Apollinaris and others, and which is not obscurely hinted at by himself. [*Id. ibid.*] But whereas we have shewen before, That he was born in the Consulship of Hircius and Pansa, he must at this time be fifty one years old: but the current being neglected, the Poet himself thus sets down the full number of compleat years, in his fourth book Tristium, the last Elegie.

*Postque meos ortus Pisaa victus oliva  
Abstulerat decies pramia victor eques;  
Cum maris Euxini positos ad lava Tomitus  
Querere me lapsi Principis ira jubet.*

When twice five times with olive girt the Knight,  
Had bore away the Prize (his virtues right)  
When by my Princes rage I had command  
On th' Euxine Tomitz to seek the land.

That is as it is more clearly exprest by him, in his book in Iben, (which at his first going to Tomos, he wrote against his accuser.)

*Tempus ad hoc lustris mihi jam bis quinque peractis.*

When to this time five lustrals I had seen.

For he, by no mean mistake, is wont to confound the Olympiades, which were every four years, with the Lustra of the Romans, which were every five years.

Ovid signifies this in his third book Tristium and 13 Elegie, that he had passed the first winter in Pontus, and with that, the first year of his banishment, (for he had passed the former winter in his journey.

*Frigora jam zephyri minuant; amoque peracto,  
Longior antiquis visa Maota hyems:  
Imposuitque sibi qui non bene pertulit Helles,  
Tempora nocturnis equis diurna facit.*

Now Zephyr tames the cold; the years run round,  
A longer Winter the Maota found.  
The signe in Aries, the night did make  
Her equal hours with the day partake.

Then in the fourth Elegie of the sixth book, he designes the second year of his banishment.

*De patria careo, bis frugibus arva tria est;  
Dissiliis nudo pressa bis nova pede.*

Since I my Country left the Barns twice fid,  
And Presses, Corn and wine did to them yield.

Marcus Ambivius was sent by Augustus, the second Governour into Judea, in whose time Salome, the sister of Herod, departed this life, bequeathed to Julia (Livia Augusta) Jamnia, with the government thereof, and Phasaelis situate in the Plain, and Archelaus very well planted with Date trees, which is a most excellent fruit. [*Joseph. lib. 18. cap. 3.*]

Ovid thus relates in the fifth book Tristium, 10 Elegie, in the beginning of his third winter passed in Pontus.

*Ut sumus in Pontus, ter frigore constat Ister;  
Falsa est Euxini duræ ter unda maris.*

Since I to Pontus came thrice Ister flood  
With frost, and thrice lay glaz'd the Euxine flood.

The Senate and people of Rome, at Augustus his request, made a decree that Tibertius might have the same power in all the Provinces and armies as he himself had.

[*Vellei.*]



[*Vellei. Paternul. lib. 2. cap. 121.*] Suetonius relates that this law was propounded by the Consuls, [in *Tiberio. cap. 21.*] that Tiberius should govern the Provinces in common with Augustus: but Germanicus was Consul all that year, whom Augustus being now very old, by writing, commended to the Senate, as the Senate it self did also commend him to Tiberius, as Dio tells in his History of this year: [*lib. 56. pag. 587.*] for it was no wonder that the Senate should be commended by Augustus, to his son his Colleague of the Empire, and partner in the Tribuneship, as Tacitus speaks, [*lib. 1. Annal. cap. 3.*] and being made also Censor, he committed the care of the City to Lucius Pilo, because he had continued two days and two nights in drinking with him, being now Prince, as Pliny speaks in the last Chapter of his fourteenth book: which Pilo Tacitus confirms to be Prefect of the City for twenty years together, with great approbation, and dyed Domitius Aenobarbus, and Aulus Vitellius being Consuls, that is, in the 32. year after the Christian account, and was honoured with publick funerals, [*Annal. lib. 6. cap. 11.*] From whence it is gathered that Tiberius was now Prince in the twelfth year of Christ, two whole years before Augustus his death: and therefore there must be a distinction observed between the beginning of Tiberius his first being Prince, and he afterward being Monarch.

4016.

Ovid mentioneth the fourth winter that he lived in exile, in the first book of Pontus, and second Elegie to Maximus in these words,

*Hic me pugnantes cum frigore, cumque sagittis,  
Cumque meo fato, quarta faciat hiems.*

Here the fourth winter wears me doth hold,  
Resisting adverse fate, weapons, sharp cold.

Annius Rufus is the third Governour sent into Judea by Augustus. [*Joseph. lib. 18. cap. 3.*]

4017.

Lucius Munacius, and Caius Silius being Consuls, the fourth ten years space of his Empire, now coming to an end, accepts of though against his will, for ten years longer, the Government of the Common-wealth, and continues Tiberius in the Tribuneship. [*Dio. lib. 56. pag. 588.*]

Sextus Pompeius, and Sextus Apuleius being Consuls, Augustus signifies in a Breviary of his Acts, cut in Marble of Ancira, that he with his Colleague Tiberius, had a third time numbered the people of Rome, in which muster were numbered of Roman Citizens 417000. [*Inscript. Græcæ. pag. CCXXX.*] Where Eusebius in his Chronicle mistakes, saying, That there were numbered 9370000, which etroux Jornandes following in his book of the succession of Kingdoms and Times, gives up a greater than this, adding that Augustus had commanded all the World to be numbered, being then in peace at the Nativity of Jesus Christ: when as both he in that place, and Eusebius conjecture, That the Nativity of the Lord, fell in the forty second year of his Empire.

When Augustus made this great muster in Mars field, a multitude of people being there, an Eagle often fluttered about him, and then went and sat upon a Temple that was nigh, upon the first letter of Agrippa his name: which being observed, he commanded his Colleague Tiberius to make those vows that were wont to be made for the next year ensuing, for although that all things were ready for the solemnities of those vows, yet he refused to make those vows that he should not live to perform. [*Sueton. in Octavian. cap. 97.*]

About the same time the first letter of his name, that was upon the inscription of his Statue that was set in the Capitol, fell down, being stricken with a flash of lightning: and it is answered by the Southlayers, that he should live only an hundred days after; which was denoted by the letter C. and that he should be canonized a god, because that J. E. V. A. R. which was the other part of his name, in the Hetrucan tongue, signified a god. [*Id. ibid. cap. 97. Dio. lib. 56. pag. 589.*]

In the mean while he wrote a Catalogue of his doings, which he would have engraved in Tables of Braffe, and that they should be set over his Tomb. [*Sueton. in Octavian. cap. ult. Dio. lib. 56. pag. 591.*] An example of which, that is, that was carried in the Marble of Ancyra, is often commended by us, in which that former muster that he took to lately is described.

And to Augustus ended his dayes at Nola in Campania, those two Sexti being Consuls, (and named upon his Tomb. [*Vellei. Paternul. lib. 2. cap. 123. Sueton. in Octavian. cap. 100. Tacit. Annal. lib. 1. cap. 5. & 7. Dio. lib. 56. pag. 589.*] in the same house and chamber, where his father Octavianus ended his life. [*Sueton. ibid. Tacit. ut suprà. cap. 9.*] the nineteenth day of August, on which he was first made Consul. [*Sueton. ibid. Dio. lib. 56. pag. 590.*]

Tiberius

4726. 13.

4727. 14.

Tiberius published not the death of Augustus before he had put to death Agrippa Posthumus; yet to the Captain that killed him, and bringing back word that he had done as he had commanded him; he answered, That neither he had commanded it, and that he should give an account thereof to the Senate, willing at the present to thin the envy thereof. [*Sueton. in Tiberio. cap. 22. Tacit. Annal. lib. 1. cap. 6. Dio. lib. 57. pag. 604.*] And having provided all things according to the time, the same news came: together that Augustus was dead, and that Tiberius Nero was Emperour. [*Tacit. ibid. cap. 5.*]

Although he doubted not immediately to seize upon and take the Principality, yet he alone while most imprudently refused it, holding the Senate in suspense, that both prayed him, and falling on their knees to him, with doubtful and delaying answers, to that some upbraided him with it to his face; saying that others did slowly perform that that they did promise, but he did slowly promise that that he would fain have. [*Sueton. in Tiberio. cap. 24. cum Vellei. Paternul. lib. 2. cap. 24. Tacit. Annal. lib. 1. cap. 7. Dio. lib. 57. pag. 603, 603.*]

Between this new Principality, as Tacitus calls it, [*lib. 1. Annal. cap. 6, 7.*] and the former, that he had a years before Augustus his death, this was the difference, that that extended only to armies and provinces of the Roman Empire, but this to the head City it self, in which Tiberius only had the authority of Censorship and Tribuneship; but the Augustal Principality, that is, of governing after his own will, and being freed from all bound of laws, he obtained afterwards. For Tiberius had not equal power with Augustus, as Lucius Varus had with Antoninus the Philosopher, which two governed the Common-wealth with equal authority: as Spartianus relates, [*in Hadrian. c. Alio vero, & M. Aurelio.*] but such as Antoninus Pius had with Hadrian, who being adopted by him, was made Colleague with his father in the Proconsulaty power (in respect of the other Provinces) and in the Tribuneship (at home) as Julius Capitolinus declares. Whereupon Tiberius gave not out the Edict by which he called the Senators into the Senate-house, by the authority of his new Principality, but by the prescription of the Tribuneship which he had under Augustus: but yet he gave the watch-word to the Pretorian Cohors as Emperour. [*Tacit. Annal. lib. 1. cap. 7.*]

4018.

The Legions of Pannonia being in a mutiny, are afrighted at a sudden eclipse of the Moon, and so submit themselves to Tiberius. [*Tacit. Annal. lib. 1. cap. 28. Dio. lib. 57. pag. 604.*] This total eclipse was seen on the 27 of September, five hours after midnight, so that the Moon fell even in the very eclipse.

In Ovid in the 4 book of Pontus after the fifth Elegy to Sextus Pompeius who was Consul this year, follows the sixth to Brutus, in which he mentions the death both of Augustus and Fabius Maximus (who it is manifest out of the first book of Tacitus's Annals, cap. 5, that he died this year under Tiberius) in which time he sheweth in these Verses that he had past the fifth year of his banishment, and that then was the sixth, (of the beginning of which we are certain.)

*In Scythia nobis quinquennium Olympias alta est,  
Jam tempus lustris transiit in alierius.*

Now one quinquennial Olympiad's run,  
In Scythia I, and th' second Lustral'gun.

which sixth year he also remembers in the beginning of the tenth Elegie to Albinovanus,

*Hæc mihi Cimæris his tertia ducitur ætas  
Lustre, pellicis inter agenda Cæsæ.*

This is th' sixth Summer on th' Cymmerian shores  
That I must spend amongst these Getic bores.

He makes mention also in the 13 Elegie to Caras of the sixth Winter, (from which he accounts the beginning of the seventh year of his banishment)

4738. 15.

*sed me jam, Caræ, vivuli  
Sexta relegatum bruma sub æde videt.*

This the sixth Winter (my dear friend)  
Must I in this cold Climate spend.

LIIII

Where

Where also he tells of a Poeme at this time written by him in the language of the Gætes of the canonization of Augustus,

*Ah pudet, & Getico scripti sermone libellum,  
Struclaque sunt nostra barbara verba modis.  
Et placui, gratæ mihi, capique potest  
Inter inhumano nomen habere Getæ.*

Ah shame, in Getick language then did I  
Compile a book, phancy my Poetic;  
Yea glory'd in it, and effoon began  
Amongst these Barbars t' be the only man.

An Hebrew woman that had been bowed by Satan eighteen years, is by Christ restored to health, [Luke, XIII. 1, 16.]

Valerius Graus is by Tiberius sent Governour into Judea in the room of Annus Rufus: in the government of which Province he continued eleven years, [Joseph. lib. 18. cap. 3.]

The Governour of Crete being dead, for the rest of the time the Island is committed to the charge of the Treasurer and his assistant, [Dio. lib. 57. pag. 611.]

4019. When the Armenians had received Vonones into their kingdom that was turned out of his own, at the threatening of Artabanus the King of the Parthians and Medes, Vonones in vain desires aid of Tiberius by his Embassadors that he sent to Rome: and whereas the most powerful of the Armenians followed the faction of Artabanus, Vonones being destitute of all hope of a kingdom, retires with an huge masse of treasure to Antiochia, and yields himself to Cæsius Silanus Governour of Syria. He in respect of the education that he had had at Rome, kept him with him in Syria, and let a guard over him, yet suffering him to maintain the pomp and name of a King: but Artabanus let Orodus one of his sons to be King over the Armenians, [Joseph. lib. 18. cap. 3, Tacit. Annal. lib. 2. cap. 4. Sueton. in Tiberio, cap. 49.]

4020. Ovid the Poet died in banishment, and was buried near the City Tomos, [Hieronym. in Chronico.]

Tiberius caused Archelaus the King of Cappadocia whom he hated because he had not offered him any service all the while he lived at Rhodes: to be inveigled to come to Rome, by the letters of his mother Livia. She not dissembling her sons displeasure, offered him mercy, if he would come and beg it. Archelaus not knowing of the treachery, or misdoubting violence if he seemed to perceive it, maketh haste to the City. He is churlishly entertained, and not long after accused of feigned crimes in the Senate, [Tacit. Annal. lib. 2. cap. 42.] Being therefore accused as though he went about some innovation, the man worn out not only with extreme old age, but also with the gout, and believed also to doat, answered some things for himself in his letter in the Senate, and feigning that he was not at that time well in his mind, escaped at that time the danger, [Dio. lib. 57. pag. 614.] notwithstanding not long after being tired what with grief, and what with old age, he ended his life: and then Cappadocia being reduced into a Province, is committed to the government of a Knight, [Id. ibid. Tacit. ut supra, Sueton. in Tiberio, cap. 37.]

Tiberius professing that by the profits of that kingdom the tribute of one in the hundred might be cased, appointed the tribute of one in two hundred to be raised, [Tacit. ibid.] and commanded that his chief City called Mazaca, a most noble City, should be called Cæsarea, [Hieronym. in Chronico.]

At the same time Antiochus the King of the Commagenes being dead, there arose a contention between the Nobility and the Commons, the Nobility desiring that the kingdom might be made a Province, and the Commons on the other side, desiring to live under a King as they formerly had done, [Tacit. ut supra, Joseph. lib. 18. cap. 3.] In like manner also the Nation of the Cilicians is in troubles, their King Philopatour being dead, many desiring the Roman, and many a Kingly government. The Provinces of Syria and Judea, oppressed with taxes, made a petition that their tribute might be lessened, [Tacit. Annal. lib. 2. cap. 42.]

Tiberius discoursing of these things to the Senators, persuaded them that these commotions in the East, cannot be composed but by the wisdom of Germanicus, and thereupon by the decree of the Senate, Germanicus had the charge given him of all the Provinces, divided by sea, and a greater command also being given unto him, than any that received government, either by lot, or the Princes sending, [Id. ibid. cap. 43.] For by this colour of stir in the East, Tiberius had a mind to withdraw him from the Legions that he was wont to command: and giving him charge over new Provinces the more expedited him to treachery and hazard, [Id. ibid. cap. 5.]

And

And because the governour of Syria Creticus Silanus was joyaned in affinity with Germanicus, Tiberius appointed Cn. Pilo his successor, a man head-strong, and that knew not how to obey, neither was he ignorant that he was made governour of Syria to bridle Germanicus his hopes, and some believed that he had private commands given him by Tiberius to do so, and without doubt his wife Plancina was advised by Augusta through womanish emulation to quarrell with Agrippina (the daughter of M. Agrippa) and Julia, the wife of Germanicus [Id. ibid. cap. 43.]

In the same year twelve famous Cities of Asia were destroyed in one night by an earthquake: Ephesus, Magnesia, Sardes, Mithene, Æge, Hiero-Cæsarea, Philadelphia, Tumiæ, Cyme, Myrina, Apollonia, Hyrcania, they relate also that huge mountains were laid flat, and plains raised up into hills, and fire flashed out of thole run, the disaster was most grievous among the Sardians, which drew much compassion towards them, for Tiberius promised them 1000000 Sesterces, and to release them for five years (space of all that they were to pay to the common treasury, the Magistrates near to the mountain Syrius, were next to them in damage and relief, it was thought meet for the same space, to discharge of all tributes, the Tomicians, Philadelphians, Ægeians, Apollonientes, and such as are called Mithenians, or Macedonians of Hyrcania, and thole that inhabit Hiero-cæsarea, Myrina, Cyme, and to send some of the Senators unto them which should view and relieve their present estate. This charge was committed to M. Aleus once Prætor, least if one that had been Consul over Asia had been deputed, there might loose emulation have risen between equals, and thereupon the business had been hindered. [Id. ibid. cap. 47. cum Strabone lib. 12. pag. 579. & lib. 13. pag. 627. Eling. lib. 2. cap. 84. Dio. lib. 57. pag. 614. Euseb. in Chronico, Orosio, lib. 7. cap. 4.]

For this magnificent bounty to the publick, there was a great statue erected for Tiberius in the market place at Rome by the temple of Venus, and statues also set up to him in every one of the Cities that were restored, as Ptolemy Trellianus in his book of wonders relates out of Apollonius the Grammarian, Scaliger also adds that there were silver medals coined for the illustration of these things, in the superfluities of which coin there was the face of Tiberius, and on the other side the picture of Asia in a woman's habit sitting with these words CIVITATIBUS ASIÆ RESTITUTIS for the Cities of Asia restored.

4021. Germanicus being brought (as Suetonius speaks in C. Caligula cap. 1.) for to compose the affairs of the East, failed into the Isle Lesbos, where his wife Agrippina at her last delivery had Julia. Then with a desire to relit places of antiquity and fame, he went to the confines of Asia and Perinthus, and Byzantium Cities of Thracia, then he entered the straits of Propontis, and the mouth of the Pontick sea: likewise he relieved the Provinces that were oppressed with civil discord, or oppressions of magistrates: failing to Colophon he consulted the Oracle of Clarius Apollo, which is said to have told him by dark speeches (as the manner of Oracles is) that his death was nigh at hand, [Tacit. Annal. lib. 2. cap. 54.]

But Cn. Pilo failing with all celerity by the Cyclades, and using the shortest cut by sea overtook Germanicus at Rhodes, by whom Pilo being relieved from danger of shipwreck, but yet not mollified, held Germanicus, and goes before him into Syria, whither when he was come to the Legions what with gifts, and bribes, and luxury, he endeavours to reconcile them to himself: yea he came to such an height of corruption, that among the common sort he was called the father of the legions, yea and his wife Plancina as well by her self, as by some of the soldiers, ready enough at her base commands, used reproachfull speeches against Agrippina and Germanicus, and so much the easier because it was secretly whispered, that this was not done with the Emperours dislike, [Id. ibid. cap. 55.]

Although Germanicus knew these things, yet the affairs of Armenia drew him first to them, for at that time the Armenians having expelled Vonones, had no King (i. we believe Tacitus, for Suetonius in C. Caligula cap. 1. relates that the King of Armenia was conquered by Germanicus; to wit: Orodus the son of Artabanus King of the Parthians, as it is already declared out of Josephus,) but the good will of the nation inclined more towards Zeno, the son of Polemon the King of Pontus, because that from his infancy he had imitated the customs and attire of the Armenians, in hunting and feasting, and other exercises greatly esteemed by the Barbarians, he had won to him the good will both of the nobles and commons: upon this man therefore Germanicus set the Crown in the City of Artaxata, the noble men approving it, and the multitude flocking about him, the rest reverencing him as their King, saluted him by the name of Artaxias, which name they gave him from the name of the City, [Id. ibid. cap. 56.]

LIIII 2

Then

Then the Cappadocians being reduced into the form of a Province, Q. Veranius made Governour thereof, [Id.] and to give them hopes that the Roman government would be mild, some of the tributes that they used to pay to their Kings are abated: and over the Commagenians Q. Servus is made Governour then first reduced under the Regiment of a Prætor. [Tacit. ut supra.]

4022.

Albeit all the affairs of the Allies were prosperously composed, yet did they not ease, Germanicus his mind being vexed at Pilo his pride, who being commanded that either he himself, or by his son, should conduct part of the Legions into Armenia, neglected both. At length they both met at Cyrrhus, a City of Syria, where the tenth Legion wintered; where in the presence of a few families, Cæsar began some such speech as anger and dissimulation doth suggest; and Pilo answered with a proud submission, and so they departed in private grudge, one against the other. After that Pilo was seldom at Cæsar's Tribunal, and it at any time he assented, he shewed himself forward, and manifestly differed from him. This speech also of his is reported as a Banquet made by the King of the Nabateans, where great Crowns of gold were given to Germanicus and Agrippina, and light ones to Pilo and the rest. That this Feast was made for the son of a Roman Prince, and not for the son of the Parthian King, and withal threw away his Crown, uttering also many things against the superstition, which although Germanicus could hardly digest, yet endured all patiently, [Tacit. Annal. lib. 2, cap. 57.]

Embassadors came from Artabanus King of the Parthians, to Germanicus; for to renew the friendship and league between them: the King said that he would yield so much to the honour of Germanicus, that he would come to the banks of Euphrates; desiring in the mean while, that Vonones might not remain in Syria, least by private messengers he might draw the Noble men of the Country thereto: to civil dissensions: touching the alliance between the Romans and the Parthians, Germanicus answered magnificently; but concerning the Kings coming, and the honour done to himself, he answered civilly, and with modesty. Vonones was removed to Pompeiopolis, a sea Town of Cilicia, not so much at Artabanus his request, as to spite Pilo, to whom Vonones was most acceptable, for many services and gifts which he had bestowed upon Plancina. [Ibid. cap. 58.]

M. Silanus, and L. Norbanus being Consuls, Germanicus went into Egypt, for to learn Antiquities, but pretended a care of the Province, and opening the granaries, brought down the price of corn, and did other things to win the favour of the people; as going without Souldiers, wearing open shoes, and appareling himself like the Grecians. Tiberius having lightly blamed him for his behaviour and apparel, sharply rebuked him. That contrary to Augustus's order, he had entered Alexandria, without the leave of the Prince: but Germanicus not yet knowing that his voyage was misliked, went up the Nilus, beginning at the town Canopus, afterwards he visited the great ruins of Thebes, where yet were to be seen the Egyptians letters in old buildings, which contained their ancient wealth: but he let his mind to see other miracles, of which the chiefest were the Image of Memnon, made of stone; which when it is strook with the beams of the Sun, yields a sound like a mans voice: and the pyramids as high as Mountains, built at first by the former Kings, to shew their riches, on the not passable sands, and the ditches wrought by hand to receive the overflowing of Nilus: so narrow in some places, and so deep in other, that the bottom cannot be found by any search. Then he came to Elephantine and Syene, and so that Summer was spent by Germanicus in seeing divers Provinces. [Ibid. cap. 59, ad. 61.]

At the same time Vonones having corrupted his Keepers, endeavoured by all means to escape to the Armenians, and from thence to the Albanians, and Heniochians, and to his kinsman the King of Scythia, under colour of going a hunting, he left the sea-coasts, and took by-ways, then through the swiftness of his Horse he came to the river Pyrimus, whose bridges the inhabitants had broken down, having heard of the Kings flight, neither could it be passed at any forde: wherefore on the bank of the river, he is taken by Vibius Fronto, Captain of the Horse and bound: and then as he was through anger he is run through by Remmius Evocatus, to whose charge he was first committed. [Ibid. cap. 68.]

Jairus, the Ruler of the Synagogue, had only one daughter, who being dead, when she was twelve years old, Christ restored to life. And the woman that was sick of the flux of blood twelve years also, by the touching of his garment is healed. [Luke VIII. 42, 43. Mark. 25, 42.]

There being many vain oracles that went about as though they had been the Sybels concerning the destruction of Rome, which should happen in the year 900, from the foundation of it, Tiberius reproving them, looked on all books, that contained any prophecies; and of those he rejected some, as of no moment: others he received into the number of those that were to be approved. [Dio. 57, pag. 615.]

It

It was debated in the Senate, touching the rooting out of the Egyptian and Jewish ceremonies, and an act made that those that used them should depart Italy, it within a certain day they did not leave off those customs. [Tacit. Annal. lib. cap. 85.] And they were compelled to burn all their religious garments, with all things belonging to them. [Sueton. in Tiberio, cap. 36.] Whither also may be referred that of Seneca in his 108. Epistle. *It was a young man in the principality of Tiberius, then were the foreign rites of the Nations removed, and it was counted superstition to abstain from some kinds of meats.*

An horrible villany committed against Paulina, a noble woman by the Egyptian Pietist, gave occasion of the removing of the Egyptian superstition; which being made manifest, Tiberius commanded the Temple of Isis to be thrown down, and her Statue to be drowned in Tiber. [Joseph. lib. 18, cap. 4.] And for the expulsion of the Jews, a certain Impollutor gave occasion, who for fear of being punished, according to their laws, fled his Country. He then living at Rome, made himself as though he were an Interpreter of Moses's Law. He had also three Associates like unto himself. And when as one Fulvia, a Noble woman, embracing the Jewish religion, became their Scholar; they persuaded her that she should send purple and gold to the Temple of Jerusalem: which having received, they turned to their own use. Which when Tiberius knew, being informed thereof by his friend Saturninus, the husband of Fulvia, complaining of the injury done to his wife, he commanded all the Jews out of the City. [Joseph. lib. 18, cap. 5.]

The Consuls enrolled of the youth of the Jews, that were the sons of free men, 4000 Souldiers, and sent them into Sardinia, for the suppressing of robberies: supposing it no great losse if they should perish through the intemperance of the aire. Many that refused to be enrolled through the religion of their Country, are grievously punished, the rest of that Nation, or any that followed their customs, are turned out of the City, under the penalty of perpetual slavery, if they did not obey. [Id. ibid. cum Tacit. & Sueton. ut supra.]

Rualcupolis, or Rhafcoporis, the King of Thracia, the killer of Cotrys his brothers son, who also was partner of the Kingdom, is betrayed by Pomponius Flaccus (of whom Ovid makes mention [lib. Poni. 3. Eleg. 9.] as governour of Media) and brought to Rome, and there condemned, then carried to Alexandria, and there put to death, as though he had made an attempt to fly from thence. [Tacit. Annal. lib. 2, cap. 67. Vellei. Patencil. lib. 2, cap. 126. Sueton. in Tiberio, cap. 37.]

Germanicus returning from Egypt, perceived that all that he had commanded, either in the Legions or Cities, was left undone, or changed clean contrary. Whereupon were reproachful speeches raised against Pilo, neither were they less grievous that were by him attempted against Cæsar. Whereupon Pilo determined to leave Syria, but was then deterr'd by reason of Germanicus his sickness: when he heard of his amendment, and that the vows were accomplished for his health, he by his Sergeants, drove away the beasts brought to the Altar, and disturbed the preparation for the sacrifice, and the solemn meeting of the people of Antioch, among whom Germanicus then was. [Tacit. Annal. lib. 2, cap. 69.] Who also, when Germanicus was sick, used him most harshly, both in words and deeds, without any moderation. [Sueton. in Caligula, cap. 2.]

Pilo then went to Seleucia, expecting the event of Germanicus his sickness, which he fell into again. [Tacit. ut supra.] and there were found in the same house that Germanicus dwelt in, pieces of humane bodies dug out, verres and charms, and his name engraven in leaden sheets, ashes half burned, and mingled with corrupt blood, and other forceries, by which it is believed that souls are dedicated to the infernal powers. [Tacit. ibid. lib. 57, pag. 615.]

Germanicus moved with anger, renounceth by letters Pilo his friendship, according to the ancient custom: and some adde, he commanded him to leave the Province, neither did Pilo stay, but weighed anchor, yet sailed slowly, that he might returne the sooner, if the news of Germanicus his death should open him a way to Syria. [Tacit. Annal. 2, cap. 70. Sueton. in C. Caligula, cap. 3.]

Germanicus being much weakened by his sickness, and finding his end approaching, accuseth Pilo and his wife Plancina, and desiring his friends to revenge it, gives up the ghost, to the great regret of the Province, and the neighbour people. [Tacit. ibid. cap. 71, 72.] He died at Antioch, of a disease that had no intermissions, he being 34 years old: not without suspicion of poison, ministred unto him by the treachery of Tiberius and Pilo's means. [Sueton. in C. Caligula, cap. 1. & 2.]

The day that Germanicus died, the Temples were battered with a tempest of stones, Altars overturned, the household gods by some thrown into the streets, children laid out to perish: they report also that the Barbarians did consent to a truce, with whom

whom

whom there was civil war, or war against the Romans, as in a domestic or common mourning, and that some Governours amongst them cut off their Beards, and shaved their Wives heads, in signe of their greatest mourning; and that the King of Kings forbore his hunting and feasting of the Nobles, which is a kinde of vacation among the Parthians. [Sueton. ut supra. cap. 5.]

His Funeral without any images or pomp, was solemnized with the praises and memory of his virtues: his body before it was burnt, was laid naked in the marketplace of Antiochia, which place was intended for his burial, it is uncertain, whether as shewed any signes of poison or no: for divers did diversely interpret it, either as they were inclined to pity Germanicus, or out of a presumptuous suspicion, or favoured Pilo. [Tacit. Annal. lib. 2. cap. 73.] Yet besides the marks that were over all his body, and the froth that came out at his mouth, the heart was found not burned among the bones; concerning which it is thought the nature of it to be such, that it will not be consumed with fire, if it be touched with poison. [Sueton. in C. Caligula, cap. 1.] The oration also Vitellius afterwards (et forth, in which he striveth to prove Pilo guilty of this villany, and uteth this argument, and openly testifies, That the heart of Germanicus could not be burned, by reason of the poison. On the contrary, Pilo is defended by that kinde of discourse Cardianus Passio, of which those that dye, their hearts also will not be burned. [Plin. lib. 11. cap. 37.]

Cneus Sentius being chosen Governour of Syria, by the Lieutenants and Senators that were there, sent Martina to Rome, a woman infamous in that Province for poisoning, but very much beloved of Plancia: as for the intreaty of Vitellius and Veranius and others, who framed crimes and accusations, as against them already found guilty. [Tacit. Annal. lib. 2. cap. 74.] But Agrippina, although irred out with grief and sickness, yet impatient of all things that might hinder her revenge, took shipping with Germanicus his althes, and her Children. [Ibid. cap. 75.]

Pilo having received the news of Germanicus his death, at the Isle of Cos, expressed his joy most intemperately; but Plancia was more insolent, who then first of all left off her mourning, which she wore for the death of her sister. [Ibid.] The Centurions came flocking about him, telling him that the Legions were already at his command, that he should returne into the Province taken from him wrongfully, and now voide of a Governour. [Ibid. cap. 76.] He sending letters to Tiberius, accused Germanicus of riot and pride, and that himself was driven out, that a way might be opened to innovation, that he had again taken the charge of the army, with the same fidelity he had governed it before, and withall he commanded Domitius Celer with a Gally to saile into Syria, avoiding the coasting of the shoares, and letting passe the Islands, to take the open sea. Then marshalling and arming runnagates, and rascall companions, and sailing over into the Continent, intercepts an Ensigne of raw Souldiers going into Syria, and writeth to the Lords of Cilicia to send him aide. [Ibid. cap. 78.]

Pilo and his Companions passing by the coast of Lycia and Pamphilia, met with the ships which conveyed Agrippina, each hating one the other, made ready for a fight: but being both afraid each of other, they proceeded no farther than to hard words. And Marius Vibius told Pilo that he should come to Rome and answer for himself, he scoffingly answered again, That he would then come, when the Pretour that should inquire of poisonings, should appoint a day both for the plaintiffe and defendant. [Ibid. cap. 79.]

In the mean time Domitius going to Laodicea, a City of Syria; came to the Winter Quarters of the sixth Legion, as most fit for new enterprises, he was prevented by the Lieutenant Pucereus. Sentius openeth this by letters to Pilo, warning him that he should not go about to corrupt the army, nor raise any war in the Province, and withall, marcheth with a strong power, and ready for the fight. [Ibid.]

Pilo seizeth upon the strong Castle of Celenderis in Cilicia, for by mingling the Runnagates and the Raw Souldiers that he had intercepted, with his own and Plancia her slaves, and the aides that the Lords of the Cilicians lent him, he had marshalled them into the forme of a Legion, then he draweth out his companies before the Castell walls on a steep and craggy hill, the rest being invironed with the sea. But when the Roman Cohorts came, the Cilicians fled, and shut themselves within the Castle. [Ibid. 80.]

In the mean space Pilo went about but in vain, to assaile the Navy that waited for them not far off; then returned to the Castle again, now tormenting himself upon the walls, now calling every souldier by name, offering rewards, assayed to raise a mutiny, and did so much prevail, that the Standard-bearer of the sixth Legion went with his Ensign unto him. Then Sertorius commanded the Cornets and Trumpets to sound, and gave an assaile to the Rampire, raised the ladders, and commanded the ablest men to follow, and others to shoot out of Engines, darts, stones, and firebrands. In the end Pilo, his obstinacy being overcome, encreased that having delivered up his armes, he might remain still in the Castle, until Cæsar were confuld, who should be Governour of Syria. These conditions were not accepted, nor any things gained, but onely shipping, and safe conduct to the City. [Ibid. cap. 81.]

But when Germanicus his sickness was noised abroad, all things as coming from far, being encreased to the worse, grief, anger, and complaints, burst out, [Ibid. cap. 82.] and his death as it pleased Tiberius and Livia, so it was a great grief to all others. [Dio. lib. 57. pag. 615.] neither by any consolations, nor by any edicts could the publick mourning be restrained; yea it lasted also all the festival dayes of the month December. [Sueton. in C. Caligula, cap. 6.]

Honours were decreed as every mans love to Germanicus or wit could invent: there were Arches erected at Rome, and on the bank of Rhene, and in Amanns a mountain of Syria, with an inscription of what he had done, and that he died for the Common-wealth. A Sepulchre at Antioch where he was buried, and a Tribunal at Epiphane where he ended his life. [Tacit. Annal. lib. 2. cap. 83.]

Agrippina although it were winter, yet still continuing her voyage by sea, arrived at the Island Corcyre over against the coast of Calabria, where she rested a few dayes to settle her mind, and then sailed to Brundisium; where after she was come to land with her two children, holding the Funeral Urne in her hand, there was a general mourning amongst them all. [Id. Annal. lib. 3. cap. 1.]

D. Iulius the son of Tiberius went as far as Terracina to meet her with his brother Claudius, and the children of Germanicus, who had remained in the City: the new Consul M. Valerius, and M. Aurelius, the Senate, and a great part of the people, filed up the way. [Ibid. cap. 2.]

The day that the reliques of Germanicus were put in Augustus his Tombe in Campus Martius, was sometime desolate thorough silence, and sometime unquiet thorough their weeping: every one honouring him that was dead, and greatly affectionating the widow Agrippina, and railing upon Tiberius. [Ibid. cap. 4. & 5.]

Pilo coming to Rome, landed at Cæsars Tombs, on a day when the shoar was full of people, himself with a great company of followers after him, and Plancia with a great company of women after her, both of them looking very cheerfully, and solemnizing their happy return in an house that looked into the Market-place, which was trimmed up for Feasts and Banquets. [Ibid. cap. 9.] The next day Fulcinus Tiro accused Pilo before the Consuls. Tiberius referred the whole cause to the Senate. [cap. 10.] The day the Senate met Drusus Cæsar made a premeditate Oration; tempered and accommodated for the mitigation of the defendants offence. [cap. 12.] Then had the accusers two dayes given them to bring in their accusations, and after six dayes space, the defendant had three dayes to answer for himself. [cap. 13.]

As the cause was a pleading, the outcry of the people was heard before the Court, that they would reare him in pieces, if he elcaped by sentence of the Senate: and they had dragged his images into the Gemonies, and broken them in pieces if they had not been secured and put in their places again by the Princes command. [cap. 14.] Then was the same hatred against Plancia, but the favour of Tiberius (ill gotten as it is believed) protected her; Pilo then perceived he was undone; when his wife separated her defence from her husbands, whereupon he flew himself with his own sword, [cap. 15.]

Suetonius writes that he was almost torn in pieces by the people, being condemned to death by the Senate, [in C. Caligula, cap. 2.] Dio relates, thus for the death of Germanicus, that he was brought into the Senate by Tiberius himself, desiring that he might have time to defend himself, and that he laid violent hands upon himself. [Ibid. 57. pag. 615.] Cornelius Tacitus saith that he had often heard from ancient men, [Annal. 3. cap. 16.] that there was often seen a little book in his hand which he published not, but as his friends said, it contained Tiberius letters and commission against Germanicus: and that he had purposed to disclose it to the Senators, and to reveal the piece, had he not been deluded by Sertorius his vain promises, and that he did not kill himself, but that one was sent to murder him, but (saith he) I will not assure mine of these things, although I ought not to conceal it to have been misused by those, who have small cause to be misused. [Ibid. Sueton. in Tiber. cap. 52.]

The licence and impunity of ordaining sanctuaries, increased throughout the Cities

Cities of Greece, into which were received debtors against their creditors, and those that were suspected of capital crimes, so that the wickedness of men was protected by the ceremonies of the Gods. Tiberius ordered that the Cities should send their charters and Embassadors to the Senate to Rome; and the Ephesians were first heard concerning this business, then the Magnesians, Aphrodisians, Stratoniceans, Hiero-Carians, Cypriots, Pergamenians, Smyrnians, Tenians, Sardians, Milefians, Cretians, and others their acts made, in which a mean was prescribed, but yet with much honour. And they were commanded to erect altars in the very Temples for a sacred memory, yet so that under colour of Religion, they should not fall into ambition. [Tacit. Annal. a cap. 60. ad 63.]

Caius Silvanus was accused of bribery by his companions, and banished into the Isle Cythera, [Ibid. a 66. ad 69.] Caius Cordus was also accused of bribery by the Cyrenesians at the suite of Ancharius Priticus, and is condemned, [Ibid. cap. 70.]

Alius Sejanus killed Drusus (the son of Tiberius, and his partner in the Tribuneship, having committed adultery with his wife Livia) by poison given him by Lygdamus an Eunuch, [Tacit. Annal. lib. 4. cap. 8. 10.] who also accused the Jews that lived at Rome to Tiberius of feigned crimes, that he might wholly destroy that Nation, which he knew either only or chiefly to withstand his wicked practices, and conspiracy against the life of the Emperour. [Philo. in lib. de legat. ad Caium. & lib. in Flaccum intro.]

Drusus's Funerals being ended, Tiberius returns to his accustomed business, for-bidding any longer vacation: and to the Embassadors of the Ligeities that came too late to comfort him, he jeered them, as though the memory of grief had been blotted out: He answered them, That he also was sorry that they had lost to gallant a Citizen as Hector was. [Sueton. in Tiber. cap. 52.]

There are decrees of the Senate made, by the persuasion of Tiberius, that the City Cihara in Asia, and Eginum in Achaia, that were much damaged by an Earthquake, should be relieved by remitting them three years tribute. [Tacit. Annal. lib. 4. cap. 13.]

The Samians and the Coans, by their Embassadors sent to Rome, desired that the ancient right of Sanctuaries might be confirmed, the one for Juno, and the other for Æsculapius. [Ibid. cap. 14.]

Lucilius Longus died, the only partaker of the fortunes of Tiberius, both adverse and prosperous, and who only of all the Senators was his companion when he withdrew himself to Rhodes, [Ibid. cap. 15.]

Lucius Capito the Governour of Asia, is condemned at the accusation of the Province; for which revenge, and because in the former year they had been revenged of C. Silanus, the Cities of Asia decreed a Temple to Tiberius, his mother, and the Senate, and leave is given them to erect one, [Ibid.]

Valerius Gratus the Governour of Judea, taking away the High Priesthood from Annas (or Annas) made Imael the son of Fabus High Priest, whom also he cast out shortly after, [Joseph. lib. 18. cap. 3.]

Imael being removed, Eleazar the son of Annas (or Annas formerly removed) by the name Valerius is made High Priest, [Id. ibid.]

C. Cassius Severus the Oratour, who 17 years before was banished into Cret for his ill tongue by the decree of the Senate, and whereas he used the same thing there, he had all his estate taken from him, being forbid both water and fire, he is banished into the stony Island of Scyrus; where eight years after he ended his life in extreme poverty. [Tacit. Annal. lib. 4. cap. 11. Hieronymus in Chronica.]

P. Dolabella the Proconsul of Africa, calling to his aid with his Country men Prometheus the son of Juba, King of Mauritania, slew Tacfarinas, and put an end to the Numidian war. The King of the Garamantes, who had helped Tacfarinas with light-armed men, that he sent from a far off, he being slain, sent Embassadors to give satisfaction to the people of Rome. [Tacit. Annal. lib. 4. a cap. 23. ad 26.]

Vibius Sernas a banished man, being falsely accused by his son of treason, is condemned for an old grudge that Tiberius owed him: and whereas Gallus Atilianus was of opinion that he should be confined, either to Gyrum or Doufa, and that he might dissemble the grudge, he disliked that sentence; saying, That both those Islands wanted water, and that to whom life was granted, things necessary for life were also to be granted; whereupon Sernas is banished to Amorgus, (one of the Sporades) [Id. cap. 28. 29. 30.]

Ten years of Tiberius's Empire being ended, he made no account of refusing it by any decree for ten years longer, neither did he intend to have it divided by ten years as Augustus had done, yet there were Decennial Playes made. [Dio. lib. 57. pag. 619.]

Eleazar

4028.

Eleazar after one year, being removed, Valerius Gratus gives the High Priesthood to Simon the Son of Canithus, [Joseph. lib. 18. cap. 3.]

The Citizens of Cyzicum because they had cast them the Roman Citizens into prison, and had not perfected the Temple that they had begun to Augustus, as to a god, had their liberty again taken from them that they had merited by being besieged in the war of Mithridate. [Tacit. Annal. a cap. 36. Do. lib. 57. pag. 619.]

Fortunus Capito who had governed Asia as Proconsul, is absolved, it being found that he was falsely accused by Vibius Sernas, [Tacit. Annal. a cap. 36.]

4029.

Eleven Cities of Asia strove with great ambition, in which of them the Temple that was appointed for Tiberius and the Senate should be built: and Tiberius heard their Embassadors disputing concerning this business in the Senate many days together. The Hypetians and Trallians, as also the Laodiceans and Magedian, are dismissed as not having strength enough; nor the lians when they related how Troy was the mother of Rome, had any good argument, but the glory of antiquity: there was some doubt, because the Halicarnassians affirmed that their City had not been shaken with an Earthquake for 1200 years, and that the foundation of their Temple was upon a natural rock. The Pergamenians grounding their reasons because they had Augustus his Temple among them, were thought to have enough because they had that. The Ephesians and Milefians were thought that their Cities were a ready taken up by the ceremony, those of Apollo, those of Diana, then the dispute came between the Sardians and Smyrnians, both whose reasons being heard, the Senate preferred the Smyrnians, and Volius Marus was of opinion, that M. Lepidus to whom that province belied, should have one chosen over and above to take a care of the temple, and because Lepidus through modesty refused to ensue one Valerius Nafio one that had been Praetor, was chosen by lot. [Ibid. cap. 55. 56.]

When Simon had continued one year in the Priest-hood, Valerius Gratus made Joseph his successor in that dignity, Surnamed Caiaphas, the son in law of Annas or Ananias, that was formerly put out of the Priest-hood, [John. XVIII. 13.] which annual changes of High-Priests being thus made, Josephus informs, that Gratus altered he had been eleven years in Judea returned to Rome, [Joseph. lib. 18. cap. 3.] by which reason also we are rather induced to refer these changes to the end of his government, than to the beginning.

Pontius Pilate came successor to Valerius Gratus [Joseph. ibid.] who how he behaved himself in his government appeareth out of Philo, [in lib. de legat. ad Caium.] where he writes that he was afraid, lest the Imposity that was sent by the Jews, the taking away of the bucklers it were dedicated by him within the holy City, should also detect by other crimes: as his sale of judgements, rapines, slaughters, rackings, often putting to death of men uncondemned, savage cruelty.

4030.

The XXX Jubilee and the last falling in the XXX year of our Lord Jesus Christ, and beginning of his Gospel: or proclaiming now by the voice of one crying in the wilderness, *Prepare ye the way of the Lord make his paths straight*, [Matth. 1. 12.] and opening the acceptable year of the Lord, or the time of his divine visitation, in which the good God vouchsafed to manifest the great one to the world, [Ezky. LXI. 2. Luke. IV. 19.]

For in the 15 year of the principality of Tiberius Cæsar, (which was the 15 of his monarchy, begun from the death of Augustus) Pontius Pilate being governour of Judea, Herod (Antipas) Tetrarch of Galilee, in brother Philip Tetrarch of Pontica and the region of Trachonitis, and Lysanias Tetrarch of Abysene, under the Priest-hood of Annas and Caiaphas, came the word of the Lord unto John the son of Zacharias in the desert, [Luke. III. 12.] according to which command this Nazarene both Priest and Prophet of the Lord did baptize in the desert of Judea, (in which that there were Cities is mentioned in [Joseph. lib. XV. 16.] preaching the baptism of repentance for the remission of sins, [Matth. III. 1. Mark. 1. 4. Luke. III. 3.] doing his endeavour, that Christ that came after him should be made known to Israel, [John. 1. 7. 8. 13.] which that he might more certainly know, this figure is given to him of God; that upon whom he should see the Holy Ghost descending and remaining, that he should know that it was he that should baptize others with the Holy Ghost, [Ibid. v. 33.]

It is most probable that this his ministry began, on that most convenient day, the tenth day of the seventh month, (about the 19 day of our October, which was both penitential,) joined with a solemn fast, in which whosoever did not afflict his soul, was to be cut off from his people, and also expiatory, in which the High-Priest went into the holy of holies, to expiate the sins of the people with blood that was offered; and that same day in which by a trumpet sounding the Jubilee was commanded to be declared over all the land, [Leviticus. XXV. 9.]

So John Baptist the preacher of repentance and remission of sins to be attained by  
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4739. 26.

the blood of Christ that was to come, coming into every region round about Jordan, lifting up his voice like a trumpet proclaiming, *Repent ye for the Kingdom of heaven is at hand*, and then went out unto him Jerusalem and all Judea, and all the region round about Jordan, (especially of that huge multitude, which returned from Jerusalem, the feast of Tabernacles being ended, about the beginning of November) and were baptized of him in Jordan confiting their sins, [ *Matth. III. 2. 3. 5. 6. Mark. I. 5.* ]

And John had his garment of Camels hair, and a girdle of skins about his loins, (like Elias II. King, I. 8.) and his food was locusts (a clean kind of meat *Leviticus. XI. 22.* but cheap) and wild honey. [ *Matth. III. 4. Mark. V. 6.* ]

John sharply reproveth the Pharisees that came to his baptism, [ *Luke. III. 10. 13.* ] whilst the people expected, and thought within their hearts of John, whether he were the Christ, he answered, *Indeed baptize you with water, but there cometh one who is stronger than I, whose shoe I latchet I am not worthy to unloose, he shall baptize you with the Holy Ghost and with fire, whose fan is in his hand, and he will thrice purge his floor, and gather his wheat into his barn, and will burn up the chaffe with unquenchable fire.* [ *Ibid. 15. 17. with Matth. III. 11. 12. & Mark. I. 7. 8.* ]

When all the people were baptized, Jesus cometh from Nazareth of Galilee to Jordan, to be baptized of John, [ *Luke. III. 22. Matth. III. 13. Mark. I. 9.* ] which office he denying as he that had need to be baptized of him, and the Lord urging, that it behoveth that all righteousness be fulfilled, he baptized him, [ *Matth. III. 14. 15.* ] Jesus then beginning to be about thirty years old. [ *Luke. III. 23.* ]

Then there was made a most glorious manifestation of the Trinity, for the son of God in the humane nature, that he himself descending out of the water, and praying, the heavens being opened, the spirit of God was seen in a bodily shape like a dove, descending upon him, and the voice of the father was heard from heaven saying, This is my beloved son in whom I am well pleased. [ *Matth. III. 16. 17. Mark. I. 10. 11. Luke. III. 21. 22.* ]

And Jesus being full of the Holy Ghost returned from Jordan, and was driven by the spirit into the desert; where for forty daies and nights, being tempted of the Devil he remained among wild beasts, in a eating any thing, and when they were ended he was an hungered. [ *Luke. IV. 1. 2. Matth. IV. 1. 2. Mark. I. 12. 13.* ]

Then Satan sets upon the Lord with a cruel temptation, all which temptation being ended he departed from him for a time; [ *Matth. IV. 3. 11. Luke. IV. 3. 11.* ] and the Angels came and ministered unto him, [ *Matth. 4. 11. Mark. I. 13.* ] and Jesus returned in the power of the Spirit into Galilee. [ *Luke. 4. 14.* ]

Herod Agrippa the son of Aristobolus had by Cyprus the daughter of Phasaelus Agrippa the younger, the last King of the Jews, of whom in *Acts XXV. & XXVI.* is mention made, for he was 17 years old when his father died, [ *Iosephus, lib. 18. cap. 7. lib. 19. cap. ult.* ]

4031. Berenice his sister of whom likewise mention is made in the *Acts*, is born afterwards married to Herod King of Chalcis, being sixteen years old when her father died, [ *Ioseph. in suprad.* ]

4033. The fourth year of John Baptist ministry begins, in which his preparatory ministry (which was the chief part of his function) took end, the Lord himself, whose way he had hitherto prepared being come, and executing his prophetical office, and sealing it with famous miracles, for John did no miracle, for which magnificent preparation, so celebrated by Elay and Malachi to many ages before, none will wonder that so long space of time is assigned by us, who shall consider that a little time for so great a work would be too little, especially without the help of miracles, for the perfecting of so much as the Angel Gabriell confirmed to his father Zachary should be performed by him, [ *Luke. I. 16. 17.* ] *Many of the children of Israel shall be turned to the Lord their God, and he shall go before him in the spirit and power of Elias, that he may turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, and to prepare a people ready for the Lord;* and those words of Paul argue that not a little space of time, but a full course of preaching was to be finished by John, before the coming of the Lord. [ *Acts. 13. 24. 25.* ] *When John had first preached before his coming the baptism of repentance to all the people of Israel, and as John fulfilled his course, he said, whom I think ye that I am? I am not he, but behold there cometh one after me whose shoes I am not worthy to loose.*

For John the next day after the coming of Christ, when the Jews from Jerusalem sent some Priests and Levites of the sect of the Pharisees, to him as he was baptizing at Bethabara by Jordan, to ask who he was, he professed clearly, that he was not the Christ: and when he had denied that he was *Elias*, or that *Prophet* (fore-told of by

4741. 28.

4742. 29.

by Moses, [ *Deut. XVIII. 15.* ] the same indeed with Christ, [ *Acts III. 22. VII. 37.* ] but by the Jews thought to be another) and had said that he was *The voice of one crying in the wilderness, make straight the way of the Lord*: and then added that testimony of Christ, so praised of Paul; *I baptize with water, but there standeth one amongst you, whom ye know not, he it is, who cometh after me, who is preferred before me, whose shoe I latchet I am not worthy to unloose.* [ *John. I. 19. 28. with V. 33.* ]

The next day John seeing Jesus coming unto him, saith, *Behold the Lamb of God, that taketh away the sins of the World. This is he of whom I spake, there cometh one after me, that is preferred before me, for he was before me, &c. and I saw him, and testifie that this is the Son of God.* [ *John. I. 29. 34.* ]

The next day John stood and two of his Disciples with him; and he beholding Jesus walking, said, Behold the Lamb of God: which the two disciples hearing, followed Jesus, and tarried with him that day, for it was about the tenth hour. Andrew being, one of these, brought his brother Simon to Jesus, who seeing him, said, Thou art Simon, Sonne of Jonah, thou shalt be called Cephas. [ *Ibid. 35. 42.* ]

The next day Jesus, going into Galilee, commanded Philip (which was of Bethsaida, the City of Andrew and Simon Peter) to follow him. He finding Nathanael under a fig-tree, brings him to Jesus, who pronounceth him truly to be an Israelite, in whom there was no guile; and that he was that Ladder of Heaven, (fore-told in Jacob's dream, Gen. XXVIII. 12.) upon which the Angels of God were seen ascending and descending. [ *Ibid. 42. 51.* ]

On the third day there was a marriage in Cana of Galilee, to which Jesus was invited, together with his Mother and his Disciples, where he made water, being turned into wine, the beginning of his miracles: and his glory being in this wise made manifest, his disciples believed on him. [ *John. II. 1. 11.* ]

After that He goeth down to Capernaum, He, his Mother and Brethren, (or kind-men) and his Disciples; and tarried there many daies. [ *John II. 12.* ]

Now we are come to the publick Ministry of Christ, whose Acts we do, here set forth according to four distinct Passovers, out of the Harmony of the four Gospels, contrived by that learned man, and much excelled in the studies of the Holy Scriptures, John Richardson, Dr. of Divinity, and worthy Bishop of Aradab, in our Province of Armagh: in which this is singular, that Matthew is found only to have neglected the order of time, which is constantly observed by the other three, (if you will except the parenthesis of Johns being cast into prison by Herod) [ *Luke III. 9. 20.* ]

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THE



# THE FIRST PASSEOVER

OF THE

MINISTRY of CHRIST. [*John* II. 13.]

From which the first year of the seventieth and last week of *Daniell* begins; in which the Covenant is confirmed with *Many*, (*Dan.* 9. 27. compared with *Matth.* 26. 28.)

**Jesus goeth to Ierusalem to the Passcover.**

**J** Going into the Temple, he scourgeth our them that bought and sold there; and for a signe of his authority, he declares unto them, how that the Temple of his body should be dissolved by the Jews, and be raised again by himself.

He worketh miracles, and many believe on him, but he did not commit himself unto them, because he knew what is in man.

He instructs Nicodemus the Disciple, that came to him by night, in the mysterie of regeneration in faith in his death, and in the condemnation of 'the unbelievers.

4034. Leaving Jerusalem, he goeth into the land of Judea with his Disciples.

He carries there and baptizeth. (*viz.* by the hand of the Disciples, that had been before baptized, either by Himself, or John) John then baptized in *Ænon*, for he was not yett cast into prison.

There ariseth a question between some of  
Johns Disciples and the Jews about purifying.

John instructs his Disciples, telling him of Jesus in emulation, concerning himself and his office, and of the excellence of Jesus Christ the Son of God: giving this notable and last testimony of him before his imprisonment.

Herod the Tetrarch cast John into prison, for reprehending his incest with his brother Philips wife, and other evils done by him.

*Jesus hearing that John was cast into prison, and that the Pharisees had heard that there were many made Disciples by him, and baptized, viz. by the hand of his Disciples, he left Judea (when he had stayed about eight moneths) and went into Galilee.*

But he must needs go through Samaria, where he brings the Samaritan woman, near the City Sychar.

JOHN	LUCAS	MARK	MATT.
II. 13. 14, 22.			
23, 24, 25.			
III. 1, 21.			
22.			
22a, 23, 24.			
25.			
26, 36.			
		VI. 17, 20.	XVI. 3, 4, 5.
IV. 1, 2, 3.			IV. 12.
4, 42.			

Sychar, and the Citizens of Sychar to the acknowledgement of him, *four months before harvest*, (or the Passeeover about the middle of the ninth moneth, called Ab.)

After he had stayed two dayes in Sychar, he goes onward in his journey into Galilee, (Which is his second return from Judea into Galilee, after his baptisme.

Being received of the Galileans, who had seen what things he had done at Jerusalem; he preacheth with great fame in their Synagogues.

In Cana he heals the son of a Nobleman, that lay sick. This was the second miracle that Jesus did in Galilee.

He works miracles in Capernaum, and afterwards comes to Nazareth where he was brought up. And entering into the Synagogue, as his custom was, he expounded the Prophecy of Elyas, of himself: the Citizens first wondering, but afterwards being filled with wrath, they thrust him out of the City, endeavouring to cast him down headlong from a hill; but he passing thorough the middle of them, went his way.

Then leaving Nazareth he dwells at Capernaum, and there teacheth them on the Sabbath dayes: and they are astonished at his doctrine.

In the Synagogue of Capernaum he cast out an unclean spirit, commanding him that he should not tell who he was.

And he arose out of the Synagogue, and went into the house of Simon and Andrew, and heales Simon's wives mother that lay sick of a fever.

About Sun-jet he heales all sick folke that are brought unto him, and casts out Devils, commanding them to hold their peace.

*In the morning* he goeth into a desert place to pray: and when Simon and others sought and would have stayed him; he answereth them, That he must preach to other Cities also.

He goes thorough all Galilee, and teacheth in their Synagogues, and casts out devils.

As he stood by the lake of Gennalereth, a great multitude pressed upon him, therefore he entered into Simons ship, and taught the multitude from thence.

And when he had left speaking, at his command there is a great draught of fishes taken; whereat Simon-Peter, and Andrew, James, and John, being astonished, he commands them to follow him, and he makes them fishers of men.

And Jesus went thorough all Galilee, teaching in their Synagogues, and healing every disease; and his fame went into all Syria, and a great multitude followed him.

In a certain City he heals a Leger, who although he were forbid, yet publisheth it: and they come to him from every place; to hear him, and to be healed: *inasmuch that he could no more enter openly into the City, but in desert places, and prayed.*

And again he entered into Capernaum his own City, and after some days, and taught them at home : and before the Scribes and Pharisees, and a great multitude, forgives sins to one sick of the Palsie, that was let down thorough the roof of the house, and heals the diseased to the astonishment of all.

JOHN	LUKE	MARK	MATT
43, 44.			
45 .	IV. 14, 15.	L. 14, 15.	
46, 54.			
	16, 30.		
	6)		
	31, 32.	21, 21.	19, 17.
	33, 37.	23, 28.	
	38, 39.	29, 30, 31.	VIII. 14, 15.
	40, 41.	32, 33, 34.	16, 17.
	42, 43, 44.	35, 39.	
	44 V. 1, 4	39.	
	4, 11.	I. 16, 20.	IV. 18, 22.
			23, 24, 25.
			VIII.
	12, 16.	40, 45.	1, 4.
	17, 26.	II. 1, 12.	IX. 1, 8.

And Jesus went forth again by the sea side, and all the multitude came unto him, and he taught them; and as he passed by he saw, and called Levi, or Matthew sitting at the receipt of custom.

Jesus in the house of Levi, defends both himself and his Disciples, for that they eat with Publicans, and excommunicate and vindicates them, against the Pharisees, for their not fasting.

And it came to passe on the second Sabbath after the first, (that is, the first Sabbath of the new year, instituted after their coming out of Egypt, and beginning from the moneth Nisan, or Abib.) Jesus going thorough the corn fields, clears his Disciples from the reprehension of the Pharisees, because they plucked the ears of corn; and explains the doctrine of the Sabbath.



### The second PASSEOVER of the Ministry of CHRIST, John,

V. 1. compared with IV. 3, 5. from which the second year of the LXX. week of Daniel begins.

After these things, was the Feast of the Jews, and Jesus went up to Jerusalem, and heales on the Sabbath day a man that had had an infirmity thirty eight years, lying at the poole of Bethesda: and makes a most divine Apology to the Jews seeking to kill him, because he said that God was his Father.

And he went from thence, and entred again into a Synagogue, and taught, and heales one that had a withered hand: and the Pharisees went forth, and straightway with the Herodians took counsel how they might destroy him.

But Jesus when he knew this, withdrew himself to the sea, and healed the multitudes that followed him; straitly charging them that they should not make him known, and commanded his Disciples that a small ship should waite on him, because of the multitude that thronged him.

And it came to passe in those dayes, that he went into a mountain to pray, and continued in prayer all night: and when it was day, he chose twelve, whom he called Apostles, that are specified by name.

And he came down with them and stood in a plain, a great multitude coming unto him, and he healed them all.

And they went into a house, and the multitude cometh together again, so that they could not so much as eat bread: and when his kinsmen heard of it they went to lay hold on him, for they said, he is beside himself.

When he saw the multitude, he went up into a mountain, and when he was set, his Disciples came unto him. Then he preaches that long and excellent Sermon, first to the Apostles, and afterwards to all the people.

JOHN. LUKE. MARK. MATT.

27, 28. 13, 14. 9.

29, 39. 15, 22. 10, 13.

VI. XII

1, 5. 23, 28. 1, 8.

V. 3, 47.

6, 11. III. 1, 6. 9, 14.

7, 12. 15, 21.

12, 16. 13, 19.

17, 18. 19.

19, 20. 21.

20, 49.

V. VI. VII.

Now when he had ended all his sayings in the audience of the people, he entred into Capernaum, and heales the Centurions servant that lay sick of the pailie ready to die.

The day following he goes into the City of Naim, and raises one that was dead and carried out, which was the only son of a widow, whereupon his fame spread abroad.

John being in prison, being moved with the relation of his disciples concerning the fame and deeds of Jesus, sends two of them to him, saying, Art thou he that was to come, or shall we look for another, who when they were returned with his answer, he gives a large testimony of John: he then upbraides some Cities for their ingratitude, and willingly rests in the sole good pleasure of his Father, hiding him from some and revealing him to other.

And Simon the Pharisee desired him that he would eate with him, and as they were at meat, he contends against Simon, and absolves the woman a sinner that washed his feet with her teares, and wiped them with the haire of her head, both kissing and anointing them.

And it came to passe afterward that he went from City to City preaching, and his disciples were with him, and certain women ministered unto him.

They bring unto him one that had a devill, that was both blind and dumb, and he healed him, and eagerly contends himself against the Pharisees and Scribes that came down from Jerusalem that blasphemed him saying, he casteth out devils through Beelzebub.

Then answered some of the Scribes and Pharisees, saying, Master. We would see a sign of thee, to whom when he had sharply rebuked them, he gives no other sign than that of Jonas.

And while he spake to the people, it was told him, that his mother and brethren, stood without desiring to see him and speake with him, but Jesus answering, shewes them whom he accounts for his mother and brother and sister.

The same day Jesus went out of the house, and sat by the sea side, and great multitudes were gathered unto him, so that he went into a ship, and sat, and taught the multitudes many things, by the parable of the sower, and many other parables.

And the same day when it was evening, he said unto them, let us launch forth unto the other side of the lake; when he had given an answer to some that would follow him, and sent away the multitude, they took him even as he was in the ship, and there arose a great tempest, but he rebukes the wind and calmes the sea, and saves his disciples.

And they came unto the other side, into the Country of the Gadarenes, or Gergesens, which is on the opposite shore to Galilee, and when he was come to land, there met him, two possessed with devils, very fierce, (Marke and Luke speak but of one) out of whom the devils that being cast, Jesus suffering them, enter into the swine, upon the Gadarens requesting him to quit their coasts; and the possessed persons importuning him, that he might abide with him, (who notwithstanding was denied, and sent back to publish about Decapolis what great things Jesus

JOHN. LUKE. MARK. MATT.

VII. VIII. 5.

1, 10. 13.

11, 17.

18, 35.

XI. 2, 30.

36, 50.

VIII. 1, 23.

22, 30. 22, 37.

38, 45.

VIII. 19, 20. 31, 35.

4, 18. IV. XIII. 1, 53.

22, 25. 35, 41. VIII. 18, 27.

26, 36. V. 28, 33.

37, 38. 17, 20. 34.

Jesus had done for him) he passed over again by ship unto the other side: and from thence went unto his own City: [Capernaum.]

And it came to passe that when Jesus was returned, the people received him gladly, for they waited for him, and he was by the sea side.

Then came to him the disciples of John, saying, why do we and the Pharisees fast oft, but thy disciples fast not to whom he gives his answer.

While he yet spake, behold there cometh Jairus one of the rulers of the Synagogues, and besought him greatly for his only daughter of about twelve years old who lay at point of death, as he was going, even at Jairus door, a woman that had an issue of blood twelve years is suddenly healed by touching the hem of Jesus his garment, and the daughter of Jairus now already dead is restored to life by his word only, and likewise straightly charged, that no man should know it.

When he departed thence, two blind men followed him, whose eyes he opened, straightly charging (but to no purpose) that no man should know it.

As they went out, behold, they brought unto him a dumb man possessed with a devil, and when the devil was cast out the dumb spake, and the multitude marvelled, but the Pharisees blasphemed.

And he went round about all their Cities and villages, teaching, and healing their disciples, then he came into his own Country, and his disciples follow him, and teaching in their Synagogue on the sabbath day, he is again contemned of them, and called the Carpenter, notwithstanding they were astonished at his doctrine.

And he went round about their villages, teaching.

And he was moved with compassion towards the multitude, when he saw the great harvest, and the few laborers, and saith to his disciples, that they should pray the Lord that he would send forth laborers.

Then he sends the twelve Apostles, by two and two, sufficiently instructed with commands and power, to preach and heal diseases.

And it came to passe when Jesus had made an end of commanding his disciples, he departed thence to teach and to preach in their Cities.

And the twelve departed, and went through the Townes preaching the Gospel and healing every where.

The seventeenth of November, Sejanus was killed, [Tacit. Annal. 6. cap. 25.] who being taken away, Tiberius straightway knew that all the crimes that he had accused the Jews of were feigned by himself. Wherefore Tiberius commanded the governors of all provinces, that in every Town they should spare this nation, except very few that were guilty persons, but that they should alter none of their customs, but should make much account of the men as lovers of peace, and their customs as conducing to publick tranquillity. [Philo. de Legat. ad Calim.]

Severus, the Governour of Egypt being dead, Tiberius made Flaccus Avilius, one of his friends, his successor for six years: who governed well that Province for the five first years, as long as Tiberius lived. [Phil. lib. de Flac.]

JOHN LUKE MARK MATT

40.

21.

IX.

14. 17.

41, 56.

22, 43.

18, 26.

27, 31.

32, 33.

34.

55.

XII.

54, 58.

VI.

1, 6.

6.

IX.

35, 38.

IX.

1, 5.

X.

1, 42.

XI. I.

12, 16.

6.

4745. 33.

John

John Baptit is beheaded,

When his Disciples heard this, they came and took up the body, and buried it, and came and told Jesus.

The opinions of Herod the Tetrarch, and others hearing of the fame of Jesus, which Herod desired to see him.

The Apostles being returned, tell Jesus what things they had done.

When Jesus had heard of the death of John, and of the deeds of the Apostles, he said unto them, Come ye your selves apart into a desert place, and rest a while, for by reason of the multitude they had not leisure to eat, he therefore, taking the twelve with him, went by ship privately into a desert place of the City, called Bethsaida. But when the multitude heard it, they followed him on foot out of all Cities, and overtook him, and he taught and healed them.

And Jesus went up into a mountain, and there sat with his Disciples, and the Passover was nigh. And when it was evening, he feeds above five thousand men, besides women and children, with five barley loaves, and two little fishes, and there remained twelve baskets full of fragments. And when they would have made him a King, Jesus constrained his Disciples to go before him unto the other side, opposite to Bethsaida, towards Capernaum. And he himself went into a mountain apart to pray: and when they had gone about 25 or 30 furlongs, in the fourth watch of the night, Jesus goes to them, walking upon the sea, and would have passed by them, and tells them, they being affrighted, who he is, and rebuking, saves Peter ready to sink, and they were amazed. And they drew to shore, and came to the land of Genesaret: and when he was come out of the ship, as soon as it was known, they brought their sick, that they might touch the hem of his garment, and they were made whole.

The next day, after Jesus was passed over, the people which stood on this side the sea, took shipping and came to Capernaum seeking Jesus: to whom he preacheth in the Synagogue of Capernaum of the bread of life, and affirms to the Jews that murmured that he was the bread of life. From that time many of his Disciples went back, but the Apostles would not go away; notwithstanding, he calls one of them a devil.

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The third PASSEOVER of the  
Ministry of CHRIST, [John VI 4]  
From which the third year of the LXX  
week of Daniel begins.

THE Scribes and Pharisees which came from Jerusalem, came to Jesus, and when they saw some of his Disciples eat with defiled, viz. unwashed hands, they found fault. That they did not walk after the tradition of the Elders:

JOHN LUKE MARK MATT

XVI.

17, 28, 29, 6, 11, 12.

7, 8, 9.

1, 4.

10.

30.

10, 11.

31, 32.

33, 14.

VI.

1, 21.

22, 17.

35, 56.

15, 36.

22, 27.

VII.

1, 23.

XV.

1, 20.

Elders: to whom he answers concerning traditions, that they frustrated the command of God, that they might keep the traditions of men, and teacheth the people, which also he expounds to his Disciples at home, that nothing that entrench into a man, but that that cometh from within, that defileth a man.

And he arose from thence, and went into the borders of Tyre and Sidon, and he could not be hid. For a Canaanitish woman, a Gentile, a Syrophenician by nation, came to him, earnestly beseeching him for her daughter, that was vexed with a devil: whom having praised for the greatness of her faith, he casts out the devil of her daughter.

And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coast of Decapolis, and they bring unto him one that was deaf, and had an impediment in his speech, whom he heals, charging him that he should tell no man, but in vain.

When he went up into a mountain he sat there, and healeth many, and the multitude wondered.

In those days, when there was a very great multitude remaining with him three dayes in the desert, he feeds four thousand men, besides women and children, with seven loaves, and a few little fishes, and there remaineth seven baskets full of fragments.

And straightway entering into a ship with his disciples, he came into the parts of Dalmanutha, or the coasts of Magdala.

And the Pharisees came, requiring of him a sign from Heaven, who after he had deeply sighed, denies any sign but that of Jonas: to those hypocrites that knew how to discern the face of the sky. And, leaving them, entered again into the ship, and passed to the other side.

And when his Disciples were come unto the other side, they had forgotten to take bread, and they had but one loaf with them in the ship. Then Jesus saith unto them, take heed of the leaven of the Pharisees and Sadducees, and the leaven of Herod: they reasoning among themselves, because they had forgotten to take bread: Jesus rebuking them that they had forgotten the miraculous multiplication of the loaves, gives them to understand that he spake not of the leaven of bread, but of doctrine.

Then he cometh to Bethsaida, and they bring him a blind man, who being led out of the Town, and having his eyes anointed with spittle, recovered his sight, and is forbidden to tell of it.

And Jesus went and his Disciples into the Towns of Cæsarea Philippi. And it came to passe as he was alone praying, and was now in the way, that he asked his Disciples, Whom do men say that I am? when they had answered, he saith unto them, But whom do ye say? And when Peter had answered, he promounceth him happy, annexing promises, and forbids his Disciples to tell any man, that he was the Christ. He foretels of his death and resurrection, and calls Peter, Satan, because he rebuked him for so saying. Then he preacheth to his Disciples and the multitude, of the Crosse that every one must bear that will follow him; and at length foretells his transfiguration.

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24, 30. 21, 28.

31, 37.

29, 30.  
31.VIII.  
1, 9. 32, 38.

10, 39.

11, 12, 13. XVI.  
1, 4.

14, 12. 5, 21.

22, 26.

18, 27. 27, 38. 13, 28.

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4028.

And it came to passe about eight dayes after these sayings, (or six intermediate dayes) that he was transfigured in an high mountain: and when they came down from the mountain, he charged them that they should tell no man what they had seen, till he was risen from the dead; and they kept it close, questioning one the other, what the rising from the dead should mean. And they asked him, Why do the Scribes say that Elias must first come? and they received an answer, by which they understood that Jesus spake of John Baptist, that Elias.

And it came to passe the next day, when they were come down from the hill, and that he was come to his Disciples, he saw a great multitude about them, and the Scribes questioning with them: and straightway all the multitude, when they saw him, were greatly amazed, and running to him, saluted him; and as he was asking about their questioning with them, the father of a lunatick child answered him, that it was about his child that had an unclean spirit, both deaf and dumb, and that his Disciples could not cast him out: then Jesus, having cast out the spirit, restores the child whole to his father, and being at home, shews his Disciples the reason why they could not cast out this devil.

And they departed thence, and passed through Galilee, and he would not that any man should know it: and he taught his Disciples concerning his death and resurrection: but they understood not that saying; and being exceedingly sorry, were afraid to ask him.

When they were come to Capernaum, they ask Peter about Jesus his paying tribute money. And when Jesus was come into the house, he prevents Peter, telling him that he should find a piece of money in a fishes mouth, and bidding pay that for tribute, both for himself and Jesus.

At Capernaum, Jesus asks his Disciples, what it was that they disputed among themselves by the way, at which they were silent at the first, but then told him that it was about, Who should be greatest in the kingdom of Heaven: then taking a child, and setting him in the midst, teacheth them that they should have humility, even as a child. He warns the World of offences; and that we must take heed, that neither hand, foot, nor eye, make thee to offend. That little ones are not to be despised. How our brother sinning against us, is to be reprov'd, and also to be bound and loosed of the Church, and to be forgiven till seventy times seven times, as he shews in the parable of two debtors to the King.

But John answered, saying, we saw one casting out devils through thy name, whom Jesus teacheth that he was not to be forbidden; and again warns them of not offending little ones, and to take heed again, that neither hand, foot, or eye, cause thee to offend.

Jesus calls Gallio, (studying to please Tiberius, had given sentence that Tiberius his Soldiers, when their time of service was out, should sit in the same benches with the Knights, to behold the Playes) was banished, under this colour, That he would seem to persuade the Soldiers, rather to serve the Common-wealth than Tiberius. And

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IX.  
28, 36. I, 13. XVII.  
1, 13.

37, 42. 14, 29. 14, 21.

43, 44. 30, 31. 22, 23.  
45, 32.

24, 27.

XVIII.  
1, 35.

49, 50. 38, 50.

when it was wrote that he would easily endure his banishment, in so noble and pleasant an Island as Lesbos was, he was brought back to Rome, and delivered to the custody of the Magistrate. [Tacit. Annal. 6. cap. 3. Dio. lib. 58. pag. 632.]

Cassius Severus, the Orator in the 25 year of his banishment died, in the Island of Serphos, being reduced to such poverty, that he had scarce a cloth to hide his privities. [Hieronym. in Chronic.]

At Rome it was propounded in the Senate by Quintilian, Tribune of the people, concerning the Sybels book, which Cinnus Gallus, one of the fifteen requested, might be received among other books of the same prophesies, and pressed for a Decree of the Senate, to raise it. Which being done by joynt vote, Tiberius sent letters, wherein he somewhat sparingly checked the Tribune, as not being well versed in the old customs, by reason of his youth, but took up Gallus very justly, who being a man of years, and well experienced in the ceremonies, had notwithstanding moved the business at such time when the house was but thin, many of the Senators being absent: the author of the Poem uncertain, before the Colledge had delivered their opinions, or the Poem had been revised and adjudged by the masters of the Priest(s) according to the usual custom. Whereupon the book was referred to the cognizance of the Fifteen. [Tacit. Annal. lib. 6. cap. 3.]

After these things Jesus walked in Galilee, for he would not walk in Jewry, because the Jews sought to kill him. Now the Feast of Tabernacles was at hand. Jesus goeth not up to the Feast, as his brethren would have him, who as yet believed not on him, but goeth up after them, not openly, but as it were in secret.

4036.

And it came to passe, when the time was come, that he should be received up, he set his face to go to Jerusalem; and he sent messengers before his face, and they went into a Village of the Samaritans, to make ready for him, but they would not receive him, wherefore they went into another City, having rebuked his Disciples that would have commanded fire to come down from Heaven upon them.

And it came to passe as they went in the way, Jesus gave an answer particularly to some that would follow him.

After these things Jesus sent LXX Disciples by two and two into every City and place, where he himself would come, giving them instructions, and arming them with power.

The multitude enquiring after him, and murmuring concerning him, Jesus in the middle of the feast teacheth in the Temple; and they wondering at his doctrine, he answereth, that his doctrine is not his own, but his that sent him. He answereth many things to them, reproaching and objecting against him, and Officers are sent to apprehend him. In the last and great day of the Feast, Jesus crying out concerning faith in him, there is a division concerning him among the people: but the Officers that were sent, and Nicodemus, defend both his person and cause before the Pharisees that spake against him.

Jesus went into the Mount of Olives, and early in the morning he sat and taught in the Temple, where not willing to condemn (as a Judge) the woman

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VII.  
1, 10.

51, 56.

57, 62.

X.  
1, 16.

II, 53.

VIII.  
1, 59.

taken in adultery, warns her to sin no more. Teaching in the Treasury of the Temple, He affirmes that he is the Light of the World, and defends his bearing record of himself, teacheth many things concerning the Father himself: whither he goes, who he is; of their father Abraham: of the servitude of sin and the Devil: of himself that he had not a Devil, as they supposed: that whosoever kept his laying, should not taste of death: concluding with these words, Before Abraham was I am: whereupon they take up stones to throw at him; but Jesus bid himself, and went out of the Temple, going thorough the midst of them, and so passed by.

And as Jesus passed by, he saw one begging that was blind from his youth, who being made to see, after many examinations, both of himself and parents, being cast out of the Synagogue, worships Jesus.

He preacheth moreover that he is the door of the sheep; and that good shepherds, and of thieves and hirelings: and there was a division again among the Jews for these sayings.

The LXX return with joy, whom he farther warns and instructs: and rejoicing in spirit, he tells them privately, that their eyes are happy.

Then behold a certain Lawyer asks him, what he must do to inherit eternal life. Jesus lends him to the Law, and he is taught by the Parable of the man that fell among thieves, who is his neighbour.

Now it came to passe as he went he came to a certain town, and is received into the house of Martha, the sister of Mary, who ministring unto them, whilst Mary heard the word of Jesus, for which she is preferred before Martha.

And it came to passe as he was praying in a certain place, when he ceased, one of his Disciples said unto him, Lord teach us to pray, as John taught his Disciples. Wherefore he the second time prebids unto them the Lords prayer; using arguments also to stir them up to constancy in prayer, and for the confirmation of their faith in obtaining.

And he cast out a devil that was dumb, and the multitude marvelled: and he confirms against some blasphemers, that he casts out devils through Beelzebub.

And it came to passe as he spake these things, that a certain woman of the company said unto him, Blessed is the womb that bare thee: to whom he replies,

And when the multitude were gathered thick together, he began to say; This generation seeketh a sign, but there shall none be given but that of Jonas: adding, that the Queen of the South, and the Ninevites, shall condemn this generation, and that heed must be taken that the light that is in thee be not darkness.

When he had spoken these things, a certain Pharisee besought him that he would dine with him. Wondering that Jesus had not first washed, he is severely reprehended with the rest of the Pharisees by Jesus for their outward holiness, or simulation, inward wickedness, covetousness, and pride: and a woe pronounced likewise to the Lawyers.

In the mean time, when there were gathered together an innumerable company, Jesus saith to his Disciples, Take heed of the Leaven of the Pharisees, which is hypocrisy: And not to tear them which kill the body.

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IX.  
1, 41.X.  
1, 21.

17, 24.

25, 37.

38, 42.

XI.  
1, 13.

14, 26.

27, 28.

29, 36.

37, 54.

XII.  
1, 12.

4746. 33.

And one of the company said unto him, Speak to my brother that he divide the inheritance with me. To whom he saith, Who made me a Judge? and upon this occasion, preacheth against covetousness, in the Parable of the rich man that would build greater barns: and against an anxious distrustful and unprofitable carking about the necessities of this life, bidding, that they rather seek the Kingdom of God, and to be like them that wait for the coming of their Lord, as it becometh a faithful and wise Steward: and saith, that he will send the fire of division on the earth; and upbraides them, that they cannot find out that this is the appointed time.

And there were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices: from whence, he preacheth repentance, and propounds the Parable of the fig-tree, not having fruit.

And he taught in one of the Synagogues on the Sabbath day, and behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together; whom he heales on the Sabbath, and defends the deed against the Ruler of the Synagogues indignation. Then he likens the Kingdom of Heaven to a grain of mustard-seed, and to heaven.

And he went through all the Cities and Villages teaching and journeying towards Jerusalem: viz. to the Feast of Dedication.

Then said one unto him, Are there few that shall be saved? to whom he answereth, That they must strive to enter in at the strait gate.

On the same day, some of the Pharisees came to him, saying, Get thee out, and depart hence, for Herod will kill thee: to whom he gives a resolute answer.

And it came to passe as he went into the house of one of the chief Pharisees to eat bread, there was present one who had the Dropsie, whom he heales, and defends the deed, though done on the Sabbath; and speaks a Parable to them that were bidden, and instructeth him that had invited him.

And when one of them that sat at meat with him, heard these things, he saith unto him, Blessed is he that shall eat bread in the Kingdom of God: to whom he answereth, and propounds the Parable of the great Supper, and of each excuse that those that were invited made.

And there was a great multitude that went with him, and he turned, and preacheth unto them, that life itself is to be laid down for Christ: propounding unto them the Parables of the man that was about to build a Tower, and of the King going to war.

And there came to him all the Publicans and sinners for to hear him, and the Scribes and Pharisees murmured. He speaks unto them the Parables of the lost sheep, of the goat, and of the prodigal son.

He tells his Disciples the Parable of the unjust Steward accused unto his Lord; together with the application of the same: and the Pharisees heard all these things, and they were covetous, and derided him. He then preacheth against them, and teacheth many other things, and declares the Parable of the rich man farcing deliciously, and of Lazarus the beggar.

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13, 59.

XIII.  
1, 9.

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23, 30.

31, 35.

XIV.  
1, 14.

15, 24.

25, 35.

XV.  
1, 32.XVI.  
1, 31.

He saith to his Disciples; woe to them by whom offences come, and teacheth that thy brother sinning against thee is to be forgiven.

Then said the Apostles, Lord increase our faith, to whom he answers concerning the power of faith, and by the Parable of the servant coming from plough, and straightway ministering, sheweth that they are unprofitable servants, when they have done all, for they have done no more, than what was their duty.

And it came to passe as he went to Jerusalem, that he passed thorough the midst of Samaria and Galilee, and as he went into a certain village, there met him ten Lepers, who as they were going (by the command of Jesus) to the Priests, were made clean: of whom one of them comes back to Jesus to give him thanks, and he was a Samaritan.

And being asked of the Pharisees, when the Kingdom of God will come? he answered, That the Kingdom of God will not come with observation: but that it is within; and saith to his Disciples, That according to the dayes of Noe and Lot: So shall be the day in which the Son of Man shall be revealed: but he must first suffer many things.

And he spake unto them a Parable that they should alwayes pray, by the example of a widow interceding towards the unjust Judge: whereas God is a just Revenger.

He spake also some that persuaded themselves that they were just, and despised others, the Parable of the Pharisee and Publican praying in the Temple.

And it was at Jerusalem the Feast of the Dedication, and it was winter, and Jesus walked in the Temple in Solomon's Porch: then came the Jews round about him, and said unto him, How long dost thou make us to doubt, if thou be the Christ, tell us plainly? which he answereth by his works, and saying, I and my Father are one, they again took up stones to stone him: and defending himself to be God, by the Scriptures, and his works, they sought again to take him, but he escaped out of their hands.

And he went again beyond Jordan, into the place where John first baptized, and there he abode, and many resorted unto him; and as he was wont, he taught them and healed them, and many believed on him there.

There came to him the Pharisees, tempting him, and saying, Is it lawful for a man to put away his wife for every cause? Jesus denies it, and gives an answer, both to the Pharisees, objecting the bill of divorce which Moses commanded, and also to his Disciples saying, That then it is better for a man not to marry.

They bring unto him little children that he should lay his hands upon them, and pray, and his Disciples forbade them (for which being rebuked) after he had laid his hands upon them and blessed them, he departed thence.

Jesus going out from thence, as he was in the way, there meets him, a young man, one of the Rulers, very rich, saying unto him, Good Master, what must I do to inherit eternal life? Jesus having spoken concerning the title he gave him, lends him to the Commandments, who replying that he had observed them, Jesus loves him; but bidding him sell all that he had,

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XVII.  
1, 14.

5, 10.

11, 19.

20, 37.

XVIII.  
1, 8.

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22, 39.

40, 41.  
42.

X. 1.

XIX.  
1, 2.

2, 12.

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18, 30.

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16, 30.



had, and give to the poor lends him away very sorrowful.

He inveighes bitterly against covetous rich men: And upon Peters saying, Behold we have left all and followed thee; he makes notable promises to all that follow him, some whereof were peculiar to the twelve Apostles: Adding withall, that many which were first should be last, and those which were last should be first, which he declares by a parable of labourers into a vineyard: for many were called, but few chosen.

Lazarus of Bethanie was sick; his sisters therefore sent to Jesus to tell him of his sickness, as soon as he heard that he was sick, he carries two daies in the place where he was, but afterwards he saith to his disciples, let us go again into Judea, who say to him, the Jews of late sought to stone thee, and goest thou thither again. Jesus answering saith unto them, Lazarus sleepeth (speaking of his death, not of his sleep) Let us go to him, saith Thomas, that we may die with him.

Jesus comes nigh unto Bethanie, and finds that Lazarus had been buried four daies in the grave: Martha comes to meet him, they discourse concerning the resurrection. Mary hearing of it comes quickly to him, without the town, where Martha met him, who seeing her weep, Jesus wept, and comes to the grave, bidding them remove the stone, and giving thanks to his father, calls Lazarus out of his grave, whereupon many beleeve on him, and some going to the Pharisees, telling what things Jesus had done.

They called therefore a councill, where Caiaphas prophesied concerning Jesus, and from that day consulted together that they might put him to death, commanding that if any one knew where he was they should give notice that they might take him. Jesus therefore walked no more openly among the Jews but went unto a City called Ephraim, and there continued with his disciples.

As they were in the way going up to Hierusalem, and Jesus went before them, and they were afraid, and he taketh again the twelve, and began to tell them what thing should happen unto him, but they understood none of these things.

Then came to him James and John the sons of Zebedee and their mother, desiring that they might sit one on the right hand the other on the left of Jesus who being repulled with his answer, and the rest being displeased, all are admonished that he that will be great, and first among them, must be the minister and servant of all.

And it came to passe when he came nigh Jericho, a certain blind man sat begging, by the way side, asking who it was that passed by, and knowing that it was Jesus of Nazareth, he though rebuked, earnestly implored his mercy, and being called unto him he receives his sight, and follows him glorifying God.

And Jesus entered and passed through Jericho, and seeing Zachaeus in a sycamore tree, he saith unto him, I must abide at thy house to day.

And as they went out from the city Jericho, a great company following him, he restores sight to two blind men (whereof one was Bartimeus,) and they followed him.

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XI.

1, 16.

17, 54.

31, 34.

32, 33.

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17, 18,

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35, 45.

20, 38.

35, 43.

XIX.

1, 10.

46, 52.

39, 34.

When

When they heard these things, because they were nigh to Hierusalem, and because they thought that the Kingdom of God should immediately appear, going on, he spake the parable of the noble man that went into a far Country, who gave his ten servants ten pounds to occupy till he returned, and when he returned, knowing which had gained most by trading, he rewards each of them according to the proportion of their gain.

And the Passover was at hand, and many went out of the Country up to Hierusalem before the Passover, that they might purifie themselves.

Jesus therefore six daies before the Passover comes to Bethanie, and they made him a supper, and Lazarus sat with him, where Mary anoints his feet, and wipes them with the haire of her head, whom Jesus defends against Judas: and much people came thither, not only for Jesus sake, but that they might see Lazarus: but the chief Priests consulted how they might put Lazarus to death, because many of the Jews believed by reason of him.

And when he had thus spoken, he went before, ascending up to Jerusalem: and it came to passe when he was nigh Bethphage and Bethany, at the Mount called the Mount of Olives (the 29 day of March) he sent two of his Disciples for an Ass Colt that was tied, (Matthew makes mention of the three Asses also.)

They brought therefore the Colt unto Jesus, and cast their garments upon the Colt, and set Jesus thereon, & much people that came to the feast met him, many casting their garments in the way, others cut down branches of trees, & strowed them in the way. And when he was come to the descent of the Mount of Olives, the company that went before, & that followed cried Hosanna to the son of David: And some of the Pharisees saying unto him, Rebuke thy Disciples, he answereth them, The Pharisees therefore said among themselves, Perceive ye not that we prevail nothing, behold the World is gone after him.

And when he came nigh, seeing the City, he wept over it, foreseeing the utter destruction thereof.

And when he was entered into Jerusalem, all the City was moved, saying, Who is this?

And Jesus went into the Temple of God, and cast out those that bought and sold in it, and heals both blind & lame in it, and justifies the children crying Hosanna in the Temple, against the Priests and Scribes that were displeased at it, he teacheth daily in the Temple, them that heard him being very attentive, but the chief Priests and Elders of the people seeking to destroy him.

Some Greeks of those that came to worship at the Feast desire to see him, he answereth them that tell him, by preaching of his person, and calling upon his Father, receives an answer from Heaven, which some think to be Thunder, others an Angel: and speaking again of the lifting up of the Son of Man from the earth: he answereth them that ask him, who is this Son of Man? And going from thence he hid himself from them: and when it was evening, he went with the twelve unto Bethany; and when he had done to many miracles among them, they did not beleeve in him, that the word of Elias might be fulfilled. Yet nevertheless many of the Rulers

O o o o o believed

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11, 27.

56, 57.

XII.

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28, 35.

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36, 40.

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41, 44.

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47, 48.

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17.

believed on him, but did not confesse for fear of the Pharisees; he crying out therefore, preacheth concerning faith in him.

And on the morrow, when he came from Bethany, he was hungry, and seeing a fig-tree, that had only leaves on it, he curseth it, and it straightway withered. They come to Jerusalem, and entering into the Temple, he again casteth out those that bought and sold, and would not that any should carry a vessel through the Temple, and crying out, he teacheth concerning faith in himself, but the chief Priests sought how they might destroy him, for they feared him, because all the people were astonished at his doctrine, and when evening was come, Jesus went out of the City.

And in the morning, as they passed by the fig-tree, they saw that it was dried up from the roots, which Peter shewing, he preacheth unto them of the power and virtue of faith, but especially in prayers. And they come again to Jerusalem, and as he was walking in the Temple and teaching the chief Priests, Elders and Scribes come unto him, saying, by what authority dost thou do these things? Jesus answereth them, by asking them concerning Johns Baptism. And he spake unto them the parable of the two sons, asking them, which of the two did the will of the father, and applies it unto them: as also the parable of the Vineyard let out to Husband-men, and their killing of the Heir of the Vineyard, together with the application thereof, from that hour therefore they sought to take him, but they feared the people, for they took him for a Prophet. Again he propoundeth to them the parable of the marriage of the King's son, and the refusal and excuses of some that were bidden, and the wickedness and punishments of others, especially of him that had not on the wedding garment, then went the Pharisees and took counsel how they might intangle him in his talk; wherefore they sent out unto him their Disciples with the Herodians, saying, Is it lawful to give tribute unto Cæsar or not? who being astonished at his answer, left him, and went their way.

The same day come to him the Sadducees, asking him of the woman, that had the seven brethren for her husbands, which of them should be her husband in the resurrection; and when the multitude heard his answer to prove the resurrection, they were astonished at his doctrine. Then a Pharisee, a Lawyer, tempteth him, asking him which is the great commandment in the law? to whom he answereth, and asks the Pharisee, whose Son Christ is? and no man was able to answer him a word, neither durst any man from that day forth, ask him any more question.

Then Jesus speaketh to the multitude, and to his Disciples; concerning the Scribes and Pharisees, denouncing a woe eight times against them, and speaking to the City Jerusalem, accuteth her of cruelty and obstinacy, and foretells her desolation.

And as Jesus sat over against the Treasury, he prefers a widow casting in two mites, before them that cast in more.

When he went out of the Temple, his Disciples shewing him the buildings and stones, he foretells the ruine thereof.

And

JOHN LUKE MARK MATT.

12, 19. 18, 19.

20, 33. 19, 46.

XX.  
1, 8.XII.  
1, 12.

9, 19.

XXII.  
1, 46.

20, 40. 13, 37.

41, 44.

45, 46. 38, 39. X III.  
47. 40. 1, 39.XXI.  
1, 4. 41, 44.5, 36. XXIII. XXIV.  
1, 37. 1, 51.The year  
of the  
World.

And as he sat on the Mount of Olive, over against the Temple, his Disciples asked him, when these things shall be, and what shall be the sign of thy coming, and the end of the World? to whom he at large answers concerning the signs of them both: and warneth them to watch and to be ready for they know not the hour when the Lord will come. And teacheth the same thing by the Parable of the ten Virgins, as also by the Parable of the talents delivered to the servants to trade withal, and delivereth the judgement of this World (perhaps as a type of that) by setting the sheep on the right hand, and the goats on the left, and giving sentence upon each of them. By day he taught in the Temple, but by night he went into the Mount of Olive, and all the people coming unto him early in the morning, he taught them in the Temple.

And it came to passe when Jesus had finished these sayings, he saith to his Disciples, Ye know that after two dayes is the Passover, and the son of man shall be betrayed to be crucified. Then they consulted together in the Palace of the High Priests, that they might kill Jesus; but they said, not in the Feast day, lest there be an uproar among the people.

And as he was in the house of Simon the Leper, he defends a woman that poured an alabastrer box of ointment on his head, as he sat at meat, against his Disciples that murmured, foretelling his burial.

Then entered Satan into Judas, who offers himself, and covenants to betray him.



The fourth PASSEOVER in  
which CHRIST, our Passover, was sacrificed, 1 Cor. 5. 7 and so an end put to all the legal sacrifices prefiguring this only one, the fourth, or middle year of the last week of Daniel, beginning, Dan. 9. 27.

IN the first day of unleavened bread, when the Passover was slain (April 2.) his Disciples asking him, where they should prepare it; He sends Peter and John into the City, telling them that, there should meet them a man carrying a pitcher of water, by following of whom, they should find a guest-chamber ready furnished by the good man of the house.

And in the evening he cometh with the twelve, and when they had sat down, and eaten, Jesus saith, I have greatly desired to eat this Passover with you, before I suffer; and he commanded them to divide the Cup among themselves, saying, I will not any more eat of the Passover, or drink of the fruit of the Vine, until the kingdom of God shall come. And he saith, one of you shall betray me; and they began to be sorrowful, and to say unto him, one by one,

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37, 38.

XXV.  
1, 46.XIV.  
1, 2.

6, 13.

XXII.

1, 13. 10, 11. 14, 15.  
16.12, 16. 17, 18.  
19.

14, 18. 17. 20.

18, 21. 23, 25.

one, Is it I? He answereth, It is he that dipperth his hand with me in the dish, and to Judas asking, is it I? he saith, thou hast said.

*Whilst they were eating*, he institutes the sacrament of his body in bread; and in wine, *after he had supped* that of his blood, adding, I will not henceforth drink of the fruit of the Vine, till I shall drinke it a. w. with you in the Kingdome of my father. But behold saith he the hand of him that betrayeth me is with me on the table, then they began to enquire among themselves, if any among them should do this.

And there was also a strife among them, which of them should be accounted the greatest; and supper being ended, he riseth, and laith aside his garments, and took a towell, and girded himself, and began to wash and to wipe his disciples feet, and also Peter, who at first denied, but afterwards desired it, which being done, *he sits down again*, saying, I have shewed you an example, that as I have done, you might likewise wash one anothers feet, he that is the greatest among you let him be the least; adding moreover, I do not speak of you all; I know whom I have chosen, *when he had said these things, he is troubled in spirit*, and testified, saying one of you shall betray me; his disciples therefore looking one on another uncertain of whom he spake, Peter beckoned to the beloved disciple, that he should aske who it was, Jesus answered, he it is to whom I shall give a sop after I have dipped it, and he gave it to Judas and said unto him, what thou doest, do quickly, he, having received the sop, *went out immediately: and it was night.*

*When he was gone out, Jesus saith*, Now is the son of man glorified, and God is glorified in him, and he admonisheth them of his sudden departure, and of their mutual love one of another; he said also Simon, Simon, behold! Satan hath desired ye that he might winnow you as wheat, but I have prayed for thee, and do thou strengthen thy brethren; and to Peter too confidently saying, I will lay down my life for thee, he answers, The Cock shall not crow till thou hast denied me thrice; and he said to them, he that hath a purse let him take it, and he that hath not a sword, let him buy one; they saying, here are two swords, he saith, it is enough.

Against their sorrow conceived by them for his death, he comforts them, as he was wont, to the questions of Thomas, Philip, Judas, (who is also Lebbeus, surnamed Thaddæus, another of the sons of Alphaus, and brother of James) he answers every one particularly, he prometh to them, that the Holy Ghost shall be their teacher: and leaves his peace unto them, and again admonishing them of his approaching death, and of the joyfull fruit thereof, *he saith, Arise let us go hence, and when they had sung an hymn they went out towards the mount of Olives.*

As they were going, by the Parable of the Vine and the branches, he exhorts them to bring forth fruit, and to remain in the love of God towards them, and mutual love one towards another, and to abide patiently the hatred of the world, which hates

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19, 23. 22, 25. 25, 26.

XIII.  
2, 38. 24, 30.

31, 38.

XIV.  
1, 31.

26. 30.

XV.  
1, 27.

hates Christ himself, and that they should not be offended through persecutions. And again comforts them against sorrow for his death, by the promise of lending them the Comforter, the Spirit of truth, whose office against the world, and towards them he describeth. And admonishing them, that yet a little while and they should not see him, they not understanding when that meaneth, he explains it unto them, and saith, that there forelaid sorrow of theirs should be turned into joy, by the example of a woman bringing forth a manchild, and also by his return unto them, by the love of the father towards them, and by his ready hearing of their petitions that they shall make in his name. And he saying, I came forth from the father, and am come into the world, again I leave the world, and go to the father, his disciples answered, Lo, now thou speakest plainly, we beieve thou camest from God: to whom Jesus answers, that the time was now come, that they should be scattered every own to his one, and Christ should be left alone. And at last conclude with a most divine prayer to the father, for the mutual illustration of his own, and the fathers glory, for the Apostles, and the whole company of believers.

*When Jesus had spoken these things, he went with his disciples (as he was wont) over the brook Cedron to the mount of Olives.* Then saith Jesus to them, all ye shall be offended because of me this night, but after I am risen again I will go before ye into Galilee, and to Peter saying, though all should be offended, yet will not I, Jesus saith, to day, even this night before the Cock crow, thou shalt deny me thrice, but both he, and all the disciples reply, though we should die with thee, we will not deny thee.

*Then they come into a place, called Gethsemane, where was a garden into which Jesus entered, and his disciples, unto whom he said pray ye that ye enter not into temptation, sit here till I goe and pray yonder:* and he took Peter and the two sons of Zebedee with him, and began to be very sorrowfull, and said unto them, tarry here and watch, and going a little further about a stones cast, kneeled down and prayed that this cup might passe from him. And there appeared an Angel from heaven strengthening him; then he recituaes, and finding his Disciples sleeping, he reprehends, and admonisheth them; he goeth the second time, and prayeth more earnestly, and being in an agony, he sweates as it were drops of blood, and coming again, finds them sleeping for sorrow, for their eyes were heavy, and again being admonished they knew not what to answer he then left them, and went away again and prayed the same words, then cometh he to his disciples and saith unto them, sleep on now, and take your rest, behold the houre is come, and the son of man is betrayed into the hand of sinners; rise, let us be going: behold he is at hand that doth betray me.

*While he yet spake behold Judas, who knew the place, (because Jesus often resorted thither with his disciples) with the chief Priests, and Pharisees, Captains of the Temple, and elders of the people, and*

XVI.  
1, 33.

XVII.  
1, 26.

XVIII.  
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31, 35.

27, 31.

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32, 42.

36, 46.

40, 46.

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47, 48.

43, 47.

47, 56.

and Officers, and a band sent from them, cometh thither with Lanterns and Torches, and a great multitude with swords and staves. And Julius had given a sign, saying, Whomsoever I shall kiss, the same is he, and he straightway kissed Jesus: to whom Jesus said, Wherefore art thou come? Berayest thou the Son of Man with a kiss? but Julius knowing all things that should come unto him, went out unto them, and said unto them, Whom seek ye? they say unto him, Jesus of Nazareth, Jesus saith unto them, I am he, and they went backwards and fell to the ground: he asketh them again, and answereth them as at the first, saying, moreover, If ye seek me, let these go their way: and they took him: and when they that were about him saw what would follow, they said unto him, Lord, shall we smite with the sword, and Peter brooketh the right ear of Malchus, a servant of the High Priests, to whom Jesus said, Put up thy sword, cannot I pray, and have more than twelve Legions of Angels? Shall not I drink of the cup that my Father hath given me? Stiff ye thus first, and he touched his ear and healed him. And Jesus said unto them, be ye come over against a Hill I with swords and staves: but this is your hour, and the power of darkness, then all his Disciples left him, and fled: and a certain young man (of their company) being laid hold on, left his linen to them and fled from them.

And they bound Jesus, and brought him first to Annas, the father in law of Caiaphas, who sent him to Caiaphas the High Priest, who formerly had prophesied, that it was expedient that one should die for the people, there were all the chief Priests, and Elders, and Scribes of the people gathered together. Then Caiaphas asked Jesus concerning his Disciples, and his Doctrine: Jesus answered him, I speak openly to the World, ask ye me that I will: therefore one of the Officers struck him with a staff, to whom he answered, If I have well spoken, why smitest thou me? Then all the Council sought false witness against him, and found none: at last two false witnesses came, but their testimony agreed not. Caiaphas then said, Answerest thou not to what thy witness saith thee? but Jesus held his peace: then he accused him that he should tell, whether he were the Christ. And he answered, I am; and ye shall see the Son of man sitting at the right hand of the power of God, and coming in the clouds of Heaven, Wherefore they judged him guilty of death for this blasphemy. Then they mocked him, and they spat on him, cruelly beat him with buffets and staves: and covering his face, they said, Prophesie thou more thee: and many other things they reproachfully spake against him.

But Peter followed afar off, that he might see the end, and another Disciple that was known to the High Priest, and went with Jesus into the Palace: but Peter stood without at the door, whom that other Disciple (speaking to her that kept the door) brought in: and as Peter was warming himself at the fire kindled in the midst of the Palace, (for it was cold) the maid that kept the door, asked him, and affirmed that he was one of his Disciples: but he

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4, 9.

10, 11. 49, 50, 51.

52, 53, 48, 52.

12, 27. 54, 65, 53, 72. 77, 75.

he denied it, or that he knew him, or knew what he said. And a little after, he went out into the Porch, and the cock crew: and as he was going out another maid saw him, and said unto them that were there, This also was with Jesus of Nazareth: also another said unto him, Thou art one of them: then he again denies it with an oath, and about an hour after, they which stood by came and said unto him, Thy speech bewrayeth thee, and the cousin of Malchus among the rest said, Did not I see thee in the Garden with him? and while he yet spake, the cock crew the second time, then the Lord turned about and looked upon Peter, and he remembering the words of Jesus, went out, and wept bitterly.

And as soon as it was day, the Elders of the people, and chief Priest, and the Scribes, came together, and led him in to their Council, saying, Art thou the Christ? to whom he answered, Ye will not believe, or answer, or let me go: that he was the Son of God: they said, What need we any further witness?

Then straightway in the morning the whole multitude of them arose, and led him bound unto Pontius Pilate the Governor, from Caiaphas to the Hall of judgement, (April 3.) and they went not into the Judgement Hall, lest they should be defiled, but that they might eat the Passover. And Jesus stood before the Governor: Pilate therefore came forth unto them, and said, What accusation bring you against this man? they answered him, If he had not been a malefactor, we would not have delivered him unto thee: and they began to accuse him, saying, we found this man perverting the Nation, and forbidding to pay tribute to Caesar, saying, That he himself is Christ a King: and when he was accused of the chief Priests and Elders, he answered nothing. Then said Pilate unto him, Hearkest thou not how many things thy witness saith thee? but he answered him not a word, so that Pilate marvelled. Then said Pilate unto them, Take ye him, and judge him according to your law: but they urged, it is not lawful for us to put any man to death. Pilate then entered into the judgement Hall again, and called Jesus, and said unto him: Art thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? thine own Nation, and the chief Priests have delivered thee unto me, What hast thou done? Jesus answered, My Kingdom is not of this world, Pilate therefore said unto him, Art thou a King then? Jesus answered, For this cause came I into the world, that I might bear witness unto the truth: Pilate said unto him, What is truth? And when he had said this, he went out again unto the Jews, and said unto them, I find in him no fault at all: and they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning at Galilee, asked him if he were a Galilean, and when he knew that he belonged to Herod's jurisdiction, he sent him to Herod who was at Jerusalem in those days. And when he saw Jesus he was exceeding glad: but being deceived in his hopes of seeing

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66, 71.

XXIII. XV. XXXVII

28, 40. 1, 26. 1, 5. 11, 26.

7. 12.

| The year of the World.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 840 | The Julian Period. | The year before Christ. | The year of the World. |
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| The seventh Age of the World.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |     |                    |                         |                        |
| <p>seeing a miracle, and not vouchsafed any answer, either to him, or the chief Priests and Scribes, vehemently accusing him: after Herod had fed him at naught, and mocked him, <i>sends him back to Pilate arrayed in a gorgeous robe: and both the Governors were made friends that same day.</i> And Pilate when he had called the chief Priests and the Rulers and the people, said unto them, Neither I, nor Herod, find any fault in him, nor any thing worthy of death: I will therefore chastise him, and release him: for the Governour was of necessity every Feast (as the custom was) to deliver to the people one prisoner whom they would: and the multitude crying out aloud began to desire, that he would do unto them as he had ever done. Pilate therefore calling them, said unto them, Ye have a custom that I should release one unto you at the Passover, Will ye therefore that I release unto you the King of the Jews, which will ye, either this man or Barabbas? for he knew that the chief Priests had delivered him for envy: but they stirred up the people, that he should rather deliver Barabbas unto them: now he was a notable thief, who lay bound with them that made insurrection, and for insurrection and murder in the City, was cast into prison. And when he was set down in the judgement-seat, his wife sent unto him, saying, Have nothing to do with that just man; for I have suffered many things in my dream by reason of him this day. Pilate therefore spake unto them again, being willing to release Jesus, which of the twain will you that I release unto you? but they all cried out, saying, not him, but Barabbas. Pilate therefore answered, and said unto them again, What will you, that I shall do unto him that ye call King of the Jews, and they all cried out again, crucifie him. Pilate said unto them the third time, But what evil hath he done? I find no cause of death in him; I will therefore chastise him and let him go, but they cried more earnestly, crucifie him, and were very insatiate with loud voices, desiring the same. Then Pilate took Jesus, and scourged him, and the Soldiers platted a Crown of Thorns, and put it on his head, and cloathed him with purple, saying, Hail King of the Jews, and beat him with staves. Pilate therefore went forth again unto them, and said unto them, Behold I bring him forth unto you, that you may know I find no fault in him, then Jesus came forth, wearing the Crown of thorns, and the robe, and Pilate said unto them, Behold the man. When the chief Priests and Officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate said unto them, take ye him and crucifie him, for I find no fault in him. The Jews said, He ought to dye, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid, and went again into the judgement-hall, and said to Jesus, Whence art thou? but Jesus gave him no answer: then said Pilate unto him, Speakest thou not unto me? Knowest thou not, that I have power to crucifie thee? Jesus answered, Thou couldest have no power, unless it were given thee from above: and from thenceforth Pilate sought to release him, but the Jews cried out, Then thou art not Cæsar</p> |     |                    |                         |                        |
| <p>friend. When Pilate heard this, he brought forth Jesus, and sat in the judgement-seat, in the place called the Pavement, and it was the preparation of the Passover, and about the sixth hour, then said he unto the Jews, Behold your King, but they cried out, Away with him, Away with him, crucifie him: Pilate said unto them, Shall I crucifie your King, then answered the chief Priests, we have no King but Cæsar. When Pilate therefore saw that he prevailed nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person, see you to it: and all the people answered and said, His blood be on us, and our children: then willing to content the multitude, he released unto them Barabbas, And when he had scourged Jesus, he delivered him over to their will, that he might be crucified.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |     |                    |                         |                        |
| <p>And the Soldiers of the Governour, when they had led Jesus into the hall called Prætorium, they called together the whole band; and when they had stripped him, they put upon him a scarlet robe, and platted a Crown of Thorn, and put it on his head, and a reed in his right hand, and bowing the knee, mocked him, saying, Hail King of the Jews: and when they had spat on him, they took that reed and smote him on the head: and when they had mocked him, they took off the purple from him, and put his own cloaths on him, and led him out to crucifie him.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |     |                    |                         |                        |
| <p>Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought the thirty pieces of silver to the chief Priests, confessing his sin unto them; and casting the silver pieces into the Temple, went and hanged himself: and they bought with them the Potters field, that the prophetic might be fulfilled.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |     |                    |                         |                        |
| <p>And Jesus came forth carrying his Crosse, but as they were leading him, they found one Symon of Cyrene, who came out of the Country, whom they took, and compelled to carry the Crosse after Jesus, and there were two Thieves that were led with him, that they might be crucified: and there followed a great multitude of people, and of women that lamented him, to whom he turned and foretold the lamentable destruction of Jerusalem. And when they were come into the place called Calvary, but in the Hebrew Golgotha, they gave unto him to drink wine mingled with myrrhe, and vinegar mingled with gall, and when he had tasted it, he would not drink it; and they crucified him there, (and it was the third hour) and the two Thieves with him, one on the right hand, and the other on the left: and Jesus said, Father forgive them, for they know not what they do. And Pilate wrote a superscription in Hebrew, Greek, and Latine, and put it on the Crosse: which at the request of the chief Priests Pilate would not alter: and after they had crucified him, they parted his garments into four parts, to every Souldier that was employed in the execution, a part, casting lots, and likewise upon his seamless coat, whole it should be, that the Scripture might be fulfilled: and they sitting down, watched him there, and the people stood beholding him, but they that passed by reviled him, wagging their heads,</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |     |                    |                         |                        |

| The year of the World.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | The Julian Period. | The year before Christ. | The year of the World. |
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| The Empire of the Roman Cæsars.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                    |                         |                        |
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| <p>JOHN LUKE MARK MATT.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                    |                         |                        |
| <p>friend. When Pilate heard this, he brought forth Jesus, and sat in the judgement-seat, in the place called the Pavement, and it was the preparation of the Passover, and about the sixth hour, then said he unto the Jews, Behold your King, but they cried out, Away with him, Away with him, crucifie him: Pilate said unto them, Shall I crucifie your King, then answered the chief Priests, we have no King but Cæsar. When Pilate therefore saw that he prevailed nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person, see you to it: and all the people answered and said, His blood be on us, and our children: then willing to content the multitude, he released unto them Barabbas, And when he had scourged Jesus, he delivered him over to their will, that he might be crucified.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                    |                         |                        |
| <p>And the Soldiers of the Governour, when they had led Jesus into the hall called Prætorium, they called together the whole band; and when they had stripped him, they put upon him a scarlet robe, and platted a Crown of Thorn, and put it on his head, and a reed in his right hand, and bowing the knee, mocked him, saying, Hail King of the Jews: and when they had spat on him, they took that reed and smote him on the head: and when they had mocked him, they took off the purple from him, and put his own cloaths on him, and led him out to crucifie him.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                    |                         |                        |
| <p>Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought the thirty pieces of silver to the chief Priests, confessing his sin unto them; and casting the silver pieces into the Temple, went and hanged himself: and they bought with them the Potters field, that the prophetic might be fulfilled.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                    |                         |                        |
| <p>And Jesus came forth carrying his Crosse, but as they were leading him, they found one Symon of Cyrene, who came out of the Country, whom they took, and compelled to carry the Crosse after Jesus, and there were two Thieves that were led with him, that they might be crucified: and there followed a great multitude of people, and of women that lamented him, to whom he turned and foretold the lamentable destruction of Jerusalem. And when they were come into the place called Calvary, but in the Hebrew Golgotha, they gave unto him to drink wine mingled with myrrhe, and vinegar mingled with gall, and when he had tasted it, he would not drink it; and they crucified him there, (and it was the third hour) and the two Thieves with him, one on the right hand, and the other on the left: and Jesus said, Father forgive them, for they know not what they do. And Pilate wrote a superscription in Hebrew, Greek, and Latine, and put it on the Crosse: which at the request of the chief Priests Pilate would not alter: and after they had crucified him, they parted his garments into four parts, to every Souldier that was employed in the execution, a part, casting lots, and likewise upon his seamless coat, whole it should be, that the Scripture might be fulfilled: and they sitting down, watched him there, and the people stood beholding him, but they that passed by reviled him, wagging their heads,</p> |                    |                         |                        |

heads, and saying, O thou that destroyest the Temple, and buildest it in three days, save thy self, it thou be the Son of God, come down from the Crosse: likewise also the chief Priest and Rulers, with the People, mocking and scoffing, with the Scribes and Elders, said among themselves, He saved others, himself he cannot save: It he be the King of Israel, let him be the chosen of God, let him come down from the Crosse, and we will believe him, He trusted in God, let him deliver him, if he will have him, for he said, I am the Son of God: the Souldiers also mocked him, and coming unto him, offered him vinegar, saying, If thou be the King of the Jews, save thy self. The Thieves also which were crucified with him, cast the same in his teeth: But one of them continuing in his railing against him, the other being converted, rebuked him, and said unto Jesus, Lord, remember me when thou comest into thy kingdom: to whom Jesus answered, To day shalt thou be with me in Paradise: and there stood by his Crosse, the Mother of Jesus, and his Mothers Sister, Mary, the Wife of Clopas, and Mary Magdalene: when Jesus therefore saw his Mother, and the Disciple whom he loved, standing, he said unto his Mother, Behold thy Son, and to the Disciple, Behold thy Mother. And when the sixth hour was come, there was darkness over all the land, untill the ninth hour: And about the ninth hour, Jesus cried out with a loud voice, Eli Eli, Eloi Eloi Lamma sabachani? And some that stood by said, he calleth Elias. After this, when Jesus knew that all things were accomplished, that the Scripture might be fulfilled, *said, I thirst.* Now there was set there a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop, or a reed, and put it to his mouth, saying also with the rest, let be, let us see if Elias will come to save him, and take him down. But Jesus when he had received the vinegar, said, It is finished: And when again he cried with a loud voice, Father, into thy hands I commend my spirit, and bowing his head, he gave up the Ghost. And when the Centurion saw that he had cried out, and gave up the ghost, he glorified God, saying, Truly this is a just man, Truly this is the Son of God.

And behold the vail of the Temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the Saints, which slept, arose, and came out of the graves after his resurrection, and went into the Holy City, and appeared unto many: and the Centurion, and they that stood over against, and those that watched Jesus, when they saw the Earthquake, and the things that were done, feared greatly, saying, Truly this was the Son of God, and all the people that came together to that sight, beholding the things that were done, smote their breasts and returned: and his acquaintance, and the women which followed him from Galilee, stood a far off, beholding these things, among whom were Mary Magdalene, and Mary the Mother of James the Lesser, and Mother of Joses and Salome: who also, when he was in Galilee, followed him, and

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44, 45,  
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38, 42.

51, 56.

47, 48,  
49.

and ministered unto him, and many other women that came up to Jerusalem with him.

The Jews therefore, that the bodies should not remain on the Crosse on the Sabbath, because it was the preparation, (for that Sabbath was an high day) brought Pilate, that their legs might be broken, and that they might be taken away. The Souldiers therefore came, and brake the legs of the two Thieves, but not of Jesus, because he was already dead: but one of the Souldiers with a Spear, pierced his side, and there came out straightway blood and water: and these things were done, that the Scripture might be fulfilled. And when even was now come, because it was the preparation, that is, the day before the Sabbath, cometh Joseph of Arimathea, a rich man, and an honourable Councellour, who also looked for the Kingdom of God, a good man and a just, and had not consented to the counsel and deed of them, being a Disciple, but secretly, for fear of the Jews, came boldly unto Pilate, and begged the body of Jesus. Pilate marvelled if he were already dead, and calling a Centurion asked him, and when he knew it, he gave the body to Joseph. There cometh also Nicodemus (which at the first came to Jesus by night) and brought a mixture of Myrrhe and aloes, about an hundred pound weight: they took therefore the body of Jesus, and wound it in a linen cloth, with the spices, as the manner of the Jews is to bury. And Joseph, when he had wrapped it in a clean linen cloth, laid it in his own new Sepulchre, which he had hewn out of a Rock, wherein never man was laid, and which was in a garden, in the place where Jesus was crucified; and Joseph rolled a great stone to the door of the Sepulchre: and Mary Magdalene, and Mary the Mother of Joses, which came with him from Galilee, beheld where they had laid him, and sat over against the Sepulchre; and they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment.

The next day (the fourth of April) the Pharisees brought Pilate that he would command the Sepulchre to be made sure untill the third day, shewing him a reason: which when he had yielded unto, they went, and made the Sepulchre sure, sealing the stone, and setting a watch.

In the end of the Sabbath, or when the Sabbath was now past, (April the fifth) when it dawned towards the first day of the week, in the morning very early, whilst it was yet dark, came Mary Magdalene, and Mary the Mother of James, and Salome, bringing Spices which they had bought, that they might see the Sepulchre, and anoint Jesus; and they laid among themselves, who shall roll away the stone from the door for us? and when the Sun was risen, coming to the Sepulchre, they saw the stone was rolled away; for behold there was a great Earthquake, for the Angel of the Lord came down from Heaven, and rolled away the stone, and sat upon it: and they went in and found not the body of the Lord Jesus. And it came to passe, as they were much perplexed thereat, that behold two men came to them, in shining raiment, their countenances were as lightnings, and their garments

white  
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white as snow. Mathew and Mark speak but of one Angel, and the keepers for fear did shake, and became as dead men. And when the women were afraid, and bowed their faces to the Earth, the Angels said unto them, Fear not ye, I know ye seek Jesus which was crucified. Why seek ye the living among the dead? He is not here, he is risen, as he said, come and see the place where the Lord was laid, and remember what he said, when he was yet in Galilee with you; saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again: but go ye quickly, and tell his Disciples, and Peter that he is risen again from the dead; and behold he goeth before you into Galilee, there shall ye see him; Behold I have told ye. Then the women remembered the words of Jesus: and they departed quickly out of the Sepulchre, with fear, and wonder, and great joy, and ran that they might tell his Disciples; but they said nothing to any man (as they went) for they were afraid. And when the woman told these things to the eleven, and to all the rest: their words seemed unto them as idle tales. But Mary Magdalene telling Peter and the other Disciple whom Jesus loved, They have taken away the Lord, and we know not where they have laid him. Peter therefore and that other Disciple went out and came to the Sepulchre, but that other Disciple outran Peter, and came first to the Sepulchre; and when he stooped down, he saw the linen cloaths lying, but went not in: then came Peter following him, and went into the Sepulchre, and seeth the linen cloaths lie, and the napkin that was about his head, not lying with the linen cloaths, but wrapped together in a place by it self. Then went in that other Disciple, and saw and believed, and Peter went unto his own home, wondering at what was done; for as yet they knew not the Scriptures, that he must rise again from the dead. And the Disciples went to their own home. But Mary Magdalene stood without at the Sepulchre weeping, and whilst she yet wept, she stooped down into the Sepulchre, and seeth two Angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had laid, which said unto her, Woman, why weepest thou? She said unto them, They have taken away my Lord, and I know not where they have laid him: and when she had said thus, he turned her self back, and saw Jesus standing, but knew not that it was Jesus. And Jesus said unto her, Why weepest thou, whom seekest thou? She supposing him to be the Gardener, answered and said, If thou hast born him hence, tell me where thou hast laid him, and I will take him away. Jesus said unto her, Touch me not, for I am not yet ascended to my Father, but go and tell my brethren, and say unto them; I go, &c. And the same and told his Disciples, and those that had been with him, as they were weeping and mourning, that he had seen the Lord, and that he had said these things unto her. But they when they heard that he was alive, and had been seen of her, believed not: and as the women went from the Sepulchre (perhaps Mary Magdalene was absent)

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9, 10.

absent) that they might tell his Disciples. Behold Jesus meets them, and saith unto them: All hail, and they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; Go ye, and tell my brethren that they go into Galilee, there shall they see me.

Now when they were going, behold some of the watch came into the City, and shewed unto the chief Priests all things that were done; and when they were assembled with the Elders, they took counsel, that they would give large money to the soldiers, that they should say, that his Disciples came by night, and stole him away whilst they slept: and if this come to the Governours ears, we (say they) will persuade him, and secure you. So they took their money, and did as they were taught. And this saying is commonly reported among the Jews to this day.

And behold two of them went into the Country that same day to a village fixty furlongs from Jerusalem, called Emmaus: and as they journeyed, Jesus went along with them, and they telling him what things were done in those dayes concerning Jesus of Nazareth, how he was crucified, and that he rose again: Jesus shews them out of the Scriptures that it behooved Christ to suffer, and to enter into his glory. And in the village, when he had taken bread and given thanks and brake it, and given it unto them, he was known unto them, their eyes being opened, although he appeared in another form; but he vanished out of their sight. And they rose up that same hour, and returned to Jerusalem to the eleven, and those that were with them, who said unto these two, The Lord is risen indeed, and hath appeared unto Simon. Then they told them what things were done in the way, and how he was known of them in the breaking of bread: but neither believed they them. But whilst they yet spoke, whilst it was evening, in the first day of the week, the doors being shut, where the Disciples were gathered together for fear of the Jews, cometh Jesus himself, and stood in the midst of them, and said unto them; Peace be unto you, but they were terrified and amazed, supposing they had seen a spirit; but he shewed them with their naked and hardelle of heart, because they believed not them that had seen him since he was risen. And he said unto them, Why are ye troubled? See my hands and my feet, a spirit hath not flesh and bones; and he shewed them his hands, and his feet, and his side: and when they believed not for joy and wondered, he said unto them, Have ye here a y meat? and he eat a piece of breiell nith, and an honey comb; and the Disciples rejoiced that they had seen the Lord. And he said unto them, These are the words that I spake unto you, while I was yet with you: That all things must be fulfilled that were written in the Law of Moses, and in the Prophets, and in the Psalmes of me. Then opened he their understandings, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooveth Christ to suffer, and to rise from the dead the third day, and that repentance, and remission of sins should be preached in his name among

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19, 22, 36, 49, 14, 18.

among all Nations, and ye are witnesses of these things. And behold I send the promise of my Father among you: but tarry ye at Jerusalem till ye be endued with power from on high. He saith unto them again, Peace be unto you, as my Father sent me, so I send you. Go ye into the World, and preach the Gospel to every creature: he that believeth, and is baptized, shall be saved; but he that believeth not shall be damned: and these signs shall follow them that believe; In my Name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay their hands on the sick, and they shall recover. And when he had said these things, he breathed on them, and said unto them, Receive the Holy Ghost: Whose sins ye remit, they are remitted unto them, and whose sins ye retain, they are retained. (And thus Jesus appeared five times in the very first day of his resurrection.)

But Thomas, who is called Didymus one of the twelve, was not with them when Jesus came, and the rest of the Disciples telling him, we have seen the Lord: he very confidently protesteth, he will not believe it: but eight days after, (April. 12.) Thomas being then together with the rest, Jesus comes, the doors being shut, and stands in the midst, and saith unto them, Peace be unto you, and abundantly satisfies Thomas his unbelief.

Then the Eleven Disciples go into Galilee unto the Mountain, that he had appointed them: and when they saw him, they worshipped him, but some doubted: and when Jesus came unto them, he said, All power is given unto me both in Heaven and in earth, go therefore, and teach all Nations, baptizing them, &c. and I am with you to the end of the World. After that Jesus was seen of above five hundred brethren at once, after that to James, (1 Cor. 15. 6, 7.)

Afterwards Jesus showed himself to his Disciples again at the Sea at Tiberias, or at least to seven of them, as they were fishing. After they had fished all night and caught nothing, in the morning Jesus unknown to them, stands upon the shore, and bids them cast their net on the right side of the ship, where they took an hundred fifty three great fishes: and Jesus saith unto them, Come and dine, and none of them durst ask him, Who art thou? knowing it was the Lord. When they had dined, he warns Peter thrice of his Pastoral charge, as he loved Jesus, and foretells him of what kind of death he should die: and to Peters question concerning John, he gives an answer not rightly understood of the brethren.

First of all, he appeared to his Disciples in Jerusalem, and led them out as far as Bethany, and he lit up his hands and blessed them; and it came to passe as he blessed them, he was parted from them and carried up into Heaven.

Hitherto

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24, 29, 16, 20.

16, 20.

XXI.  
1, 24.

50, 51, 29.

He then teacheth the History of the four Evangelists, declaring the acts of Christ, and his former life John Baptist, a short bill of honourable mention is made, in the 18. Annot. by E. Joseph, and the Jewish Historian: concerning the Baptist cap. 7. he saith thus. *Herald the Tetrarch like Lions furnished the Baptist, amongst excellent men, who shewed the Jews to the study of virtues, especially of piety and justice, and also to the washing of baptisms, which he said would be then acceptable to God, if not abstaining from some one or two fish, but having their minds first purged through brightness, they also added cleanness of body, and where there was great resort unto him, the common people being greedy of such doctrine. Herald seeing least the great authority of the man should raise some rebellion, because they feared as though they would decline nothing to which he advised them, thought a sifter to take favour of the way, before there was any alteration in the state, thus to report to the state, when the state was once embroiled, wherefore he commanded him to be sent prisoner to Ananias and then to be put to death.* Concerning Christ our Lord in the 45. cap. these words. *In the same time there was a wise man Jesus, if we may call him so. He was a worker of miracles, and a teacher of them that willingly receive the truth, he had many both Jews and Gentiles that were his followers, and was beloved to be the Christ, and when P. Luke had crucified him, through the envy of our rulers, nevertheless those that first loved him, continued constant in their affection, for he appeared to them alive the third day. The Prophets in their propheties foretelling both these and many other wonderful things concerning him and the Christians (from him so called) continue unto this very day. St. Hieronym. in his book of Ecclesiastical writers hath translated this place, which reading of his, He was beloved to be the Christ, is preferred before that of Hieronym. [1. lib. 1. cap. 11.] or Rufinus, or as it is in our books, *cap. 11. lib. 1. This was the Christ, seeing it is clear, that Josephus came no nearer to our religion, then King Agrippa to whom he was most devoted, whose profession to Paul is extant, Act. XXVI. 28. almost thou persuadest me to be a Christian.**

Ano Cornelius Tacitus relates, that Christ was put to death by Pontius Pilate Governor of Judea in the reign of Tiberius. [Annal. lib. 15. cap. 4.] and to testify the darkness that then was, Lucian the master in Rufinus appends to the Annals of the heathen themselves. [Euseb. Hist. Eccles. lib. 9. cap. 6.] *Search your Annals and you shall find in Pilate's time when Christ suffered that the sun was suddenly withdrawn, and a darkness did ensue. And before him Tertullian in his Apology to the Gentiles, cap. 21. [at the same moment the day was withdrawn even when the sun was at the height, those that never knew that this also was spoken concerning Christ, judged it to be nothing but an eclipse, and yet ye find that chance that befell the world recorded even in your own monuments. Yea, Theodosius in the third of his Histories called this an eclipse, and Polegon Trallianus in his 12. book of Chronicles, the former is quoted by Julius Africanus in the third Chronography, this latter by his temporary Origen. in lib. against Celsus [pag. 83. and 29. edit. Græc.] and in his 35. tractate. Polegons words at the XIX. year of Tiberius (as Eusebius and Ambrosius notes in Hexameron) and the LXXII. year of the CCCL. Olympiads, the very year in which we now are.] are true.*

*Legimus in his libris quod in ista urbe nonnulli homines, qui sunt Christiani, etiam de his rebus testantur. cuius rei gratia nonnulli homines, qui sunt Christiani, etiam de his rebus testantur. Thus translated by Hieronym. in Eusebii Chronica. Magna et excellent iter omnes, que ante eum acciderant, deserta sola facta: dies hora sexta in ista tenebrosam noctem omnis in stellis in celo visis; terræque motus in Bithynia Nicæa urbis multas ades subvertent. There was a great and most famous eclipse of any that ever happened. The day was turned into night at the sixth hour, that the stars were seen; and an earthquake also in Bithynia overturned many houses in the City of Nicæa.*

From the History of the Gospel, comprehending the sayings and doings of Christ, Luke makes this transition to the Acts of the Apostles. The former treatise I have made O Theophilus, of all that Jesus began to do and teach, until the day (of our M<sup>y</sup> 14.) in which he was taken up, after that he had given commandments to his Apostles, whom he had chosen by the Holy Ghost, so whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of things pertaining to the Kingdom of God. Acts. 1. 1, 2, 3.

And being assembled together with them, the Lord commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which, saith he, ye have heard of me, for John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence. [Acts. 1. 4, 5, 11. 16.]

To the Apostles asking the Lord, if he would at this time restore the Kingdom to Israel, he answered, that it was not for them to know the times that the Father hath put in his own power: but that they should receive the Holy Ghost, and should bear witness of him, not only in Jerusalem, and Judea, and Samaria, but unto the uttermost parts of the earth, and when he had spoken these things, while they beheld he was taken up, and a cloud received him out of their sight, who were also instructed by

by two Angels appearing on the sudden in white raiment, that he should come again (to judgement) in the very same manner as they now beheld him going up into Heaven. [Acts 1. 6, 11.]

And they, when they had worshipped him, returned to Jerusalem with great joy, [Luc. XXIV. 52.] from the Mount of Olives, which was thence, a Sabbath dayes journey, [Acts 1. 12.] for which the Syrian Paraphrast puts seven furlongs; as also Theophrast reckons out of Josephus: in whom nevertheless we read in our books, that the Mount of Olives was distant, either five furlongs, [as in lib. 20. Antiq. cap. 6.] or six [as in the 5 book Belsi, Judaeor. cap. 8.] as the Greek, or [lib. 6, cap. 3.] as the Latines distinguish the books.

The eleven Apostles abode in an upper room in Jerusalem, and continued with one accord in prayer with the women, and Mary his mothers and his brethren, [Acts 1. 13, 14.]

In those daies Peter stood up in the midst of the Disciples, (the number of the names together, were about 120) and spake to them concerning one to be chosen into the room of the traitor Judas, who in desperation threw himself down headlong, and burst in the midst: and when they had prayed, they call upon Joseph, called Barsabas, and Matthias, and when the lot fell upon Matthias, he is chosen into the number of Apostles. [Acts 1. 15, 26.]

On the day of Pentecost (which fell on the 24 of May) when all (120) were with one accord in the same place, suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled all the house where they sat; and there appeared unto them cloven tongues as of fire, and it sat upon each of them, and they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance: and there were dwelling at Jerusalem, Jews, devout men, out of every nation under Heaven: who hearing them speaking in their own tongues, the wonderful things of God, were all amazed: but others profanely deriding the miracle, Peter, in a most grave Sermon, refutes the calumny of drunkennes, seeing it was but the third hour of the day; and then discoursing of Christ, out of the Law and the Prophets, proves that he is risen, and converts by the power of the Spirit he had received to the knowledge of the truth 3000 of his hearers, and commands them to be baptized in the name of Jesus Christ, for remission of sins. [Acts II. 1, 14.]

And they continued steadfastly in the Apostles doctrine, and fellowship, and breaking of bread, and prayer, and fear came upon every soul, and many signes and wonders were done by the Apostles, and all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every one had need, and they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart, praising God, and having favour with all the people, and the Lord added daily to the Church, such as should be saved. [Ibid. 42, 47.]

Peter and John going up together into the Temple about the hour of prayer, being the ninth hour, at a gate of the Temple, called beautiful, they heale in the Name of Christ, a man that had been lame from his birth, about 40 years old; by reason of which, the people came running unto Solomons Porch, to whom Peter expounds the myserie of salvation through Christ, and upbraiding their ingratitude, exhorts them to repentance; and many that heard him believed, and the number of men were about 5000. But the Priests and Rulers of the Temple, and Sadducees, came upon them, and took Peter and John, and put them in prison until the next day, because it was then evening. The next day the Council being gathered together (in which were Annas the High Priest, the President of the Council, and Caiaphas and John, and Alexander, and as many as were of the High Priests kindred) the Apostles are called in question about the miracles they had done, who boldly defended the cause of Christ, and being forbidden to speak hereafter in the name of Christ, they answer, That it is more right to obey God than men; and being threatened and let go, they returned to their own home, where, together with the whole Church, they poured out fervent prayer to God, for the propagation of the Gospel, which he shews, he grants by causing an Earthquake, and sending his holy Spirit into their hearts. [Acts III. 6, IV.]

And the multitude of them that believed were of one heart, and one soul, and they had all things common: neither was any among them that lacked, for as many as had possessions of lands or houses sold them, and brought the prices, and laid them down at the Apostles feet, to be distributed for the use of the poor: in which business Josephus Joses, a Levite, by nation a Cypriot furnished by the Apostles Barnabas, that is the son of consolation, shewed the first example. [Acts IV. 32, 37.]

Ananias and Sapphira his wife, fraudulently keeping by joyned consent, part of the piece, for which they had sold the land, are struck dead, by the word and rebuke only of Peter, who discoursed the cheat, and avenged by the power of the holy Ghost, to whom

whom they had lyed: and great fear fell on all the Church, and on as many as heard of these things. [Acts V. 1, 11.]

By the hands of the Apostles were many miracles done among the people, and they were all together with one accord in Solomons Porch, and of the belief durst no man joy himself unto them: but the people magnified them, and the believers were more added to the Lord: and they brought the sick into the streets, that at the least the shadow of Peter passing by, might overshadow them. There came also a multitude out of the Cities about Jerusalem, bringing the sick, and such as were vexed with unclean spirits, and they were all healed. [Ibid.]

The High Priest and the Sadducees that were with him moved with envy, cast the Apostles into prison: from whence the night following being freed by an Angel, are commanded to teach the people boldly and without fear, from whence being brought to the Council, by the advice of Gamaliel a Pharisee, a Doctor of the Law in much esteem among the people, being delivered from death, after they had been scourged, are let go; and they went from the Council rejoicing that they were counted worthy to suffer shame for the name of Jesus. And they taught daily in the Temple. [Ibid. 17, 42.]

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The number of Believers increasing at Jerusalem, and wealth also flowing in apace, and consequently employments of the Church, there arose (as it commonly happens amongst a multitude) a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily distribution of the Church monies: and whereas the Apostles could not be at leisure to distribute the almes of the richer sort unto the poor, or to govern that bulk of money which role out of the sale of the rich mens possessions; by the Apostles advice, and by the common suffrages of the Church, there were seven chosen to be Stewards of the Churches goods, and should intend that service; Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicodas, a Proselyte of Antioch, (it is evident because they have all Greek names, that in this election, there was chiefly account had of the Grecians) and the word of the Lord increased, and the number of the Disciples was multiplied at Jerusalem, and many of the Priests were obedient to the Faith. [Acts VI. 1, 7.]

Stephen did many wonders and miracles among the people, and stoutly defended the Cause of Christ against the Jews of the Synagogue of the Libertines (made free by their Masters) and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with him: who when in dispute they could not resist the wisdom and spirit by which he spake, they turn to false accusing him, and caught him and brought him before the Council, and set up false witnesses, who should avow that they heard him speak blasphemous words against the Temple and the Law. [Ibid. 8, 15.]

Stephen in a long Oration before the high Priest (Annas) and Council, shews, That the true worship of God was observed by Abraham and his posterity, before the Temple was built by Solomon, yea before Moses was born, and that Moses gives testimony of Christ, and that the outward ceremonies that were given to their fathers were to endure but for a time. Then he sharply reprehends the Jews, because they always resisted the Holy Ghost, and had wickedly put Christ to death, whom the Prophets had foretold should come into the World. Whereupon being mad with fury, they call that holy man out of the City, and stone him, he in the mean time praying for them. [Acts VII.]

The witnesses (according to the Law, Deut. XVII. 7.) about to throw the first stones, laid their garments at a young man's feet called Saul, who kept them, and was consenting to the death of the Martyr. [Acts VII. 58. Acts VIII. 1, XXI. 20.] This man an Hebrew of the Hebrews, of the Tribe of Benjamin, born at Tarsus in Cilicia, which City Strabo affirms was then famous for the study of Philosophy, and the liberal Sciences, lib. 14. pag. 673.) by Sect a Pharisee, and the son of a Pharisee, and studied Divinity at that time in Jerusalem, in the Synagogue of the Cilicians, and frequented the School of Gamaliel, the famous Doctor among the Pharisees, a most strict observer of the Law of Moses, and of the traditions delivered to the Fathers. [Acts XXI. 39. XXII. 3. XXIII. 6, 34. XXVI. 45, 5. 2 Cor. XI. 22. Gal. I. 14. Phil. III. 5, 6.]

Devout men carried Stephen to his burial, and made great lamentation over him. [Acts VIII. 2.]

Ælius Lamia died at Rome, sometimes titular governor of Syria, for he never came thither. As for Placcus Pomponius the true Governor of Syria, he died in the Province. [Tacit. Annal. 6. cap. 27. with Sueton. in Tiberio, cap. 42.]

Herod Agrippa had his daughter Mariamne by Cyprus, ten years before his death. [Joseph. lib. 18. cap. 7. and lib. 19. cap. ult.]

There arose a great persecution after the death of Stephen against the whole Church which was at Jerusalem, [Acts VIII. 1, XI. 19.] in which Saul exceedingly raging,

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raging, made havock of the Church; for having received authority from the chief Priests, he not only when the Saints were put to death, gave his voice against them, but also he himself, entering into every house, and taking from thence both men and women, bound them, and put them in prison, and often beat them in every Synagogue: and so compelled some by denying Christ to blaspheme, others that were constant in the Faith, he persecuted to death. [Acts VIII. 1. IX. 21. XXII. 4, 5, 19. XXVI. 9, 10, 11. Gal. I. 13, 23. Phil. III. 6. 1 Tim. I. 13.]

This persecution dispersed the Church into divers Countries, but with great advantage to the Church: for the Apostles being left alone at Jerusalem, of the rest of which there were some thousands, [Acts II. 41. & IV. 4.] some that were dispersed into the Regions of Judea and Samaria, who preached the Gospel wherever they came, [Acts VIII. 1, 4.] Others went to Damascus, [Acts IX. 29, 35.] amongst whom was Ananias a devout man according to the Law, and one who had a good report among all the Jews that dwelt there, [Acts XXII. 12.] Others, it is very likely, went even to Rome itself, and amongst them Junias and Andronicus, who were of note among the Apostles, the kinsmen of this persecutor Paul, and had embraced the faith before him, [Rom. XVI. 7.] Others travelled as far as Phenice, and Cyprus, and Antioch, preaching the word of God to the Jews only, [Acts XI. 19.] viz. to those that were dispersed among the Gentiles. [James, I. 1. 1 Pet. I. 1.]

Amongst them that went to Samaria was Philip, the second in order after Stephen the Protomartyr among the seven that were chosen, [Acts VIII. 5, with XXI. 8.] He coming into the City of Samaria did preach Christ there: the people w<sup>th</sup>out accord giving heed to those things that he spake, seeing the miracles that he did; for unclean spirits crying with a loud voice, were healed: and there was great joy in that City; and many believing were baptized both men and women. Simon also who a long time had bewitched the people of Samaria with his sorceries, that giving heed to him, from the least to the greatest, they said he was the great power of God, being the great sign: and wonders that were done by Philip, believed and was baptized. [Acts VIII. 5, 13.]

When the Apostles which were at Jerusalem heard that Samaria had received the word of the Lord, they sent unto them Peter and John, upon whom they praying for them, and laying their hands on them, they received the Holy Ghost: which Simon Magus, seeing, offered them money, that he also might receive the gift of conferring the Holy Ghost: whose mad impiety Peter sharply rebuking, warns him to repent of this his wickedness; and to ask pardon of God: who desireth the Apostles that they would pray for him to the Lord. Having completed their ministry in those parts, they returned to Jerusalem, preaching the Gospel in the villages of Samaria, as they went, [Acts VIII. 14, 25.]

After many Ages were past, a Bird called Phoenix came into Egypt, and ministered matter to the most learned of the Country, and also Greek of discoursing many things concerning that miracle. [Tacti, Annal. 6, cap. 28.] But Dion reports that this Bird appeared in Egypt two years after. [lib. 54, pag. 638.]

Philip the Tetrarch always reputed a modest man, and a lover of ease and quietness, died in the twentieth year of Tiberius, when he had governed Trachonitis, Gaulanitis, and Batanea, thirty seven years: died at Julius, he was brought to a Monument that he before had built for himself, wherein he was magnificently and sumptuously interred: and because he died without children, Tiberius annexed that Principality to the Province of Syria: Yet so, that the tributes which were collected in this Tetrarchy, should be kept within the limits of that Country. [Joseph, lib. 18. cap. 6.]

At Rome in this twentieth year of Tiberius his reign, the Consuls, Lucius Vitellius, and Fabius Pricus for forth ten years Games, that they might as it were prolong the government to him, as it was used to be done to Augustus. [Dion lib. 58. pag. 636.]

In this year, (as Dion will have) or three years before, (as Tacitus hints about the end of the fifth book of his Annals, relating this Story) a certain young fellow gave out, that he was Drusus Germanicus his son. He was seen first in the Islands Cyclades, and soon after in the Continent of Grecia and Ionia. He was attended by some of Cæsars free-men: the ignorant were allured by the fame of his name, and by the minds of the Grecians ready to new and wonderful things; for they feigned and also believed that he could get from them that kept him, he would go to his father's armies, and would invade Egypt or Syria. Poppæus Sabinus when he heard these things, who being incentive upon Macedonia, took care also for Achaia, entered Nicopolis, a Roman Colony: there he knew that the young man, being more cunningly examined, had said, that he was Marcus Silanus his son, and that many of his followers being

being shipwrecked, he took shipping, as though he would go to Italy, neither, saith Tacitus, have been found any more concerning the end of this business: but Dion adds, that this impostor being willingly received of the Cities, and strengthened with aids, had without doubt come into Syria, and possessed himself of the armies, unless some that knew him had stayed him, and sent him to Tiberius. [Tacti, Annal. 5, cap. 10. Do. lib. 58. pag. 637.]

Philip the Evangelist, being warned of an Angel, goes to Gaza, which is desert, of which are to be seen those things that are spoken, at the end of the year of the World, 3672. and meets an Eunuch, who had the charge of the treasure of Candace, Queen of the Ethiopians, (in Meroc) and returning in his Chariot from Jerusalem, (where he had been to worship) read the Prophet Elisha, to whom Philip, by the command of the Spirit, came; and having instructed him in the faith of Christ, baptized him, and straightway being caught away out of his sight by the Spirit of the Lord, was found at Azotus, and passing through the Country, he preached the Gospel in all the Cities, until he came to Cæsarea. [Acts VIII. 26, 40.]

Saul yet breathing out threatenings and slaughter against the Disciples of the Lord, obtains of the High Priest (Anas, as it is Acts IV. 6.) and the Council of which he was then President) letters to the Synagogues of Damascus, that if he found any that were Christians, he should bring them bound to Jerusalem, that they might be punished. And as he came nigh to Damascus at midday, a light from Heaven, above the brightness of the Sun, shined round about him, and them that journeyed with him: and when they were all fallen to the earth, he heard a voice speaking to him in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks: and when he had said, Who art thou Lord? it was answered him, I am Jesus of Nazareth whom thou persecutest, but rise and stand upon thy feet, I have appeared unto thee for this purpose, to make thee a Minister, and a witness, both of those things that thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people, and from the Gentiles, unto whom now I send thee, that thou mayest open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive remission of sins, and inheritance among them that are sanctified by faith that is in me. And when as Saul trembling and full of fear, asked further, Lord, what wilt thou have me to do? the Lord said unto him, Arise, go to Damascus, and there it shall be told thee of all things that thou must do: but the men that journeyed with Saul, were to amazed, that they were speechless, seeing indeed a light, and hearing a loud voice, but neither seeing Christ which spake, nor understanding any thing that he spake. [Acts IX. 1, 7. XXII. 5, 14. XXVI. 12, 18.]

Saul arose from the earth, and being blinded with the glory of the light, being led by the hand, he came to Damascus [Acts IX. 8, XXII. 11.] and he was three days without sight, and neither did eat or drink. Now there was a certain Disciple named Ananias, to whom the Lord spake by a vision, Arise, and go into the street that is called straight, and inquire in the house of Judas, for Saul of Tarsus, for behold he prayeth: (and Saul indeed was in a vision, Ananias entering, and laying his hand on him, that he might receive his sight) but Ananias answered, Lord, I have heard by many of this man, how much evil he hath done unto thy Saints at Jerusalem, yet, in this place he hath authority from the chief Priests, to bind all that call on thy name: and the Lord said unto him, Go thy way, for he is a chosen vessel unto me, to carry my Name before the Gentiles, and Kings, and the children of Israel, for I will show unto him, how great things he must suffer for my Name. And Ananias went and entered into the house, and laying his hands on him, said, Brother Saul, the Lord Jesus, who appeared unto thee, in the way as thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the holy Ghost, and straightway there fell from his eyes as it were scales, and he received his sight forthwith. [Acts IX. 9, 18.]

And Ananias said, The God of our Fathers hath chosen thee, that thou shouldest know his will, and see that thou art called to bear witness before all men, and thou shouldst bear witness before all men, and thou shalt be a witness before all men, of those things that thou hast heard and seen: and now why tarriest thou? arise and be baptized, and washed from thy sins, calling on the Name of the Lord. [Acts XXII. 14, 15, 16.] And Saul arose, and was baptized, and when he had received meat, he was strengthened. [Acts IX. 18, 19.]

But what was revealed from the Lord to Saul at Damascus that he should do, Luke shews not in the Acts, but out of those things, which in the Epistle to the Galatians he saith happened unto him immediately after his conversion, it appears, that amongst other things, it was commanded him, that he should not confer with flesh and blood, nor return to Jerusalem, or then that were Apostles before him, but that he should go for sometime into Arabia, or places near Damascus, where he should receive the knowledge of the Gospel, Not being taught of men, but by the revelation of Jesus Christ, [Gal. I. 12, 16, 17.]

Saul then returns to Damascus, [Gal. 1. 17.] and carries with the Disciples there a few dates, and straightway in the Synagogues he preacheth, that Christ is the son of God. And they were all amazed who heard these things, and said, *Is not this he that destroyed at Jerusalem, those that called on his name, and came hither for that intent that he might bring them bound to the chief Priests?* And Saul increased the more in strength, and confounded the Jews that dwell at Damascus, teaching that Jesus is the Christ, [Acts. IX. 19. 22.] to the Jews that dwell at Damascus, was the Gospel first preached by him. [Acts. XXVI. 20.]

Tiberius being certified by Pilate out of Palestine, concerning the affairs of Christ, he propoeth to the Senate, that he might be reckoned among the gods, which the Senate opposing, he remaining in his opinion threatens that it should be dangerous for any to accuse a Christian, as Tertullian relates in Apologetic. [cap. 5. & 21.] and others that follow him; as Eusebius in Chron. & Hist. Eccl. lib. 2. cap. 2. and thus greatly driving the nation, and having substituted Jonathan the son of Annas (or Annas) the High-Priest, in the place of Joseph Caiaphas the High-Priest, he takes his journey to Antioch. [Joseph. lib. 18. cap. ult. & lib. 18. cap. 6.]

Artabanus King of Parthia, Artaxias King of Armenia being dead, let Artaces the eldest of his children over the Armenians; and because he came off from Tiberius too free for that, he attempts Cappadocia, and sent to demand the treasure left by Vonones in Syria and Cilicia, and also the ancient bounds of the Persians and Macedonians, and also vaingloriously bragged and threatened that he would invade all that was possibled by Cyrus or Alexander, but Sinnaeus, a man both nobly born and rich, and next unto him Abdus an Eunuch, drawing the principal of the Parthians to them, because they could make none of the blood of the Artaxides King (most of them being killed by Artabanus, or under years) send private messengers to Tiberius to demand Phraates the son of Phraates the third who was kept hostage at Rome for their King. [Tacit. Annal. 6. cap. 31. Dion. lib. 58. pag. 37.]

Tiberius lends Phraates sufficiently furnished into his fathers Kingdom, keeping his old drifts, by sleights and policies to raise wars abroad, to keep himself quiet at home: in the mean while these conspiracies being known, Artabanus invites Abdus under colour of amity to a banquet, and gives him a lingering poison, and Sinnaeus by feigned friendship and gifts he entertains in other employments, and Phraates being come into Syria, leaving off the Roman manner of living, to which he had been accustomed, and reluming the Parthian usages, being unable to brook his Country manners, falls sick and dies. [Tacit. ibid. cap. 31.]

Phraates being dead, Tiberius lends Tiridates of the same stock, and an enemy to Artabanus; and that he might the sooner get the Kingdom, writes to Mithridates Iberus that he should invade Armenia: that by this means Artabanus might go out of his own Kingdom, whilst he helped his son, and to this end reconciled Mithridates to his brother Phraartanes, who succeeded his father Mithridates in the Kingdom of Iberia, and engaged on Phraartanes himself, and the King of the Alanes by great gifts, to make war suddenly on Artabanus, but he made L. Vitellius general over all their preparations in the East. [Tacit. ibid. with Josephus lib. 18. cap. 6. with Dion. lib. 58. pag. 37 & 38.]

Mithridates induces his brother Phraartanes to set toward his endeavours by policy and force, Artaces the son of Artabanus is killed by his servants, hired to this villany by great sums of gold: also the Iberians breaking into Armenia, ruin the City Artaxata. When Artabanus knew these things, he furnisheth his son Orodes to revenge it, giving him the strength of the Parthians, and dispatcheth others to levy hired soldiers for his aid; on the other side, Phraartanes joynes to himself the Albanians, and call the Sarmatians to his help, whole Princes, called Sceptruchi, having received gifts on both sides, as the manner of that Nation is, gave aid to both sides: but the Iberians being masters of the places, thrust in the Sarmatians into Armenia by the Caspian passages, and those that came from the Parthians are easily driven back, there being but one way left for them, between the farthest Albanian mountains, and the shore of the Caspian sea, and that too the Summer then hindered, the Eastern wind filling up

the Fords, [Tacit. Annal. 6. cap. 32. Joseph. in supra.]

Phraartanes having re-enforced his strength, forceth Orodes to fight being destitute of his Allies: in which meeting with Orodes, he wounded him through his Helmet, but could not double his blow, being carried away with his horse, and the stoutest of his Guard defending him being wounded. Nevertheless a rumour falsely believed that he was slain, appalled the Parthians, and caused them to yield the Victory, [Tacit. ibid. cap. 34. & 35.] and so the Parthians having lost Armenia again, [Joseph. lib. 18. cap. 6.] it is given to Mithridates Iberus. [Dion. lib. 58. pag. 38.]

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Yet immediately after Artabanus goes with the whole strength of his kingdom to revenge this: But the Iberians had the better of it, through their skillfulness of the places; neither would he have defisted, had not Vitellius gathering together his Legions, and casting out a rumour, as if he would invade Mesopotamia, strook him into a fear of the Roman forces. Then did Artabanus's fortune decline, having lost Armenia, and Vitellius enticing his subjects that they should forsake him, as one that was a Tyrant in peace, and unfortunate in war. Hercupon Sinnaeus hath sever conference with Abdagales and others, and drew them to revolt, being prepared by their continual overthrows; those also coming in to him, that were subject rather through fear, than good will, took courage when they had Captains to follow. Vitellius having with money corrupted some both friends and kindred of Artabanus endeavoured to kill him: he having understood the conspiracy, and not finding a remedy, because the danger was like to come to him from his Nobility, and having suspected even those that remained under his protection, he hasteneth his flight into the higher Provinces and places near to Scythia, expecting aid from the Carmanians and Hyrcanians, with whom he was joyued in affinity. [Tacit. lib. 6. cap. 36. Joseph. lib. 18. cap. 6.]

Agrippa the son of Aristobulus, when he was in great want at Ptolemais, took money up at interest of Protus a freed man in former time of his dead mother Berenice, using therein the help of Mariyas his own freed-man. He extorted from Mariyas a bill of his hand for 20000 Attick Drachmes, deducting out of that sum 2500 for Mariyas himself, which he might the easier do, because Agrippa could not otherwise chuse. Having gotten this money, he goes to Antioch, and getting shipping, prepares himself for his journey into Italy. When Herennus Capito the Treasurer of Jamnia heard that he was there, he sent soldiers thither to exact of him 300 thousand drachmes of silver, which Agrippa owed Cæsar's treasury, when he lived at Rome: by which means he was enforced to stay. Whereupon he made a shew to obey their commands; but as soon as it was night, he cut his cables, and sailed to Alexandria, and there offers to borrow of Alexander Alabarcha 200 thousand drachmes of silver. He professes that he will lend him nothing, but to his wife Cyprus, admiring in her, her love to her husband, and her other virtues. When the therefore had become his security, Alexander Alabarcha pays him down five talents presently at Alexandria, but promised to deliver him the rest at Puteoli; because he feared Agrippa's prodigality. [Joseph. lib. 18. cap. 7. & 8.]

Philo the Jew makes mention of the coming of Agrippa to the City of Alexandria, in his book against Flaccus (at that time Governour of Egypt) which Philo Josephus says was the brother of Alexander Alabarcha. [lib. 18. cap. 10.] And Jerom relates in his Catalogue of Ecclesiastical Writers, that he was of the same family of the Priests. Whereupon Baronius (at the year of Christ 34. numb. 265.) thinks him to be no other, than that Alexander, [Acts. IV. 6.] who is said to be of the kindred of the Priests: but this was that Alexander Lyfimachus, who bore the office of Alabarcha at Alexandria, (of whom Juvenal in his first Satyre) in former time the Steward of Antonia, the mother of the Emperor Claudius, and father of Tiberius Alexander, Governour of Judea, and the richest of all the Jews of Alexandria. [Joseph. lib. 19. cap. 4. & lib. 20. cap. 3.] He melted gold and silver for the gates of the Temple at Jerusalem, (and not his father, as Baronius writes in the forecited place.) [Joseph. lib. 6. Bell. Judæic. cap. 6.]

Cyprus having furnished her husband for his journey into Italy, returns with her children into Egypt by land: and Agrippa when he was come to Puteoli, writ to Tiberius Cæsar then living at Capree, signifying unto him, that he came to do his duty unto him, and begging leave of him to come into the Island. Tiberius without delay writes back again, a kind answer, that he should be glad to see him safe returned to Capree; and also received him with great cheerfulness when he was come; for he both embraced him and lodged him. [Joseph. lib. 18. cap. 8.]

The next day, Cæsar having received letters from Herennus concerning the 300 thousand drachmes of silver, commanded them of his chamber, that Agrippa should not be admitted till he had paid the debt. He nothing dismayed at Cæsar's displeasure,

dileasure; begs of Antonia, the mother of Germanicus and Claudius, (afterwards Emperor) that she would lend him 300 thousand Drachmes, for fear he should lose the friendship of Cæsar: who remembering the familiarity that had been between her and Bernice, Agrippa's Mother, and that he had been brought up with her son Claudius, lends him the money; wherewith having paid the debt, none gain-saying it, he rejoynes the Princes favour, and is so thoroughly reconciled to Cæsar, that he commended to Agrippas charge his Nephew (Tiberius the Twin) the son of Drusus, and commanded him that he should dutifully attend him whithersoever he went: and being bound and tied to Antonia for this benefit, he began to reverence Caius (Caligula) her Nephew, who was gracious in all mens eyes, and honoured for the memory of his father. There was there by chance at the same time, one Allus, a Samaritan, of whom he borrows 100000 Drachmes, and pays Antonia her debt, and keeps the rest, the more honourably to attend on Caius. [*Joseph. ibid.*]

Tigranes, the son of Alexander (that was put to death by his father Herod) and of Glaphyra, (the daughter of Archelaus, King of the Cappadocians) who had turned from the Jews to the Gentiles religion, and had been sometimes King of Armenia, being accented at Rome, and there punished, died without children. [*Tacit. Annal. 6. cap. 40. Joseph. lib. 18. cap. 7.*]

The Cities a Nation (in Cilicia Thracia) subject to Archelaus the Cappadocian, because they were compelled after the Roman fashion, to bring in the value of their yearly revenues, and to pay tribute, fled to the Hill Taurus, and there by the strong fire of the place, defended themselves against the weak forces of their King, until M. Trebellius was sent from Vitellius, president of Syria, with 4000 Legionary Soldiers, and some choice Auxiliaries, compelled about with works, two hills, which the Barbarians had possessed, the name of the lesser was Cadra, the greater Tavara, and slew those that did come out of their holds, and compelled the rest to yield for want of water. [*Tacit. Annal. 6. cap. 41.*]

Artabanus being fled, and the minds of the people inclining to a new King, Vitellius persuades Tiridates to lay hold on what was offered him, and leads his Legions and Auxiliaries to the bank of Euphrates. As they were sacrificing, and some were preparing Sacrocrantia, (a Boar, a Ram, and a Bull) after the manner of the Romans; others making ready an Horse, for the pacifying the river, the inhabitants about Euphrates bring word that the river was exceedingly risen of its own accord, without any great flowes; and that the white froth made circles in form of a Diadem, which was an omen of a prosperous passage: but others did interpret it more fully; that the beginnings of their endeavour should be prosperous, but not lasting, because there was more credit to be given to those things that were portended by the earth, and Heaven, than the nature of Rivers were inconsistent, and that if they did shew any good presages, they would as soon take them away. But Vitellius having made a bridge of boats, and passed over his army, Orospades comes to his Camp with many thousands of Horse, he once a banished man, brought no small aid to Tiberius, when he made war in Dalmatia and for that made Citizen of Rome. After this, entering anew into the Kings favour, he made him Governour of Mesopotamia, and not long after Sinnares increaseth his forces, and Abdagetes, the stay of that party, joyneth both his treasure and loyal preparations. Vitellius thinking it enough to have shewen the Roman forces, admonisheth Tiridates, that he should remember his God and Father Phraates, Cæsars bringer up, the nobles, that they would be obedient to their King, and reverence the Romans; and that every one should keep his credit and fidelity; and then with his Legions goes back into Syria. [*Tacit. Annal. cap. 37.*]

Tiridates receives from the Parthians, willingly yielding them Nicophorium, and Anticemulias, and other Cities of Macedonia, using the Grecian languages, as also Haia and Anemita, Cities of Parthia, greatly rejoicing, as who hated the cruelty of Artabanus, brought up among the Scythians, and hoped that Tiridates would be gentle, as he was among the Roman. The Seleucians use much battery, their City is strong and walled about, not corrupted with barbarity, but keeping the laws of their founder Seleucus. When Tiridates was come among them, they highly honour him, and reproach Artabanus, as one indeed that was of the race of the Arsacides, by the mothers side, but in all other things he had degenerated. Tiridates commits the government of the Common-wealth to the people, whereas Artabanus had delivered it to the rule of 300 of the nobility. [*Tacit. Annal. lib. 6. cap. 41. 42.*]

Tiridates, then consulting what day he should be crowned, receives letters from Phraates, and Hieron, who held the strongest governments, desiring him that he would a little time deter it, which to satisfy those great men, he yielded unto: and in the mean while goes to Ctesiphon, the seat of the Kingdom: but when they delayed from day to day, Surenas, with the approbation of many there present, crowns Tiridates, after the custom of the Country; and if he had entered farther into the Country, and

other

other Nations, those loyterers had been put out of all doubt, and all yielded obedience to one; but staying too long in besieging a Castle where Artabanus had conveyed his Treasure and Concubines, he gives them leave to break the agreement: for Phraates and Hieron, and some others that did not celebrate the day appointed for his Coronation, some for fear, and some for envy to Abdagetes, who then possessed the new King and was the only favourite at Court, turned to Artabanus. [*Ibid. cap. 42. 43.*]

Artabanus is found in Hyrcania very meanly attired, and getting his living with his bow. At first he was afraid, as if there had been some treachery; but when they had given their faith that they came to restore him to his kingdom again, he stayed no longer, than to assemble the Scythian forces, (Josephus relates that he got together a great army of the Dahæ and Sacæ) and goes with them presently: neither did he put off his mean attire, the more to move the common people to pity him. There was neither subtilty, nor prayers, nor any thing omitted, whereby he might either draw the doubtful to him, or confirm the willing. [*Ibid. cap. 43. 44.*]

He came then with a strong power near Seleucia: whenas Tiridates (struck into a fear with the fame and person of Artabanus, began to be diffident in his counsels, whether he should presently encounter him, or delay the war: but Abdagetes his opinion was, that he should retire into Mesopotamia; that having the River between them, and raising in the mean time the Armenians and Elymeans and the rest behind them, and increasing their forces with Allies and such as the Roman Captain would send, he should then try his fortune. That advice prevailed, because of Abdagetes authority, and Tiridates his cowardlinesse in dangers. This retreat differed little from a flight, and the Arabians first led the way, the rest went either home or to Artabanus's Camp: until Tiridates returning back into Syria with a small company, acquitted them all of the infamy of treason. [*Ibid. cap. 44.*]

Artabanus, having easily overcome his enemies, is restored to his kingdom. [*Joseph. lib. 18. cap. 6. Dion. lib. 58. pag. 537.*] who writing letters to Tiberius, threatens him with parricides, murders, floods, and luxury, and advieth him, that he would quickly satisfy the most just hatred of the Citizens, by a voluntary death. [*Sueton in Tiberio, cap. 66.*] and having without danger set upon Armenia, he purposed also to invade Syria. [*Dion. lib. 59. pag. 661.*]

Agrippa being entertained with intimate familiarity by Caius Caligula, on a certain day as he sat in the same Coach with him, he prayed that Tiberius might shortly render the Empire to him, as to a worthier person. These words Eutichus overheard that was one of Agrippas Freed-men, and his Coach-man, but then held his peace: he being afterwards accused, as though he had stolen a garment from his Prince, as indeed he did steal it, and being brought back again after he had fled, and led to Pilo the Prefect of the City, and asked the cause of his flight; he answers, That he had some certain secrets which he desired to reveale to Cæsar, belonging to his taciturnity. Whereupon he was sent in bonds to Caprea, and there long kept prisoner, before it pleased Cæsar to give him any hearing. [*Joseph. lib. 18. cap. 8.*]

A certain impostor persuades the Samaritans, that they should meet at the mount Garizim, which that nation thinks to be the most holy, affirming that he would then shew them the holy vessels buried, where Moses had laid them, they believing him, and taking arms encamp about a village called Tyribathas, expecting there till the rest came, that they might ascend the mountain with the greater company. But Pilate prepossessing himself with his horse and foot of the top of the hill, and fighting with those that were encamped at the village, some he overthrew, and some he put to flight, and took many captives alive, of whom he beheaded the ringleaders and those of most power among them. [*Id. ibid. cap. 5.*]

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The chief men of Samaria address themselves to Vitellius Governour of Syria, and accuse Pilate of this murder, denying that this assembly at Tiribathas, was any revolt from the Romans, but a refuge from the tyranny of Pilate; whereupon Vitellius sending his friend Marcellus to take charge of Judea, commands Pilate to go to Rome, to answer before Cæsar to such crimes as the Jews objected against him. After he had lived ten years in that Province, [*Id. ibid.*] to which should be added a little appendix of 4 or 5 months, unless he deferred his voyage either through fear of storms, (the last of the seventh month being past, as *Act. XXVII. 9.*) or detained with contrary winds, or by some intervention delay, made him prolong his journey; for before Pilate came to Rome, Tiberius was dead, as Josephus shews.

When Tiberius came from Caprea to Tulucaum, which was distant from the City almost an hundred furlongs, he was persecuted, though much against his will, that he would hear Eutichus, that it might be known, of what crime he accused his Patron: who examining the matter, found that he had neglected his commands of honouring his Nephew Tiberius Drusus's son, and had wholly addicted himself to

Caius,



Caius. Whereupon he commands Macro (who succeeded Sejanus in the command of the Pretorian souldiers ) that he should bind Agrippa. Then Agrippa hath recourse to prayer, and begs pardon, for the memory of his son, with whom he was brought up, in great familiarity, and by those servants that he had done young Tiburcius. But all in vain, the Pretorian souldiers carrying him to prison, even in his Purple robes; and at that time it was very hot weather, and he very thirsty for want of wine, seeing a servant of Caius carrying a pitcher of water, he desired to drink, which when he had willingly bestowed on him, he drank, and said unto him, *Truly, Lord, thou hast done me this service for mine own good, for as soon as I shall be free from this necessity, I will beg thy liberty of Caius, which also afterward he performed.* [ *Joseph, lib. 18. cap. 8.* ]

Agrippa being a fonder, flood bond among other prisoners before the Pallace, leaning in a melancholly posture against a tree, on which sat an owl: one of the prisoners, by Name a German, seeing the bird, asks of a bouldier, who he that was in purple was; and when he knew that he was one of the chief nobility of the Jews, being led to him, and using an interpreter he told him, that this bird did signify that there should be a sudden change of this prisoners fortune, and that he should be admitted great dignities, and that he should have a most happy death (in which the most unhappy death of this man, heaved that he was a false Prophet) but when he should see this bird again, he should dye within five daies. [*Id. ibid.*]

Antonia gave up at the calamity of the young man, thought it would be unprofitable to speak to Tiberius in his behalf, yet still obtained this much of Macro, that he might be committed to the custody of fouldeers of a gentle behaviour, and that he should have a Centurion that should provide him his diet, and that he might use his daily things, and that his friends and freed men might come to him, by whose services he might be relieved, then were admitted to him his friend Silus, and his free-men Marfyas and Syechus, who brought him such meats as he was delighted with, but brought also coverlets as if they would tell them, on which he lay a night, the fouldeers suffering this, having before direct on from Macro and in this manner he spent six months in prison, even until the death of Tiberius. [Ibid.]

Concerning the confines of the Country Gamalie, there arose a great contention between Herod the Tetrarch and Aretas King of Arabia Petraea, not forgetful of the injury done to his daughters, whom Herod had married, but condemned, and married in her room Herodias his brother's wife, they manage the war on both sides by their Lieutenants, and when the battles joined Herod's army was clean overthrowen, being betrayed by long-banished men, who being driven from the Tetrarchy of Philip, served under Herod, the things Herod signifies to Tiberius by letters, who being angry with Aretas for his bold attempt, writ to Vitellius that he should make war upon him, willing him that he should either bring him alive to him, or it dead to fend him his head: it was the opinion among the Jews, that Herod's army was overthrowen by the just judgment of God, for the murder of John the Baptist. [Josephus. lib. 18. cap. 7.]

Cn. Accerionius and C. Pontius Nigrinus being Consuls, Tiberius dies XVII. Kalends of Ap. ill: as it is in Suetonius [*in Tiberio*, cap. 13, and *Isid.*, *Annal.* 6, cap. 50,] or rather the VII. or XXVI. day of March, whenas after the decease of Augustus, he had reigned 22. yeares 7. months 7. daies, as Dion relates at the end of his fifty eighth bo.k; nor 5. months 3. daies, as Jofephus numbers in [*lib.* 18. *Antiquit.* cap. 8, nor fix. month 3. daies, as in the wars of the Jews, [*lib.* 2. cap. 8.]

(c) Marfyas, the death of Tiberius being known, runs to his Patron Agrippa, whom he found bathing himself, nodding his head, told him in Hebrew. *The lion is dead.* Which when the Centurion who kept him knew from them, he taking off Agrippa's bonds made them go & cheer as they were merrily eating and drinking, then comes in one that said *Tiberius was alive*; and that he would shortly return to the City, with which word the Centurion being terrified, he commands Agrippa to be thrutt from the rabble and bound, and to be more carefully looked to hereafter, but the next day there came two letters from Caius, one in which he wrote to the Senate that he had succeeded in the Empire in the room of dead Tiberius, the other in which he wrote to Pifo the Prefect of the City declaring the same thing, and commanding him that he should let Agrippa free, and restore him that house in which he had formerly lived in, in which although he was a prisoner yet lived he at his own discretion, [*Josephus, lib.*  
18, cap. 8,]

Caius returning to Rome, bringing also the body of Tiberius celebrated a most sumptuous funeral, with great solemnity, and whereas he would the same day have released Agrippa, by the advice of Antonia he forbore, not that he did not wish well to the man, but denied that this haire was handsome, least he should seem to do this in hatred to Tiberius, if he should so suddenly deliver him, whom Tiberius had imprisoned.

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imprisoned, but not many daies after he sent for him to his house, and commanded his hair to be cut, and changed his garments, and then putting a Crown on his head, he made him King of Philips Tetrarchy, giving him also the Tetrarchy of Lybanias; and changed his chain of Iron into a chain of gold of the same weight, and sent Marius governour into Judea. [*Joseph. id. ibid.*]

full grown, that C. Calpurnia fled Agrippa the Grandchild of Herod from those bonds, which Tiberius had put on him, and that he gave him his Grandfather's principal part, [ib. 59, par. 65.] Philo in his book against Flaccus saies that he was honoured with the ornaments of a Precourer by the Romain Senate, and that Caius gave him the Kingdome, and the third part of the ancient dominion that his uncle Paul possessed, but Agrippa having gotten the Kingdome, begs Tiberius of Caius, and gives him his liberty, and makes him steward of his goods. And when Agrippa died he left him in the same office to his son Agrippa, and Berenice his daughter, with whom he was in great account as long as he lived. [Joseph. lib. 18, cap. 8.]

Caligula gives to Antiochus, the son of Antiochus Commagene, his father's kingdom, giving him also the maritime places of Cilicia. [*lib. 59. pag. 645.*]

And as our government of Syria took with him two Legions, and the aids of Foot and Horse that were sent from the King that were allies, halting towards Petra, came to the Pylamiah: and as he thought to lead his army through Judea, the principal men of that Country came to him desiring that he would not pass that way, for the custom of their Country would not suffer, that any images should be carried by the way: and the Roman banners had many, with whole prayers inscribed on them, such as the Jews hated, and feared his army through the multitude of them: and he came with Hurad the Tetrarch and his friends, and said to him, I beseech thee, O God, at the next feast, which was night at Jerusalem, to give me an office: I beseech thee, O God, at the next feast, which was night at Jerusalem, when he was come, he was magnificently entertained by the people, and feasting three days there, in the mean time he transferred the High Priesthood from Jonathan upon Theophilus his brother. [*J. Joseph lib. 8. cap. 7.*]

Four dayes after Velleus having received letters of Tiberius his death made the people take the oath of fidelity in the new Emperour Caius his name. (14. *ibid.*) Whereupon Agrippa faith in his letters to Caius, as it is in Psalms in Legat. o. They greatly desired Iussellion, (O Emperour) was first heard of at Jerusalem, and the same it was desired to the neighbour Provinces from the Holy City: and because this City, of all the east, first saluted this Emperour, it is meet that it should be treated more graciously by thee. And the denate of the Jews in their oration to Petronius, (in the same author) Caius having obtained the Empire, we first of all Syria congratulated with Velleus, (whose Iussellion thou art) then being in our City, and had received letters concerning this business, and from us, we have cared, & the joyfull new to other Cities, our Temple first of all sacrificed for the Empire of Caius.

Vitellus recalls his forces, leaving off his intended war, because the Empire was de-  
volved to another, and truly some report, that Aretas, when he heard the news of  
Vitellus's Expedition, gathered on as argues, that it was impossible for his army to  
come to Petra, for one of the Generals should die, either he that commanded the Exp-  
edition, or he that obeyed it, or he against whom the Expedition was. [ *Joseph. lib. 18.*  
*cap. 7.* ]

Josephus writes that Vitellius went to Antioch, having sent his army into their Winter Quarters, which it is not likely he would do in the beginning of Summer, whereas he should have rather said that he went with his forces to Euphrates, to make a league with the King of the Parthians, (as it appears out of Suetonius and Dion, that this was done, not in Tiberius' reign, (as Josephus think-) but under Caius, for Artabanus always hated and contemned Tiberius, but willingly fought the alliance of Caius; and Vitellius by all his policies incited him not only to a conference, but also to worship the Roman Standard; for he going over Euphrates, adored the Roman Eagle, sacrificed to Augustus and Caius's images, and yielded to conditions of peace, which were for the Roman profit, and gave his children as hostages. *Suet. in C. Caligula, cap. 14. & A. Titeko. cap. 2. Dion. lib. 59. pag. 601.*

The King and Vellucius meet in the middle of a bridge, with each their guard, and after they had agreed upon a league, Herod invited them both to a banquet in a pavilion erected with great cost, in the middle of the River. Vellucius then returns to Augustus, and Augustus to Babylon, but Herod being willing to give the first notice to Caius, of the receipt of the message, he sent express messengers with letters, leaving nothing for the Clauds Embassadors to cordial: wherefore Caesar writes back to Vellucius, upon the receipt of his letters, that he knew all these things before by Herods messengers, with which he was much troubled, [Joseph, lib. 18. cap. 6.]

Not long after, Artabanus sends his son Darius as hostage, with many gifts, among which there was a Jew, by name Eleazar, five cubits high, who for his greatness was called the Syonite. [*Id. ibid.*]

The Jews of Alexandria, after they had appointed for Caius all the honours, that were lawful for them to desire, came and offered the decree to Flaccus Abilius, desiring him, that since it was not permitted to them, to send an Embassy, he would be pleased to send it by his messengers, he reads the decree, and allowing many of the heads of the sect, humbly to say, *Your piety highly pleaseth me, I will send as you desire, I will be your Ambassador, that Caius may perceive your gratitude, and I will be a witness of the people's modesty, and obedience well known to me*, nevertheless he kept back this decree, that they might seem to be the only contempters of Caius. [*Philo, in Flaccum.*]

The first year of the reign of C. Caligula, Josephus, the writer of the History of the Jews, was born, who was the son of Mattathias, a Priest, as Josephus shews in his Life.

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When Saul had preached the Gospel a long time at Damascus, the Jews took counsel to kill him, and they being helped by the Governour under Aretas, (who had lately overthrown the army of Herod the Tetrarch) who kept the City of the Damascenes with a Garrison, watched the gates day and night, that they might take him and kill him, but he being let down by a rope by night in a basket, escaped from thence laying in wait. [*Acts IX. 23, 24, 25. 11. Cor. XI. 32, 33.*]

The first three years of his Apostleship being finished, Saul returned to Jerusalem, to see Peter, and abode with him fifteen days. [*Gal. I. 18.*] And he then assaying to join himself to the Disciples, they all were afraid of him, not believing him to be a Disciple: but Barnabas took him, and brought him to the Apostles, [*viz.* Peter and James, the brother of the Lord, for he law none other of the Apostles, [*Gal. I. 19.*] and declared unto them, how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. [*Acts IX. 26, 27.*]

Saul preached boldly in the name of Jesus at Jerusalem, and disputed with the Greeks, or Jews that used the Greek tongue, as Syrus rightly interprets this place, but they went about to kill him. [*Acts IX. 29.*]

Saul being in the Temple praying, was in a trance, and saw the Lord speaking unto him, *Make haste, and get thee quickly out of Jerusalem, for they will not receive thy testimony of me: to whom he answered, Lord, they know that I imprisoned and beat in every Synagogue those that believed on thee: and when the blood of thy Martyr Stephen was shed, I also was standing by, and kept the garments of them that killed him: and the Lord said unto him, Get up, and I will send thee to the Gentiles.* [*Acts XXII. 17, 21.*]

The brethren at Jerusalem brought him to Cæsarea, and sent him into his own Country of Tarsus. [*Acts IX. 30.*] and he came into the Countries of Syria, and Cilicia: hitherto he was unknown by face to the Churches of Judea, but they heard only, that he preacheth the faith which once he destroyed, and they glorified God in him. [*Gal. I. 21, 22, 23.*]

And the Churches had rest through all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and comfort of the holy Ghost were multiplied. [*Acts IX. 31.*]

Herod Agrippa had a daughter by Cyprus, named Drusilla, (married afterwards to Felix) [*Acts XXIV. 24.*] who was six years old when her father died. [*Joseph. lib. 18. cap. 7. & lib. 19. cap. ult.*]

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Caligula forces Macro, to whom Egypt was committed, (the six years that were appointed by Tiberius, for the government of Flaccus Abilius being ended) and his wife Ennia, by whose help he had got the Empire, to a voluntary death. [*Philo, de Legat. ad Caium, & lib. in Flaccum, Sueton in Caligula, cap. 26. Dion. lib. 59. pag. 647.*]

Flaccus, who was Governour of Egypt, Macro being killed, on whom he most relied, was thoroughly afraid of C. Caligula, taking this occasion, Dionysius Lampo, and Isidore persuaded him, that he should by some great benefit make the people of Alexandria his friends, and that nothing would be more grateful to them, than that he would suffer them to plunder the Jews, and he follows their counsel. [*Philo, in Flaccum.*]

Caligula, by a decree of the Senate, gives the Kingdom of the Arabians of Iuraea to Soemus, to Corys Armenia the Little, and also some parts of Arabia, to Rhymataca, the Kingdom of Corys to the Ion of Polemon, his fathers Kingdom. [*viz.* of Bonus. [*Dion. lib. 59. pag. 649.*]

In the second year of C. Caligula's reign, Herod Agrippa begs leave of him, to return home, for the ordering of his Kingdom, promising, when he had done that, he would return

return. [*Joseph. lib. 18. cap. 8.*] The Emperor persuaded him, that taking the ready way by sea, the East winds being every day expected, he should go directly to Alexandria, and that then he might go with little difficulty into his own Country by lands who following his advice, went to Puteoli, and there he finds a ship ready to set sail for Alexandria, and in few days after, he arrives at Alexandria. [*Philo, in Flaccum.*]

The Alexandrians by reason of their inveterate hatred against the Jews, taking it impatiently that they should have a King, in the place of exercise did disgrace Agrippa with scurrilous speeches, and mocking verses of jesters. They also hired to the sporting-place, a certain mad man named *Carabas*, who went naked night and day in the streets, and there let him on a high place that all might see him. Then they let a paper crown on his head, and put on his body a mat instead of his robe, and one gave him a piece of a reed taken off the ground, for his scepter. Being thus adorned with enligens of a King, and thus changed into a King after the manner of Stage players, the young men carrying poles on their shoulders invited him for his guard. Others came to salute him, some desired justice, others asked counsel of him concerning the Common-wealth. Then there was a general acclamation of them that were about him, calling him *Marim*, which name in the Syrian tongue signifies *Lord*. [*Philo, ibid.*] And thus the King of the Jews was derided after the same manner by others, as the Jews themselves five years before had mocked the true Majesty of their own King Jesus Christ.

The Jews of Alexandria acquainted Agrippa with the treachery that Flaccus the Governour had prepared for their destruction; and also delivered to him that writing that they had given to Flaccus to be sent to Caius in the beginning of his Empire. Agrippa promises that he will send this writing to Caius, and that he will signify, that the Jews had intended to send it at the beginning, but being hindered by the malice of the Governour, they could do it no sooner. [*Philo, ibid. & in Legat. ad Caium.*]

Peter the Apostle visiting the Churches of Judea, Galilee, and Samaria, cometh to the Saints that dwell at Lydda, and there heals *Aeneas* that lay sick of the Palsie, and had kept his bed eight years: and all that dwell at Lydda and Sharon (of which place *Chronicles. V. 16. XXVII. 29.*) when they saw this miracle, turned to the Lord. [*Acts IX. 31, 35.*]

A certain Disciple called in Syriack *Tabitha*, in Greek *Dorcas*, that is, *a she Goat*, full of good works and almes deeds, died at Joppa: and whereas Lydda was near Joppa, the Disciples hearing that Peter was there, sent two men unto him, that he would not delay to come unto them; who when he came, fell on his knees and prayed, and restored her to life. And this was known through all Joppa, and many believed in the Lord; and Peter tarried there many days in the house of one Simon a Tanner. [*Acts IX. 36, 43.*]

The common people of Alexandria, early in the morning (having regained the favour of Flaccus the Governour) with one consent proclaimed that the Statues of Cæsar are to be set up in the Synagogues of the Jews: which the Governour suffered to be done without any respect of the publick security, although he knew that there were not less than ten hundred thousand Jews that inhabited Alexandria, and all that large Country from the descent of Lybia, even to the bounds of Ethiopia. [*Philo, in Flaccum.*] Then they gathering together in great companies, either laid waste their Oratories, by cutting down their Groves, or raled them to the ground; and in all the Oratories, which they could not either overthrow or burn, because of the great number of Jews that dwell by them, they set up the Images of Caius, and in the greatest and most frequented, they set up a Statue on high, on Chariots with four horses in Brass, and that with such over-haughty earnestness, that whereas they wanted new Chariots, and took out of the rusty old ones, whose horses wanted their ears, tails, and feet, and such as were dedicated (as was reported) to Cleopatra, which was the great Grandmother of the last Queen of that name. And Caius thought that all these things proceeded out of the love that the Alexandrians bore him: which partly he knew out of the Registers sent to him from Alexandria (for he read them more willingly than any either Poeme or History) and partly from some domestick servants (of whom many were Egyptians) who were wont to praise and laugh at these things with him. [*Id. in Legat. ad Caium.*]

Caius Caligula, commands a vacation, for his sister Drusilla that was dead, in which it was death for any to laugh, or bathe, or make a feast. [*Sueton. in C. Caligula, cap. 24. Dion. lib. 59. pag. 648.*]

Flaccus the Governour of Egypt propounded an Edict, in which he calls the Jews, Strangers, and Forrainers, not giving liberty of pleading their cause, but condemned them unjustly. There are five divisions of that City named from the first five letters.

letters, two of which were called the Jewish quarters, because most of the Jews dwelt in them although many Jews had houses here and there in the other quarters. The common people of Alexandria, having obtained from Flaccus licence of plundering the Jews, having expelled them from four of the letters, thrust them into a narrow compass of one of them; who, because they were more than the place could contain, went out unto the shoars, and monuments, and dunghills, being disposed of all things; their enemies ran violently to their forsaken shops: and there divide the spoils as taken by law of Armes, and breaking open the houses of the Jews, which then were shut because of the mourning for Drutillas death, they carry many things from thence, which they sell in the market, and turn to their own use: but the rankfacing of four hundred houses did little hurt them, than their loss of trade, when as the creditors had lost their bonds, neither was Husbandman, Mariner, or Handicraftsman, suffered to uie their trades. [*Philo. in Flaccum.*]

Their enemies thought they should shortly see them lie on heapes, so many thousands of men women and children, thrust into a narrow corner of the City like beasts; either killed with famine for want of meat, or stifled in that hot place, even the neighbours being corrupted by the multitude of breaths. They took diligent heed, lest any should steal privately away, and as many as they intercepted, having first tormented them, they killed them, and abstained from no kind of cruelty. Another band of them lay in wait for the Jews that arrived at the Ports, and all their merchandise, which when they had taken away in the sight of the owners, they burned the owners themselves in a fire made of the ruttens, oares, and planks of the ships. Others in the middelt of the City were burned by a most miserable kind of death; for, for want of wood, they brought the cuttings of vines, and making a fire of them, they cast into it these miserable men, who were killed, being rather scorched with smoke, than burnt with fire. Others were dragged with cords tied to their ancles through the Market-place, the common people inflicting over them, and not sparing even their dead bodies; for having cut their members into pieces, they trampled upon them with such cruelty, that they suffered not any reliques of them to remain for burial. [*Id. in Legat. ad Caesarem.*] and if any did but bemoane the misfortune of his friend or kinsman, he was punished for his compassion presently, and being taken were scourged, and after they had endured all torments that bodies were able to endure, they were crucified. [*Id. in Flaccum.*]

Flaccus the Governour commanded thirty eight of the Senate, which Augustus had appointed for a publick Council of the Jew, to be taken in their own houses, and forthwith to be bound; and dragging these old men through the Market-place, their hands being tied behind them, some with cords some with chains, brought them into the Theater, and commanded them to be stripe and scourged as they stood before their enemies who sat as Judges. And among these were Erodus Tryphon, and Andron, even in the sight of them who had depolished them of their goods: and although it was a custom that none should be condemned till the solemn celebrations and feast-days of the births of the Augusti were past; yet Flaccus in those very days, (for the Birth-day of Caius fell on the last day of August) did afflict these innocent men, after this manner dividing his playes. From the morning to the third or fourth hour of the day, the Jews were scourged, hanged, tied to wheels, condemned, and led through the middle of the wrestling-place to punishment. Then were brought in Dancers, Jesters, Trumpeters, and other sports of Players: and women were carried away as captives; not only in the Market-place, but in the open Theater also, and for any trifling caviel, were brought upon the stage, not without grievous reproaches; but then knowing that they were not Jews, they were let go, for they apprehended many for Jews before they did gently consider the thing: but after they were found to be Jews, of Spectators, they became tyrants, and commanded swines flesh to be given them, and as many of the Jewish women as tasted it for fear of torments, without any more vexation were dismissed; but those that would not eat it, were delivered over to be tormented with most grievous tortures. [*Ibid.*]

Caius the boldest of the Centurions, is commanded by the Governour to take with him the valiantest of his Band, and to break into the Jews houses, to see if they had any armes hidden, who presently does what he is bidden: the Jews shewed all their private places to the searchers, where women never went to go abroad, and the fearful Virgins, who for modesty avoided the sight of their own kindred, were made a spectacle not only to men unknown, but also to the Military rage; nevertheless after all this scrutiny, the armes they looked for, were not found: for all armes were a little before taken from the Egyptians by Bassus, commanded by Flaccus to oversee that business: but there you might see a great number of ships to arrive at the Ports full of armes, which were fit to be taken from seditious men, who had often before assayed a revolt: but there was a clean other account, to be made of the Jews, who never

never were suspected of a revolt, did follow their trades and gain; which did make for the concord and peace of the City. [*Ibid.*]

402.

Whilst the feast of Tabernacles in the Autumnal Equinoctial was intermitted by the Jews so much afflicted; Flaccus the Governour is apprehended by Bassus the Centurion on a sudden as he was at a feast invited by Stephanion the freeman of Tiberius Caesar. Bassus being sent with a Band of footsides out of Italy on purpose to do it; and when he had set sail in the beginning of Winter, being tossed with tempests by sea, after much toil, he scarcely arrives in Italy, where he is presently welcomed by those two malicious accusers, Lampo, and Hodoros, who had incited him against the Jews; who being condemned and dispoiled of all both inheritance and household stuff, which was very precious; he is banished, and truly he had been banished into the most barren Island of Giarus in the Aegean sea, unless Lepidus had begged that he might be sent to dwell in Andros, which was nigh Giaros: where he died, being killed by the command of Caius, (as did all Noble men that were banished. [*Ibid.*])

Herodias, the sister of Agrippa, and wife of Herod the Tetrarch, seeing him so glorious in his Kingly Majesty, being madd with envy, did not cease, till she had perwaded her husband, that they might go to Rome, and beg the same dignity of Caesar. Agrippa knowing both their intention and preparation, as soon as ever he knew they had taken sea, he also sends his freed man Fortunatus to Rome to Caesar with gifts, and letters written against his Uncle Herod coming to Bial, a most pleasant Town of Campania, where Caesar then was, being admitted, Caesar prevents him, and gives him the letters he had received from Agrippa, which did accuse Herod, that he had formerly conspired with Scianus against Tiberius, and that now he favoured Artabaeus the Parthian, against the new Empire of Caius, and for that purpose had prepared to many arms, as would furnish 70000 men, with which Caius being moved, asked Herod if those things were true that were spoken concerning the number of arms, which he granting, (for he could not deny it) Caius thinking the revolt enough proved, took from him the Tetrarchy of Galilee and Peneas, which he afterwards added to Agrippas Kingdom, giving him also all his treasure, and sent Herod to Lyons in France, condemning him to perpetual banishment: but after he knew that Herodias was Agrippas sister, he allowed her her own proper stature, and not thinking that the would willingly be her husbands companion in banishment, he promised to spare her in favour to Agrippa. She thanked Caius for this favour, but protested that at this time she could not make use of it, for the thought it a sin, to forsake her husband in his calamity, of whole good fortune, as long as he flourished, she had been partaker: which Caius taking in scorn, commanded her also to be banished with her husband, and gave her goods to Agrippa, [*Joseph. lib. 18. cap. 9.*] and so they were punished for their incestuous marriage. Eight years after John Baptist had been beheaded by this Herod, and six years after Christ our Saviour had been mocked by the same Herod. [*Luke XXIII. 11.*]

And also Pontius Pilate was so continually vexed by Caius, that he killed himself with his own hand, as Jerom in Chronicle, out of the Roman Historians, and Eusebius in his Ecclesiastical History, out of the Greek Writers of the Olympiades. [*lib. 2. cap. 7.*] and Orosius, [*lib. 7. cap. 5.*] and Cassiodorus in his Chronicle.

Caius joynd all the distance between the Gulf Baiz, and the pyles of Pucoli, with a bridge almost 3600 paces long, in which there followed his Chariot, then did many more things in the nature of spoils came after, as also of the hostages of the Parthians, the lad Darius (the son of Artabaeus) Darius and Xerxes being named but in scorn, because he had made a longer bridge upon the sea than he. [*Joseph. 19. cap. 1. Sueton. C. Caligula. cap. 19. Dio. lib. 59. pag. 653.*]

He also under pretence of the German war, went a little beyond the Rhene, and then presently returned, as though he would go into Britain, [*Dion. lib. 59. pag. 616.*]

Vitellius was sent for by Caius out of Syria, that he might be put to death, [*Id. ibid. pag. 661.*] for it was laid to his charge, that he had suffered Tiberides a King that Tiberius had sent to the Parthians, to be thrust out of his Kingdom by them. [*Id. in excerptis ab Henrico Valesio, edit. pag. 670.*]

Caius sent Petronius successeur to Vitellius into Syria, [*Joseph. lib. 18. cap. 11.*] (viz. Publius Petronius) as it is manifest in Philo. in legatione ad Caium) and in Joseph. lib. 19. cap. 6. of whom Strabo speaks in the year of the world 3983.) and not that Lucius Petronius (dead long before this time) whom Valerius Maximus mentions, that being born of low parentage, came to the degree of being a Knight. [*lib. 4. cap. 7.*] as Baronius thinks. [*anno Christi 41. num. 4.*]

Vitellius coming to Caius delivers himself from death, after this manner, he had compoised himself to an habit more humble, than his vain glory would well endure, and

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and falling at Cæſars feet, burſt out into teares, and calling him God and adoring him, and then ſaying that if he ſhould eſcape this brunt, he would ſacrifice to him, he for a moment appeaſed Cæſar, that he not only ſuffered him to live, but ſaid ſome thing mollifying his ſelfeſt feelings. [*Dion. lib. 59. pag. 661.*] and ſo was the fei that taught Caius to be adored a God, he being of an admirable wit, in flattering, when he was returned out of Syria, he durſt not come into Caius preſence, but with his face covered, turning himſelf about, and falling proſtrate on the ground, [*Sueton. in A. Vitell. cap. 2.*] and then afterwards Caius affirmed that he had to do with the morne, and alked Vitellius, if he had not ſeen him when he companied with the goddeſſe, he with ſciſſaſt down as aſtoniſhed, and trembling, answered with a low voyce, O my Lord, it is only permitted to you gods to ſee one the other, [*Dion. ſupra.*] Vitellius having made this beginning, whereas he had governed the Provinces according to the virtue of his anceſtours, he excelled all men in flattery. [*Dion. lib. 6. Tacit. Annal. 5. cap. 32.*]

Then was Caius Priest to himself, and took his horse as Colleague of his Priesthood, [*D. on. ibid. pag. 667.*] but at Milcurn in Asia he commanded a temple to be built unto him, choosing this City before others; under colour because he said that Ephesus was taken up by Diana, and Pergamus and Smyrnia; by Augustus and Tiberius; but the true reason was, because he did desire to get to himself that great and fair temple, which the Milcurns had built to Apollo: [*id. in excerptis. Valerii. pag. 670. 673.*] he purposed also to finish the oracic Didyma at Milcurn. [*Sueton. in C. Caligula. cap. 21.*]

4043.

Strangers out of the neighbouring countries had crept into Jamnia a City of Judea, that was very populous, who did alwaies endeavour to do something against the Jewish customs : these when they heard by men that came thither, how much Caius desired to be worshipped as a God, and what a heavy friend he was to the nation of the Jews, presently rear an altar of Clay made into bricks, only that they might vex the Jews, this they taking in great scorn took clean away, of which their adversaries accuse them before Capito the Holy Quæstor, who had the oversight of the tributes in Judea, he wrote to Caius, aggravating and amplifying the buffeſſe, and Caius commanded that for the Altar of brick that was overthrowen in Jamnia, they should place in the temple of Jerusalem a great image in honour of him all guilt, using here in the advices of Helicon an Egyptian, and Apelles of Alcaion a Tragedian, Caius commands Petronius the governor of Syria, by letters most accurately written concerning the dedication of the statue, that he should march with half the army (appointed for defence against the irruptions of the Kings and nations of the East) from Euphrates against the Jews, and that he should accompany the statue, not so much that the dedication might be the more majestic, but that if any one made resistance, he might be presently put to death, but neither was the statue sent from Italy, neither was Petronius commanded to take any choice one out of all Syria, otherwise some sudden tumult would have risen, about the violation of the laws of the Jews, therefore Petronius commanded a statue to be prepared nearer hand, and sending for the best artificers out of Phenicia found the materials, the shop where they should make it

In the mean while he got as great an army as he could, and with two legions wintered at Ptolemais intending to prosecute the war at the beginning of the spring; which he also signified to Caius by letter, who commending his industry, adviceth him to use all expedition therein, and abate the stubbornness of that nation, for Josephus.

In a fiction that arose between the Jews and the Greeks that dwelt at Alexandria, three chosen Embassadors on either side were sent unto Caius the chief of the Embassy of the Jews was Philo a man most famous in all things and of the Greeks Apion [*id. ibid. cap. 10.*] who being born at Osisin in Egypt, desired to be called rather of Alexandria, because he was made a Citizen of that place. [*id. lib. 2. against Apion.*] Piny in his 37. book of his natural history cap. 5. reports that by some he was furnished *mesoribus* as it were, after *Conquerours*, adding also these things of him in his preface to his whole work to Titu Velpasian: Apion the Grammarian, he whom Tiberius Caesar called the *emball of the world*, whereas he might rather be called the *Drum*, wrote that *they were immortal zealous him*, to whom he composed any thing, who wrote a most lying book against the Jews, to which Josephus answers in his second book against Apion, for the first book is opposed against other slanderers of the Jewish nation.

The Embassadours of the Jews (whom Philo confirmeth to be *five* at the end of the Embassy written by himself, (and not *three* as Josephus would have it) failed to Caius in the midst of winter, to entreat him that he would forbear those injuries which they did daily suffer, and they thought fit to offer to him a register containing the sum

of all the calamities, and the petition against them, taken out of that larger person, which the Jews had lent him by their King Agrippa, their adversaries got the favour of Heliodorus the Egyptian, who was Prefect of the Emperours chamber; nor to match with money, as with the hope of honours, which they promised to confer on him, as soon as ever Caius should come to Alexandria, whom when the Embassadors did dedicate to pacific and appeals, they could find no access to him. [*Philos. in legat. ad Caium.*]

Caius himself at the first, (dissembling his hatred against the *Jews*) received their Embassadors in Mats his field, as he came out from his mothers garden, faltered them with a cheerful countenance; and with his right hand made a sign, as though he would be kind unto them; and sending Homulus unto them, who was Master of the Ceremonies, promised them that he would take cognizance of their cause when he had leisure, but afterwards when he came to visit the gardens of Mœnia and Lavinia, both which were close one by the other, and near to the City, and the Embassadors being brought in, and done their reverence very humbly, and had (called him by the name of Augustus Emperor, he grudgingly asked them, *are ye not hated of the gods, who alone condemn me being declared a god by the confession of all men, and had rather worship your unmade thing.* And then holding up his hands to heaven burst into a speech that was nor lawful to be heard, much less to utter in the same words, the adverse party then greatly rejoyced, calling him by all the names of the gods, which when Il-lorius a tree lycophant saw how he was pleased with the tale, he said: *Thou wouldst, O my Lord more desire them, and all their flesh, if thou didst but know their impiety and malice against thee, for all men effecting sacrifices of doves for thy health, they only refrained to offer sacrifice.* Then the Embassadors cried out with one consent: *O my Lord Caius, we are falsely accused, we have sacrificed Hea-zombs, and we have not as the manner of some is, to bring a little blood to the Altar, when carry the flesh home to feast withall, but we have committed whole sacrifices to be burned with the holy fire, and that thrice, first, when thou succeedest in the empire, as when thou didst; and great feasts, at which I know all the world was joyous, to rally as a vow for the victory of Germany, well, answered Caius, say it were so, yet offered sacrifice, but to another, to me certainly ye did not sacrifice.* Then an horror lezeth on the Embassadors, being after stoned at his last words, he in the mean while goes about the villages, he views the halls and parlours, both below and above stairs, where also he alketh the Embassadors particularly, *why they forbore suines flesh, and what right the Cities of Alexandria pretended, at length laying aside his fiction, he said, I am men seem to me not to be so wicked as miserable, that cannot persuade themselves that I am partaker of the divine nature,* and immediately departing commanded the Embassadors to be gone.

Caio: gave the Tetrarchy of his father-in-law Herod (who was banished to Lugdunum) to Agrippa at his return from his Kingdoms. For when he had reigned three years in the Tetrarchy of Philip in the fourth part of Herod fell to him, [*79.eph. 46. 19. esp. ult.*] which beneficence in his Epitaphia Caio's writers after this, he thus as-  
 cribe to a mortal, and which being at first but one region, thou hast enlarged by the addition  
 of Trachonitis & Galilee. Philo. in Legat.

Peronius conuoced the chief of the Jews both Priests and Magistrates, to the end he might declare unto them the commands of Caus, that he should cut the statue and dedicate it to their temple, and also persuading them to take patiently the decrees of his Lord as it Maister, and surmounting them of the imminent danger that would ensue upon their disobedience, for that the whole power of the Syrian army was ready to make havock of them and their Countrey. At the first mention of these things they were so daunted they had not a word to say, but bowed their whole rivers of tears, fearing their name and pulling their beards in most mournfull wile. But those of Ierusalem & all the Countrey aduising that heard this flocking together with one consent, giving the sign of their publick mourning, they went in one company; leaving their flocks, Towns, and Castles desolate, and continued their march till they came to Ptolemies, where Peronius then was. And there at first they made such a dolefull noise and to deep a note that those that were by could not hear or be heard for it, and thence made such compellous and imprecations as calamitous times are commonly the wretched of. They were distributed into six ranks or orders of old men, young men and boys; of old women, wives, and maids. And when they saw Peronius upon a high place, all the ranks, as if by a general word fell prostrate upon the ground, howling as were in a general cry, and being commanded to arise, could hardly be persuaded to it, and a while when they did, casting dust upon themselves, and hanging their hands backward like condemned persons, they came before him: by whose pitifull complaint and supplication, Peronius and all that fate with him being very much

much moved, when he had consulted the business, took order to send letters to Caius; in which he signified that the dedication of the Statue was deferred, partly for that the workmen were required to the perfecting of the Colosse, which must be finished at an appointed time; partly for the gathering of the corn which was necessary against the expected rain. Caius it was reported, had intended for Egypt, and for that the corn was plentiful ripe, and also it was to be feared, that the Jews would take so heavily the loss of their religion, that they would not only not value their own lives, but waft and bent up all the harvest throughout the fields and Mountains in their desperation. [Ibid.]

Caius having received the letters for a time, dissembled his intestine anger to Petronius; for he very much feared the Prefect, for that it was in his power to make new commotions, especially those of great Provinces, and numerous armies, such as was the tract of Syria to E. pirates. Having thus by his letters appeased him, he seemed to applaud his providence and dexterity in foreseeing future inconveniences; but withal, adding strict command, that when harvest was over, he should for pretence or matter delay the dedication of the Statue. [Ibid.]

The Ambassadors of the Alexandrian Jews received the message, That Caius had commanded his Colosse should be placed at the innermost entrance of the Temple, and called with the fir-name of New Jupiter. With which news being affrighted, they enter into the Conclave all together, deploring as well the publick, as their private calamity; yet hoping that God would not be wanting, then who had so often delivered it, a nation from ruin. [Ibid.]

When Agrippa came in his wonted manner to salute Caius, looking sternly upon him, he said, *Your good and honest Citizens, who alone of all mankind think scorn to have Caius for a gods even take a course in the blood to bring destruction upon themselves by their contumacy, who when I commanded the Statue of Jupiter to be dedicated in their Temple, you wholly out of the City not like supplicants, but truly despisers of my commands. By which words he was so struck with horror, that trembling, and his knees striking together, he had fully fallen to the ground, had not the flaves by supported him: who were commanded to carry him home in that condition, that by the fudeness of the infidelity, he had lost his remembrance, and was grown quite stupid and insensible. But Caius was the more exasperated against the Nation of the Jews, saying, If Agrippa, who is my familiar friend, and obliged to me by so many benefits, is so set upon his Country race, that he cannot endure they should be violated so much as by my word only, but is frowned at it, what is to be expected from them who have no use to restrain them? [Philo. de Legat.]*

When Agrippa was come to himself, he wrote very large Epistles to Caius, in behalf of his Country. (inserted by Philo, in the book of his Embassy) which he cloeth with this Epilogue. *What will my kinsmen, or any else say of me? for either it will follow, that I am a betrayer of my Country, or I must hereafter be blotted out of the list of thy friends, than either of which, what can be more unhappy? for that hitherto I have been thy favourite, shall be accounted a traitor, if I neither preserve my Country from indemnity, nor the Temple inviolate. For you that are in power, are used to consult the relief of those who fly to your imperial power for relief. But if in any thing I am offensive to you, do me the favour not to bind me (as Tiberius) but least I should remain in fear of bonds, let me presently. For what need have I then of life, when as the hope of my welfare, wholly consists in your favour. [Ibid.]*

Caius seeming to be somewhat appeased by these letters, answers more mildly, and grants Agrippa as a great favour, that the Statue should not be dedicated, and upon the same wrote to Petronius, the President of Syria, that he should make no innovation in the Temple of the Jews. But least this favour should seem too intire, he mixt some terror, thus writing: *But if any shall place in the outer Provinces, or any where out of the Metropolis, in any outer City, to dedicate any Temple or Altar to me, whosoever shall oppose it, let them either be presently put to death or sent to me. But divine providence fo ordered it, that none in any of the outer Provinces did any thing in that business. [Ibid.]*

When the Possession grew very hot at Babylon, a great multitude of the Jews went from thence to Seleucia, whither many more of them came five years after from Neerda, (which is a City of Babylon, encompassed by the flowing of Nilus, and an Academy of the Jews, whence in Syriac it is called *בית דין* as if one should say, *The River of Knowledge*.) Now at Seleucia, the Grecians and Syrians were always at odds, but the Grecian faction ever was too hard for the Syrian. Since the coming of the Jews, the Syrians by their friendship became the stronger party, besides that, they had increased in warlike and resolute men. Wherefore when the Greeks saw they were within the wind, and knew not how to recover themselves, they made all the friendship they could handily, to have a peace mediated between them and the Syrians,

Syrians, a thing they easily obtained. For the chief men on both sides treating in the business, they concluded and consumed a peace, on condition they should both prosecute the Jews. And going upon them at unawares, slew to the number of fifty thousand men, so that none escaped, unless saved by the mercy of some friend or kinsman. They go from hence to Ctesiphon, a Grecian City near Seleucia, where the King used to take up his winter quarter, and where was laid up the greatest and best part of his household stuff, and there they first, establishing themselves on for the reverence of the regal majesty. But the terror of the Babylonians and Seleucians spread itself over all those parts of Judea; whosoever any of the Syrians were in those parts with the Seleucians, they conspired their ruin. Whence it came to pass that many betook themselves to Neerda and Nisibis, reposing the confidence of their security, in their strong fortifications, although otherwise they were possessed by very warlike people. [Joseph. lib. 18. cap. ult. fin.]

Caius triumphantly enters Rome on his Birth-day (which was the last of the month August.) [Suetonius in C. Calig. cap. 43.]

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When the Alexandrian Legats appeared before Caius, Apion laid many things to the charge of the Jews, and amongst the rest, that they did not yield Caius his due respect; for when far and near all Nations built Temples and Altars to Caius, and worshipped him with equal honour with the rest of their deities, the Jews only thought scorn to build Altars to him, or swear by the name of Caius. When he had alleged these and what other matters he thought would exasperate Caius, Philo prepared to answer him, but was interrupted by Caius commanding him to be gone, who was so enraged that he very hardly escaped without injury. Philo being thus ejected, bids courage to those that accompany him, that although Caius was angry in his words, yet they might be assured that God would defend and provide for them, for all that he could do. [Joseph. lib. 18. cap. 10. Esau. lib. Hist. Eccles. 5.]

Caius repenting of the favour he had granted the Jews, commanded another colosse to be built at Rome brazen and gilt, letting that alone at Sidon lest it should cause any commotions among the people, and that being carried privately by ship, it might be placed in the Temple at Jerusalem before any were aware of it. And this was to be done as they sailed into Egypt, for he had an exceeding great desire of seeing Alexandria, and with great care provided for his journey, intending there to stay long; posselt that his dedication which he dreamt of, would succeed in this City alone, and from thence the religion would disperse and flow to the other lesser Cities. So Philo who was very well acquainted with these things writes in his Legation to Caius, out of which that of Tacitus is to be corrected. *Being commanded by Caesar to place his Statue in their Temple, they choserather to take up arms: which commotion on the death of Caesar quashed and appeased. [Histor. lib. 5. cap. 9.]*

Appelles the Alcalonic who incited Caius against the Jews, is by him bound and racked in a most tormenting and delayed manner, with some intermissions to make it more grievous; for some other crimes he had committed. [Philo. de Legat.]

Caius being admonished by the Auciarian lots to take heed of Caius, having Caius Longinus then Procurator of Asia in suspicion for that he was of the family of Caius, one of the murderers of Caesar; he commanded him to be brought bound to him, and condemned him to death, not remembering that Chærea, who a little after killed him, was also called Caius. [Sueton. in C. Calig. cap. 57. Dio. lib. 49. cap. 66.]

Apollonius the Egyptian, who at home foretold what should become of Caius, being dragged before him to Rome, the day before his death, (which Suetonius in his 58 chapter denotes to be the IX. Kalends of February) and being brought out a little after to suffer, escaped away late. [Dio. ibid. pag. 663.]

C. Caligula reigned three years ten months and eight days, as Suetonius hath it, [cap. 59.] And Clemens Alexandrian in his first book *Stromatum*; or rather 9 months and 28 days, as Dio relates in the end of his 59 book: In whole place his Uncle Claudius Caesar the son of Drusus, is declared Empour by the Prætorian Bands.

King Agrippa, when he heard that the Empire was forced upon Claudius by the soldiers, with much ado in making way through the multitude, he came to him, and finding him troubled and desirous to resign his place to the Senate, he confirmed him against such fears, and encourages him to go on courageously, and retain the Sovereignty. Now one of Claudius his favourites being called by the Senate, dissembling that he knew any thing of the business, and coming all anonized as if from drinking, asks them what was done concerning Claudius, and they telling him the truth, and asking his advice; he says he would forsake no danger that might be for the dignity of the Senate, and that he thought the best way was to send some to Claudius who might persuade him to lay down his authority, and to that Embassy offered himself for one,

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When he was sent with others to Claudius, he told him plainly the fearful condition the State was in, and advised him to answer like a Prince, and himself; as also he was the cause that afterwards the same Claudius was more mild to the Senate than he would have been. [*Joseph, lib. 19, cap. 3.*]

Claudius being confirmed in the Empire, sent Mithridates Iberus (whom Caius had previously sent) home to receive his kingdom, and to another Mithridates who was descended from that great Mithridates, he gave the kingdom of Bosphorus, except a part of Cilicia which he gave to Polemon. [*Id. lib. 60, pag. 670.*]

As for Agrippa of Palæstine who helped him to the enjoyment of the Sovereignty, who was then at Rome, he enlarged his kingdom, and bestowed consular honours upon him. To his brother Herod also he gave Pætonian dignity, and a certain Principality (to wit that of Chalcis) and permitted them to go into the Senate and give thanks to the fathers there. [*Id. ibid.*]

Also Claudius proposed an Edict whereby he confirmed Agrippa in the kingdom formerly granted him by Caius, praising both his endeavour and his industry adding likewise Judea and Samaria, for that they did formerly belong to the kingdom of his Grandfather Herod. These therefore he restored as due to the Family: But Abila and the utmost of his command in Libanus, which was Lysanias's, he added of his own. Therefore was there a League betwixt the King and the people of Rome cut in twain in the midst of the Forum of the City. [*Joseph, lib. 19, cap. 4.*]

Claudius dismissed Alexander Lyfimachus of Alabarchia his old friend, and formerly Procurator to his mother Antonia, whom Caius in his anger had committed to bonds, to wit to Lucius Marcus, Baenice the daughter of Agrippa was betrothed, (of which see *Acts X. v. 13, 23.*) who dying before marriage, the King placed the Virgin with his brother Herod, having begged the kingdom of Chalcis of Claudius for him. [*Id. ibid.*]

He bestowed Comagena and a great part of Cilicia upon Antiochus whom Caius had deprived of his kingdom. [*Id. ibid. Dio, lib. 60, pag. 670.*]

Hedion the Egyptian who was master of the Bed-chamber, to Caius, and the man that most incited him against the Jews, was by Claudius for other crimes put to death, as Philo notes in the book of his Legation to Caius: which book ironically intitled *De virtutibus* (for that therein the wickedness of Caius was set out in Colours) he is at the command of Claudius before the whole Senate, to have recited: and that afterwards the Romans were to take not only with that, but many other works made by him; that they thought them worthy as precious Monuments to be laid up in their publick Library. [*Joseph, lib. 2. H. E. lib. Ecclesiast. cap. 17, v. 10.*] Among which were five books of the miseries the Jews endured under the Empire of Caius, written by him; of which three were lost, [*Id. ibid. cap. 5.*] one to Flaccus, and the other of his Embassie are still remaining.

Caius being dead, the Jews who under him were much oppressed by the Alexandrians, began to cheer up, and presently returned their arms. Then Claudius commanded the President of Egypt that he should appease that tumult, and at the entreaty of Agrippa the King of Judæa, and Herod the King of Chalcis, he sent an Edict to Alexandria, written in these words: *I will that their rites be nothing infringed by the malice of Caius, and that they shall have full power and liberty to persevere in their fathers religion and worship. And I command both parties, as much as in them lies, to study peaceableness, one towards the other, and to endeavour to prevent all dissensions or commotions of State between them.* [*Joseph, lib. 19, cap. 4.*]

Claudius at the entreaty of the said Kings, the second time he was designed Consul (the first year of his reign) permitted the Jews not only of Alexandria, but where-soever dispersed in his whole Empire, to live according to their own laws, and the rites of their Ancestors; without advising them that under this grace they should live the more modestly and warily, and that they should not abate the religions of the other Nations; but that they should be content quietly to enjoy their own customs and traditions. [*Ibid.*] But when they grew so numerous at Rome that the city could scarce bear them without tumults. He did not eject them but forbade those that lived after their own laws to convert themselves: also the colleges reduced by Caius, and the taverns in which they met and drunk, he clearly abolished. [*Dio, lib. 60, pag. 669.*]

Claudius by his letters commending him to all Presidents and Governours of Provinces, sends King Agrippa into his own kingdom to look to the charge of it, who with very great expedition came to Jerusalem, and there paid his vows, omitting nothing prescribed by the Law. He commanded many Nazarites to be shaven, and hung up a gold chain which he had received from Caius as a monument of his many miseries and happy deliverances by God, in the holy Temple over the Treasury. Having duly performed his vows to God, he deposed Theophilus the son of Annianus from the High Priesthood, and constituted Simon surnamed Cantharus in his room, which Simon

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was the son of Boethus, Herod the Great his father in law. In fine, he gained the good will, and engaged the thankfulness of the Hierodolymites to him by remitting a tribute to them, which they constantly every year paid out of every house. He made Silas master of all the Militia wholly, who was his constant companion in all his difficulties and deluges. [*Joseph, lib. 19, cap. 5.*]

A little after this, the Doræ, certain tall young men, under pretence of religion, erected a statue in the Temple at Jerusalem to Cæsar; at which Agrippa, King of the Jews, being much moved, went immediately to Pætonius into Syria, and complained of the impudent boldness of them: who himself being no little offended at it, as an impious thing, and against the positive decree of the Empire. He wrote very sharply to the Magistrates of the Doræ, that they should send those bound to him, whosoever they were, that durst make such attempts, and to contrary to the Emperours commands, and commanding for the future, that none should dare to do any such thing. [*Id. ib. cap. 5. 8, 6.*]

At Cæsarea, Cornelius, a Roman Centurion of a Company belonging to the Italian band, one very well inclined to, and studious of the Jewish Religion, but uncircumcised, (such as the Hebrews were wont to call *Presbyters of the Gate, and the Godly of the Nations*) about the ninth hour of the day, is commanded by an Angel appearing to him, to send for Simon Peter, who was now to stay a great while at the house of Simon a Tanner: who obeying the command, sent two of his household servants, and a Goily Soldier, one of those that were constantly with him. [*Acts X. 1, 8. compared with IX. 43.*]

The day after, as they journeyed, and drew near to the City, Peter ascends unto the housetop to pray about the sixth hour: where whilst dinner was providing for him, and he hungry, behold a great linen sheet let down from Heaven, full of all kind of living creatures: of which being commanded to eat promiscuously, he is thereby taught, that the Gentiles are not to be accounted for unclean. The next day, when with those that were sent by Cornelius and six brethren of Joppa, who accompanied them, he came unto Cæsarea, where he finds at Cornelius his house, his whole family, and many more gathered together, he preaches a Sermon to them all, whereby they were converted to the faith of Christ, and the spirit of God descending upon them all, of his own accord, without any laying on of hands of Peter, he baptized them into Christ. [*Acts X. 8, 48. & XI. 5, 17.*]

And the Apostles and brethren that were at Judea, heard that the Gentiles also had received the Word of God. When therefore Peter came to Jerusalem, there arose a contention betwixt those that had been converted out of Judaism to Christ, and Peter for that he did converse with uncircumcised persons, and eat with them. But when he had declared unto them the full and whole matter, and proved it by the testimony of the six that were with him, they were pacified, and glorified God, who also had given repentance unto him, unto the Gentiles. [*Acts XI. 1, 18.*]

King Agrippa deprived Simon Cantharus of his High Priesthood: and when he would have conferred it on Jonathan, the son of Ananias, he refusing it out of modesty, and because he had been once degraded, he bestowed it upon Matthias his brother, whom Jonathan commended to it, as far more worthy than himself. [*Joseph, lib. 19, cap. 6.*]

Vitus Marfus succeeded Petronius in the administration of the affairs of the Province of Syria. [*Id. ibid.*]

Silas, master of the Militia to King Agrippa, because all along he had been faithful to him, and never refused to partake with him in any danger, having gained his intimate friendship, began now to require equal honour with the King, and grew troublesome in his familiar conference, sometimes extolling himself beyond modesty, sometimes calling to remembrance the adversity of his former torments, which he would repeat to often, that he very highly exasperated the King against him, inasmuch, that he did not only deprive him of his command, but sent him bound into his own Country, there to be kept. A little after the King being to celebrate his birth-day, he sent for Silas, that he might be at the Kingly feast: but when he sent him back a churchward answer, the King left him to his keepers. [*Id. lib. 19, cap. 7.*]

King Agrippa, having turned his care chiefly upon Jerusalem, fortified the walls of that which was called the new City, and made the gates wider and higher than before they had been, all at the publick charge, and had ordered the business, that they had been in expugnable by humane force, had not Marfus, the President of Syria, certified the same by letters to Claudius: who suspecting that the Jews were about to attempt some innovation, wrote earnestly to Agrippa, that he should desist from the work, and he immediately obeyed. [*Id. ibid.*]

A door of Faith being now opened to the Gentiles, the Cyprians and Cyrenians, who after the martyrdom of Stephen, were dispersed at Antioch in Syria, preached



Christ to the Greeks, (*Edwards*), here the most ancient book of Alexandria hath it, not as the Vulgar (*Edwards*) and there was a great number that believed and turned unto the Lord. When this came to the ears of the Church at Jerusalem, the sent thither Barnabas, who admonished them all steadfastly to adhere unto the Lord. And a great company were joynted unto the Lord. [*Acts* XI, 20, 24.]

A great famine now raging at Rome, Claudius did not only take care for the present to provide plenty of provision, but took a course for the future: for since the most part of their corn, and other provision, came from foreign Lands, and the mouth of Tiber had no convenient ports, he built the *Portus Officæ*. [*Id.* lib. 60, page, 671, 672.] At eleven years end it was scarce finished, although he kept at it constantly thirty thousand men working. [*Suetonius in Claud.* cap. 20.]

This famine which happened in the second year of Claudius, was particular, as also was that other in his eleventh year, of which Tacitus, [*lib.* 12, cap. 43.] Suetonius (*in Claudius*, cap. 18) and Orosius [*lib.* 7, cap. 6.] make mention; not that universal one foretold by Agabus. That which began in the fourth year of the same Claudius, is manifest, not only by Eusebius his Chronicle & Orosius, [*lib.* 7, cap. 6.] but also by the time of Herod Agrippa's death, which was at the very same time. [*Acts* XII, 23, 25.]

Barnabas goes to Tarsus to seek Saul, and having found him brings him to Antioch. And it came to pass that for a whole year they met together in the Church, and taught a great multitude, and the disciples were first called *Christians* at Antioch. Which name being derived in a Latine form and not a Greek one, from *Christ*, it seems to have been imposed by some Romans that were then at Antioch.

About this time the Prophets went down from Jerusalem to Antioch, one of whom (Agabus) made known by the Spirit that there would come a great famine upon the whole world generally. [*Acts* XI, 27, 28.]

Claudius brought the Lyrians again to his servitude, who had tumulted even to the slaughter of many Romans, and laid their Country to the Prefecture of Pamphilia, whilst he was examining which of them in Court; there was a certain Embassador Lycian indeed by his parents, but born at Rome. He asked him some questions in Latine which language, when he found he did not understand, he deprived him of his privilege saying, it is not meet he should be a Roman, who hath not the Roman language. [*Id.* lib. 60, page, 675.]

King Agrippa having at the immense charge of Berytus built a Theatre, Amphitheatre, baths, & porches, celebrated the dedication of them most sumptuously; exhibiting shows in the theatre, all kinds of musical ostentations or stunts, and other variety of pleasures: and in the Amphitheatre many pairs of fencers. And further more being desirous to gratify and please the spectators, he caused two troops of Malefactors to be drawn out, and to fight promiscuously to the number of about 700 persons, that so this pretence of war might concur at well to the punishment of the malefactors as the delight of those that were in place, and so they were all destroyed by one another mutually. [*Joseph.* lib. 19, cap. ult.]

At last these Kings came to the very Tiber, Antiochus of Commagena, Sampsigeranus of the Emelens, Corys of the lesser Armenia, Polemon of Pontus, and Sampsites: his brother Herod King of Calcis; to whom whilst they there delayed came also Marfus president of Syria. Agrippa therefore observing his due respects to the Romans went to meet him, even to the tenth stone. But when he rode in the lame chariot with his guests, Marfus distrusted the friendship of so many Kings, and therefore sent his messengers to every one in particular to depart without delay. At which Agrippa was most grievously offended so that he hated Marfus. [*Id.* *ibid.*] and very often told Claudius by his letters, to depose Marfus from his presidency of Syria. [*Id.* lib. 20, c. 8.]

Agrippa having taken the High-Priesthood, from Matthias the son of Ananias, bestowed it upon Elianus the son of Citheus. [*Id.* lib. 19, cap. ult.]

The famine foretold by Agabus increasing, the Christians of Antiochia, gathering a subsidy for their friends that lived in Judea, sent it by the hands of Barnabas and Saul, after they had together now for a whole year preached the word of the Lord to the people of Antioch. [*Acts* XI, 26, 29, 30.]

About this time King Herod Agrippa (as the Syrian paraphrast doth rightly name him here) laying hands upon them insisted some of the Church, [*Acts* XII, 1.] as contradicting the instructions and rites of their Country, of which he was most religious observer as Joseph testifies. [*lib.* 19, cap. ult.]

He slew James (the son of Zebedee) the brother of John with a sword. [*Acts* XII, 2.] Clemens Alexandrinus adds moreover out of the Tradition our Ancestours in his seventh book

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book *Hypotyposon*, [*apud Ensch.* lib. 2. *Hist.* *Eccles.* cap. 8, ver. 8.] that this is the very same man that brought James into Judgement, and when he saw how freely he gave testimony of Jesus notwithstanding his most severe forbidding of him, ingeniously confessed, he was a Christian. When they were therefore brought both together to punishment, that he desired leave of James that he might suffer with him, and James consenting a little of his laid, *Peace be unto thee*, and killed him, and afterwards they were both beheaded.

The King seeing that the death of James pleased the people, cast Peter into prison, in the days of Azimus, delivering him to 4 Quaternions, that is 16 soldiers to guard him, intending after the Passover to bring him out to the people. But there were prayers made daily in the Church for him, and an Angel of the Lord delivered him miraculously in the night; and he went to the house of Mary the mother of John Marcus, where many were congregated and at prayer, and telling them that they might certify James the son of Alphaeus and brother of our Lord, and the rest of the manner of his deliverance, he went into another place. [*Acts* XII, 3, 17.]

Herod being frustrate of his hope, in a rage commands the innocent keepers to be dragged to execution, and he going down to Caesarea stayed there. He was prejudiced in his mind against the Tyrians and Sidonians: whose land being not sufficient to maintain them (especially in that year of scarcity) they were forced to seek for themselves sustentation from Galilee and other places under Herods jurisdiction. They came therefore unanimously to him by the mediation of Blasius the Kings Chamberlain, whom they had made their friend, desiring peace of him. A day being appointed, Herod in his Royal Attire, and sitting before the Tribunal, made a speech to them: the people with acclamations shouting out. *'Tis the voice of a God, and not man.* But presently an Angel of the Lord smote him, because he did not give the glory to God; and being eaten up of worms he gave up the ghost. [*Acts* XII, 3, 17.]

The very same History Joseph exemplifies: adding also the appearing of the owl, left the divination of his German Prophet should seem void. *He had now finished the third year of his reign (the fourth now beginning) when he came to Caesarea, which was formerly called Straton's tower, where he solemnized some yearly plays for Cæsars health: to which festivity a great multitude of Noble men and youngsters came together out of all the Province. On the second day of this celebrity, he goes all attired with his Princely Robes richly and curiously wrought with silver, which by the reflection of the rising Sun yielding an angelical or extraordinary lustre, struck reverence into the spectators. And presently some wicked parasites with acclamations from a far off, saluted him God, desiring him to be propitious to them, for that hitherto they had only honoured him as a man, but now they saw there was something more in him than humane. This impious adulation he neither refused nor repelled: and a little after looking up, he saw over his head an owl sitting upon a rope extended upon some occasion, and presently perceiving that as this was an indicium of his good fortune, so now of his ruin, he was struck to the very heart. Afterwards he boldly began to torment him more and more grievously, wherefore turning to his friends, he said. Bewold I who by your appellation am a God, am commanded out of this life, my certain fate giving the lie to your flattery, and I whom you valued immortal, am forced to death. But I must endure the pleasure of the Heavens, for I have not lived ill, yea so happily that all men may call me blessed. Having spoken these things his pain grew worse and worse: and presently these things being divulged about the Country, the rumour went that he was dying; wherefore immediately all the people with their wives and children were in sackcloth after their country manner, praying to God for the health of their King, making all places ring with their lamentations and howling. And the King lying on a high bed and looking down and seeing the people prostrate on their faces, he could not forbear weeping. In fine his pain lasted in great extremity, and without intermission for five days space, and he then ended his life.' [*Joseph.* lib. 19, cap. ult.]*

Josephus attributes to him seven years reign, four under Caius (deducting three or four months; for Caius himself did not rule four whole years) and three under Claudius; (adding in like manner three or four months) and adds further of him, that his yearly revenue came to one thousand two hundred myriads, which, he was so noble and liberal, did not suffice his expences, but that he was fain to borrow money. [*Ibid.*]

Before the Kings death was divulged, Herod the Dynast of Chalcis, and Chelcias the Master of the Militia conferred together, and sent Ariston to kill Silas their common enemy, as if by the Kings command. [*Ibid.*]

Agrippa left of his posterity one son only, named Agrippa, at that time in the 17 year of his age, who was educated at Rome with Claudius, and three daughters, of whom Berenice was married to Herod her Uncle at the age of sixteen, and the other two he left Virgins: Mariamme ten years old betrothed by her father to Julius Archelaus the son of Chelcias, and Drusilla six years of age by him likewise betrothed to Epiphanes the son of Antiochus, King of the Comagenians. [*Ibid.*]

When

When it was certainly known that Agrippa was dead, the Cæsareans and Sebasteians (two Cities built by his father) cast out most unworthy reproaches against the dead Prince: and the common Soldiers, with one consent, dragging his and his daughters Statues out of the Palace, brought them into the brothels, and abused them in such calumnious wife, that it is a shame to tell: and making feasts and banquets in all public places, they fall to jollity, adorning themselves with garlands, and anointing their bodies, sacrificing, or making offerings to Charon, and even whipping one another, for the joy they conceived by the death of the King. [*Id. ibid.*]

The Word of God being lowered, increased and multiplied. But Barnabas and Saul returned to Jerusalem, when they had finished their ministry there, and took along with them John Mark. [*Acts XII. 24, 25.*]

Claudius deprived the Rhodians of their liberty, because they had crucified certain Romans. [*Dio. lib. 60, pag. 661.*]

When Claudius would have sent young Agrippa into his Kingdom, to succeed his father, his freed men and friends, who could do much with him, dissuaded him, saying it was dangerous to commit to great a Kingdom to a young a youth, who had scarce passed child-hood; and so very unfit to rule there, since it was a great burthen for the staveid mansouldiers. In which he could not deny, but they spoke rationally and truly. [*Joseph. lib. 19, cap. ult.*] Although indeed their aim was at the prefecture of that Kingdom, thereby to make themselves rich. Whether it is to be referred that of Tacitus. [*lib. 9, hist. cap. 9.*] Claudius the King being dead, brought low, granted the prefecture of Judea to Roman Knights, or freed men.

Claudius therefore made Cuius Fadius, President of Judea, and all the Kingdom of Agrippa, (which was much greater than the first Herod his grandfathers) honouring the dead King in this, that he would not bring Marlus his enemy into his Kingdom: and chiefly gave Fadius in charge, severely to chastise the Cæsareans and Sebasteians for their injury to their dead King, and the contumely against his daughters yet living; and drew out the Cæsarian band, and the Sebasteian, with the fifth Cohort, to make war in Pontus: and substituted in their room Souldiers chosen out of the Romans, that were appointed to defend Syria. But afterwards the Souldiers sending an Embassadour to Claudius, obtained of him that they might stay in Judea, who in aftertimes were the beginning of most grievous calamity to the Jews, and the very seed of that war which grew up in the Presidentship of Florus. [*Joseph. lib. 19, fin.*]

Josephus writes in the beginning of his twentieth book, that having amov'd Marlus in favour of his dead friend Agrippa, Claudius made Cuius Longinus Prefect of Syria in his stead, although for three years after this, Tacitus will have him to be President there.

The Jews that dwell beyond the river Jordan, had a contest with the Philadelphians, about the limits of the Town Nain, a place full of most warlike people. The *Transjordanians*, or the Jews beyond the River, without the knowledge or consent of their rulers, took arms, and slew many of the Philadelphians. Which when Capius knew, he was very much offended, for that if the Philadelphians had done them any wrong, they would not make him acquainted, when as to they might have been righted, but did so rashly run to arms on their own heads. Therefore having laid hold of three of the ringleaders, he commanded they should be bound one of these, by name Anibas, he executed; the other two, to wit Amaramus and Eleazar he banished. And not long after, he took and condemned Tholomæus to death, who was chief of the robbers, and had in many things very much injured the Pameans and the Arabians, and did his endeavour to scour the whole Country of Judea of all robberies. [*Joseph. lib. 10, cap. 1.*]

Capius Longinus (or as Tacitus thinks, Vibius Marlus) being President of Syria, and coming to Jerusalem with his army, together with Capius Fadius, Procurator of the Jews, called together the Priests and chief of the Jews, and plainly shewed unto them the full purport of the Emperours commands: That the fole and other ornaments of the High Priest, in the Tower called Antonia, should be laid up and kept by the Romans, as it was wont to be before Virellius his time. They durst not contradict them in any thing, but desired leave to send an Embassadour to Cæsar, to endeavour to gain that favour of him, that they might not be deprived of the privilege of keeping the holy fole, and that they would have so much patience as to remain Cæsars answer in it. They answered, That they might, if they would first give hostages for the performance of Cæsars will, and their security. They readily delivered up their children, and dispatched away Embassadours. [*Joseph. lib. 15, cap. ult. & lib. 20, cap. 1.*]

In the Church at Antioch there were Prophets, and Doctors, Barnabas and Simeon, Nigerr and Lucius, Cyrenæus (and Manahem, who was educated together with Herod the Tetrarch) and Saul, All which serving God and fastings the Holy Ghost commanded

ded Barnabas and Saul to separate themselves from the rest, and (t themselves to preaching the gospell. These being commended to God by the Church, with fasting and praying and imposition of hands, taking with them John Marc, a fervent, they came to Seleucia, and from thence sailed into Cyprus (Barnabas his Country) where amongst the Salaminians they first began to preach the word of God in the Synagogues of the Jews. [*Acts XIII. 1, 4.*]

Travailing over that Island as far as Paphos, they there found a false prophet a Jew, Barjesus, first named Elymas, or Miguus, who endeavoured to divert *Sergius Paulus* the ruler of that Country having a desire to hear Paul and Barnabas, Saul having sharply reproved this man he was presently struck with blindness, and the Proconsul being moved by this miracle and the Doctrine of the Gospell was converted to the faith. And from this time *Saul* is always found named by his new name *Paul*. Thence and thole that came with him to Paphos went to Perga of Pamphilia, where John Marcus leaving them returns to Jerusalem. [*ibid.*]

The Hierosolymitan Embassadours by the intercession of Arippa, who was then with Claudius obtained the confirmation of that privilege of keeping the Stole first granted them by Virellius. And also prevailed for a rescript in this behalf from Claudius in the V. year of his Tribunal power to the Magistrates at Jerusalem. Dated the IV. Kalends of July by Rufus, and Pompeius Sulpianus Consuls, writing to Herod King, Chalcis, and Aristobolus the younger his most endeared friends, that herein he would gratifie them. [*Joseph. lib. 15, cap. ult. & lib. 20, cap. 1.*]

About the same time Herod the King of Chalcis petitioned Claudius with successe for the command of the temple and holy treasury, and the right of choosing the High Priests. [*Id. lib. 20, cap. 1.*]

Claudius because that upon his birth day there would be eclipse of the Sun, and in regard there had some prodigies happened, fearing least it might occasion some ill and tumult; before the time, he, in writing published not only that there would be an eclipse, but the very time, place, and all the natural causes of it, and demonstrated that it could be no otherwile. [*Dio. lib. 60, pag. 682.*] Now the birth-day of Claudius fell upon the Kalends of August, [*Id. ibid, pag. 667.*] on which day the Sun almost two hours before noon was in eclipse to a fourth part of the Diameter.

Herod, King of Chalcis, arriving Simon Cantharus placed his son Josephus Carians (or Camyenes) in the High Priesthood. [*Joseph. lib. 20, cap. 1.*]

Theudas, a meet impolitor, pretending himself to be a prophet, perswaded a great multitude of the Jews to take their riches with them, and follow him to Jordan; promising them that he would divide the river and make them an easie way through; against these Fabius Capius the Procurator of the Jews, sent out some troops of horse, who entering in upon the body of them at unawares, slew a great number of them, & took many alive, amongst the rest Theudas himself whose head they took off and brought it to Jerusalem. [*Joseph. lib. 20, cap. 2, fin.*]

Paul and Barnabas leaving Perga came to Antioch in Pisidia, and entering into their Synagogues on the sabbath day after the reading of the Law and the Prophets, are invited by the rulers of the Synagogue to teach, where Paul having made an excellent sermon, and being gone out of the Jews Synagogue, the Gentiles entreated that they would expound the same things to them the next sabbath day, and the company being dissolved many devout Jews and religious Prodiges follow Paul and Barnabas who speaking to them admonished them to continue in the grace and favour of God. [*Acts XIII. 14, 43.*]

The next Sabbath almost all the whole City came flocking to hear the word of God, but the Jews seeing the multitude were filled with envy and contradicted what Paul spoke with whole blasphemies Paul and Barnabas being grievously offended they left the Jews, and preach only to the Gentiles: who with joy embracing the Gospell, all, as many as were ordained to eternal life, believed: and the word of God was divulged over that whole Nation: where the Jews being frustrated in their malicious design by the means of many religious women, (called by the Hebrews *Phylis of the gate*) both honourable and the chief in the City, they raised a commotion, and drove Paul and Barnabas out of their coats, who shaking the dust of their feet against them, they came to Iconium and the Disciples were filled with joy, and the Holy Ghost. [*ib. 44, 52.*]

At Iconium Paul and Barnabas entering the Synagogue of the Jews (spoke to, that both Jews and Greeks might believe. But the Jews, who were incredulous, exasperated and prejudiced the minds of the Græcians against the brethren. Yet they staid there a great while and spoke freely as if spored by the Lord who gave testimony to the word of his grace, and did many miracles by their hands. [*Acts XIV. 1, 2, 3.*] At which time Thecla a noble maid of Iconium is thought to be converted to the faith of Christ: whose acts are notwithstanding most detestably set down amongst the

the *Apocrypha* by the LXX. a Synod of Bishops had under Gelafius.

The multitude of Iconium being divided, some were for the Jews some for the Apostles: But when it came to passe that a strength both of Jews and Gentiles together with their chief Rulers came flocking to them and there, they fled away into the cities of Lyconia, Lystra, and Derbe, and the Region thereabouts, and there preached the Gospel. [Acts XIV. 47-1.]

At Lystra a man lame from his mothers womb is cured by Paul in the Senate. Whereas the Lystrians would have sacrificed to Paul as Mercury, and Barnabas as Jupiter, They tearing their cloaths denied that honour, and had much ado to restrain the multitude from sacrificing to them. Soon after the incredulous Jews coming thither from Iconium and Antioch, and having raised a tumult, and excited the people against them, the furious multitude drew Paul being stoned, as dead out of the city. But when his Disciples came about him, he rose and entered the city. [Ibid. 8, 20.]

In this year, and it may be at this very time, Paul was wrapt into the third heavens, and heard unpleasable words: fourteen years before the later Epistle to the Corinthians was written. [II Corinth. XII. 2, 3, 4.] Whither is thought to refer that of Triphon in Lucian, or the ancient author of that Dialogue inscribed *Philopatris*, when I met that Jewish bald pate, justly laugh at, who being wrapt up into the very third heavens through the air, learnt there those things that were most excellent and glorious, he returned by way, made us walk in the steps of the blessed, and redeemed us from the dominion of the wicked. So Triphon. God raising on high, great, heavenly, and eternal, the Son of the Father, the Spirit proceeding from the Father, one of three, and three of one, and in like manner thus preaching as the Christians used.

Paulus with Barnabas going from Lystra, came to Derbe, where having preached the Gospel, they gained many to Christ. [Acts XIV. 20, 21.]

Amongst many others that gave their names to Christ at this time, was Timotheus with his holy mother Eunice, and his grandmother Lois, who took care to teach him the Scriptures from his very infancy. He being in these parts, although as yet a very child, was an eye-witness of the sufferings of his spiritual father Paul at Antioch (in Phlida) Iconium, and Lystra, (in Lycania) [Acts XVI. 1, 2. II Tim. I. 2, 5. & III. 11, 15.]

Paul and Barnabas going no further than Derbe, returned to Lystra, and Iconium, and Antiochia, confirming the minds of the Disciples, and exhorting them to endure affliction for their faiths sake without wavering: and having constituted Bishops over them in every of their Churches, and praying for them with fasting, they commended them to God in whom they believed. Afterwards travelling over Phlida, they came into Pamphylia, and having declared and published the word of the Lord at Perga, passed into Italy, and thence sailed to Antioch, where they first went about the work; they afterwards performed; whereto the congregated Churches declared what God had done by them, and how he had opened the door of Faith to the Gentiles. [Acts, XIV. 21, 27.]

Tiberius Alexander is made Successor to Calpurnius Fidus, in the administration of the Jewish affairs, being the son of Alexander Alabarch of Alexandria (an old friend of Claudius's) who had forsaken the Jewish, his country religion. [Joseph. lib. 20. cap. 3.]

A little after this, the fame of it passing through all Judea, Helena the Queen of the Adebans (on the confines of Assyria and Mesopotamia) is converted by a certain Jew to the worship of the True God, and comes to visit the Temple at Jerusalem, that the might worship there the True God, and pay her vows, provided plentifully for her journey; being diverted for a few days by her son Izates, who was then King, and afterwards converted to the same Religion by Ananias the Jewish Merchant. Where when the law many of the Jews even starving with famine, out of her own purse she sent some to Alexandria for a great quantity of wheat, others to Cyprus to fetch thence a great deal of figs to their relief, who made a speedy return; and she divided all the store to those that wanted it. Her son also Izates, hearing what a distress they were in by famine, sent money to the chief Magistrates at Jerusalem. [Id. ibid. cap. 2, & 3.]

Izates the King sent his five sons to Jerusalem to learn their language and customs exactly. His mother Helena also erected three Pyramids three stadias distant from Jerusalem. In which afterwards the bones of her son Izates were interred. [Id. cap. 2.] Which Monuments of Helena were extant, not only in the time of Josephus, but Eusebius also. [Joseph. lib. 5. bell. xiv. 7, & 15. in Greek, or lib. 6. cap. 6. & 7. in Latin. Ensch. lib. 2. Histor. Ecclesiast. cap. 11, xiv. 8, & Hier. Epist. 27.]

Paul and Barnabas stayed at Antioch with the Disciples a great while, [Acts XIV. 28.] after which Paul, as it appears, propagated the Gospel even to Illyrium; preaching such things to them concerning Christ, as they never heard before. [Rom.

[Rom. XV. 19, 20.] and suffered those things which in his later Epistle to the Corinthians [cap. XI. 24.] he commemorates: to wit, that as at Philippi afterwards, so twice elsewhere by the Gentiles he had been whip with rods, and received 5 times 4 hundred stripes from the Jews; that he had thrice made shipwreck, and was all night in the deep. For since we find, that between the return of Paul and Barnabas to Antioch, and their going to the Council at Jerusalem, was 5 years, we cannot place these things better any where, than in so large a vacuum and silence in the History of the Church.

Valerius Asiaticus being again Consul, the Island Thersia rose out of the Ægean sea, [Seneca, Natural. quæst. lib. 2. cap. 26. & lib. 6. cap. 21.] in a night wherein the Moon was eclipsed, [Aurel. Victor. in Claudius.] This eclipse was seen the very night between the last day of December, (which terminated that year in which Valerius Asiaticus was the second time Consul) and the Kalends of January, which begins the Consulship of Claudius Aug. IV. & L. Vitellius III. in whole time a little Island before never seen, appeared near Thera, as Dio relates. [lib. 60. pag. 685.]

James and Simon the sons of Judas of Galilee (who, in Quirinus his time solicited the Jews to a revolt) were crucified for it. [Joseph. lib. 20. cap. 3.]

Herod the King of Chalcis, amonging Josephus the son of Camylas, constituted Ananias the son of Nchedgus High-Priest in his room. [Id. ibid.]

Gotarzes prepares to destroy Artabanus King of the Parthians, with his wife and son, [Tacit. lib. 11. cap. 8.] But Artabanus dying, left his kingdom to Bardanes his son, [Joseph. lib. 20. cap. 2.] For these two brothers Gotarzes and Bardanes, are rather to be thought Artabanus his sons with Josephus, than his brothers with Tacitus.

Bardanes being invited by the Parthians (who feared the cruelty of Gotarzes) to be their King; being a man prompt enough to all high and desperate designs, in two dayes space he invaded, three thousand Adia's off, and assaulted Gotarzes (who was all in a fright at his coming, so altogether unexpectedly,) and without delay seized upon the next Provinces also; the Seleucians only denying him subjection. Against whom, as being also such as revolted from his father, he being more incensed than the present opportunity could well bear, is puzzled with the siege of that strong City, fortified on the one side by a river, and on the other with a very strong guard. In the interim Gotarzes by the aid of the Dahæ and Hyrcanians, recruits his forces, and renews the war, and thereupon Bardanes is forced to leave the siege of Seleucia, and pitch his tents in the Bactrian fields. [Tacit. lib. 11. cap. 8.]

Hearing the news of the Parthians discord, and that they were various in the election of their King, Mithridates King of Armenia the Greater, by the advice of Claudius Cæsar, re-marches into that kingdom, confiding in the power and wealth of his brother Pharasmanes, King of the Iberians; and indeed, the affairs of the East being so distracted and the people unresolved who to incline unto, he posset himself of Armenia: the Roman soldiers subduing the castles and strong forts whilst the Iberian army kept the field: nor did the Armenians resist. Demetrius their General who only durst design a battle being slain. Presently hereupon Corys, King of Armenia the Lesser, made thitherward: but Cæsar having taken him off the design by letters, all the countries came flocking in to Mithridates, who was something more fierce than was convenient in his new kingdom. [Ibid. cap. 8, & 9.]

Gotarzes and Bardanes being about to join in battle; Gotarzes discovering the treachery of the people to his brother, they took hands and (wore at an altar revenging themselves upon one the others enemies, and to agree betwixt themselves. And Bardanes appearing furer to hold the kingdom, Gotarzes to avoid all emulation, went quite away into Hyrcania. [Ibid. cap. 9.]

At Bardanes his return thither Seleucia is delivered up unto him the seventh year after the defection. After this he invades the most strong Provinces, and had in his mind to recover Armenia; but was prevented by Vibius Marus (or, according to Josephus Cassius Longinus rather) threatening war to the Embassadour of Syria. [Ibid.]

Ventidius Cumanus succeeded Tiberius Alexander in the government of the Jews, and Herod King of Chalcis brother of that great Agrippa died in the eighth year of Claudius his reign; leaving three sons behind him: of whom Aristobolus was by his former wife Mariamme, and of Berenice his brothers daughter, Bernicianus, and Hyrcanus. [Joseph. lib. 20. cap. 3.]

The Feast of the Passover drawing near, and much people flocking from all parts to the solemnity, Cumanus (after the example of the preceding Presidents) sets one Cohort for a guard upon the Porch of the Temple to restrain tumults if there should happen any. On the fourth day of the Feast, one of the soldiers throwing his obscene parts to the multitude, they cried out (being enraged by that contumely) That not only they, but he who they honoured in that feast, was affronted by it, and some

of the boldest of them raised against Cumanus laying this impudent souldier was sent by him. When Cumanus heard this he was not a little troubled : but yet desired the people to raise no commotions in the time of the feast : and when they still raised a tumult, he commanded the whole army to Antonia, a Castle close adjoining to the temple. The common people, seeing the souldiers coming were afraid, and began to flee with such violence that being straitened with the narrowness of the passage, and thinking the souldiers had pursued them, they oppress and trod one another, so that 20000. of them were found dead, as Josephus hath it in the 4 chapter of the 20 book of his antiquities. But in his book of the Jewish wars we read that [cap. i. §. xix. p. 106. *ἡ δὲ μάχη ἔσχατος ἐν τρισὶν ἡμέραις ἐγένετο* above ten thousand perished : where Rufinus reads *ἄνω τετρακισμύρια* above thirty thousand : Eusebius follow in his Chronicle as his ecclesiastical History the second book, [cap. 18. 19. & Orosius lib. 7. cap. 6.] retaining the very same number.

Some who by flight escaped this tumult, in the High-way, about Bithoron, 100. stadia from the City robbed Stephen the servant of Celar, as he was travelling, and took all his packs of treasure. When Cumans heard this he lent fouldiers thither with command to destroy the villages next adjoining to that place. In this havoc one of the fouldiers brought out the books of the Mosaicall Law which he found in one of those villages, and tore them in the sight of them all, railing exceedingly both against the Law and the Nation. When this news came to the Jews, gathering a great company they made for Calarea; where Cumanus then resided, entreating him that he would revenge not their own, but the contempt and injury of their God. Then the President, being afraid of the defection of the people, by the advice of his friends, put the fouldier to death that had done the fact, and so appeased the tumult. [Joseph. ant. jud. c. 1.]

Apollonius the Tyanean, upon his journey to the Indians, entered the City Babylon, the second month of the third year of Bardanes, and there conferred with the King. [*Philostrot. in vita Apollon. lib. 1. cap. 19. & 26. compared with Euseb. in Hierocl.*]

Artaaces, reporting that he had yielded up his Kingdom, and recalling his nobility who were more enslaved by the peace, he gathered a great force, and is met at the river Erindes in the passage where there was a great contell, and Bardanes had the better of it, and with good success proceeded and subdued the mid Countries to the river Gindes, which divides between the Daxæ and the Arians; & there his success terminated : for the Parthians although Conquerors depiled the enemy at war off, and therefore erecting monuments there, by which their riches were sufficiently manifest, (no tribute but that of the Artaxidæ ever coming to any of that Nation :) Bardanes returned with great glory, and so much the fiercer and more intolerable to his subjects. [*Tacit. lib. 11, cap. 20.*]

Bardanes, going to Izates King of the Adiabeni, perfwaded him that he would join with him in war againt the Romans; whom Izates endeavoured to divert from his purpofe, moderately recounting unto him the Roman acts and their power. Bardanes offended at this prefently denounces war againt Izates, but was prevented of profecuting the fame by death, [*Joseph, lib. 20, cap. 2.*] for the Parthians, when they knew his mind, that he was relolv'd to wage war with the Romans at unawares, whilst he was intent at hunting flew him in his prime, the chief of all young Kings, and if he had as well obtained the love of his fubjects as the fear of his enemies, he might have been numbred amongst the old ones. [*Id. ibid. Tacit. lib. 11 cap. 10.*]

The Parthian affairs being disjunct by the death of Bardanes, they were again doubtful who should be King. Many inclined to Gozarzes, some to Maherdates (the son of Phraates the third, the son of Zenones the first) who was then pledg'd with the Romans. At last Gozarzes prevailed, and being possessed of the Palace, forc'd the Parthians by his luxury and cruelty to send privately to Claudius, to send them Maherdates to be their King, [*Tacit. lib. 12.*] complaining of Gozarzes his cruelty, both to the nobility and community: For first he exhausted his brothers, then his neighbours, then those farther off with slaughters, adding their wives big with child, their children small, so that being sluggish and licentious at home, and unfortunate in war, he covered his sloth by his cruelty. [*Id. lib. 12. cap. 10.*]

When Didius, the Roman General had depoyed Mithridates from the Kingdom of Bosphorus, and had confuted his son Corys, a mad young blade, there, he led away thence the power of the army, leaving only some few Cohorts, under the command of Julius Aquila, a Roman Knight : with the new King. Mithridates having loft all, and wandering about, cited together the Nations, and gathered out of them all the runnagadoes; and in fine, got together an army, whereby he deprived the King of the Dardaniol, and enjoyed his Kingdom. [*TACIT. LIB. 12. CAP. 15.*]

The Parthian Embassadors being heard, Claudius tends Mithridates to be their King, advising him that he should not think of rule and servants, but of government and fellow Citizens, and that he should expreſſe mercy and Juſtice: and gave command to C. Caſſius, who was Prefident of Syria, that he ſhould ſee the young man ſafe upon the bank of Euphrates. [*Id. ibid. cap. 11.*]

At this time Caffius excelled all others in his skill in the law; but was very ignorant in martial affairs; but in that he came to it peaceably, he renewed the ancient custom, exercising the Legions with the same care, as if an enemy had been invading, esteemed therefore worthy, the family of the Caffians and his ancestors, in those very Nations in high esteem. Now calling together those by whose vote Mahardates was chosen King, when he had pitched his Tents at Zengma, where the river is very fordable; When the Noble Partians, and the King of the Arabians, Acbarus (or Abgarus) were come, he, before them, admonished the young man Mahardates, that the edge of the Partians would abate in this business by delays, and would turn to treachery, and therefore advised him to preface on his design speedily: whose counsel deeply by the fraud of Acbarus, thinking, like a young man as he was, that all fortune consisted in luxury, he stayed at the Town Amilla many daies. [*Ibid.* cap. 12.]

When Mithradates was possest of the Kingdom of the Daridae, and was thought  
now to be about to invade Bosphorus; Aquila and Corys, despoiling their own power,  
because Zorines, King of the Siracans (or Caucasus) had joined with Mithradates;  
they also took foreign assistance, sending Embassadors to Eunones, who ruled over  
the Nation of the Aorsi, (amongst the Scythians) whose society they easily obtain-  
ed, shewing how Mithradates rebelled against the Romans. Therefore they covenant-  
ed that Eunones should fight the horse-battles, and the Romans should look to the be-  
sieging of their Cities. [*Id. cap. 15.*]

Then, having marshalled their body, they go on, the Romans and Bosporians defending each wing of Aorlus before and behind; and thus having repelled the enemy, they come to Soza, a Town of Dandatica, which was left by Mithridates, because the minds of the people were somewhat wavering towards him: they thought good to take it, and leave there a Garrison, and so passed on to the Country of the Sircians; and having passed the river Panda, besieged Ulpes, leated in a place fenced both with walls and ditches, only the walls being not made of stone, but piles composed together, and earth, were somewhat infirm, and the Towers being raised on high, the besieged were the more distressed with the picks and her-works. So that if night had not put an end to the conflict, they had besieged and taken it all in a day. [*Ibid.* cap. 16.]

The next day Emodiafours, miserably intreating that they might go free, who were free born, offered to be sold for slaves; which the Conquerours dispisling, because it would be easily to be altered when delivered up, and dangerous to keep such a company of sinfull slaves, rather put it to the iortune and law of arms. And having given them a full view of the battlements, and the great number of soldiers, who scaled the walls, a fire to destroy: The rest being terrified by the destruction of the Ulpenes, fine eminent and fenced places could do no good, but they broke through rivers and all: Zorines long considering whether it were better go on with Mithradates, or consult the affairs of his own distressed Country: at last his own affairs prevailed, and giving pledges, he fell down at the image of Cæsar, in respect to the great glory of the Roman army, who were victorious, and yet not bloody, and then three dayes journey from the river Tanais. But in their returne their iortune was far otherwise: for some of their ships in their returne, touching upon the coast of the Taurians, the Barbarians flockt together about them, and slew the Captain of their Cohort and many more. [*ib. cap. 17.*]

In the interim Mithridates, having no relief confults whole mercy he had befitt im-  
plore. His brother Corys, who was formerly his traytor, he feared would be his enemy.  
There was none of the Romans now of that authority, as that his promises could be  
much regarded, flying therefore to Eunones, and entering his Palace, casting himself  
upon his knees, *said, Mithridates fought by sea and land so many years, behold, is now  
present of his own accord. Use as you please the son of great Achamenes, for my enemies have  
taken all help else from me.* Eunones being moved with the honour of the person, the  
change of fortune, and the generous petition, writes to Cæsar, and sends Embassadors  
to entreat him not to reforest Mithridates his Kingdom, but that he would not triumph  
over him, nor put him to death. But Claudius being in doubt whether to punish or par-  
don him, at last was conquered, with the more merciful sentence. [*Ibid, cap. 18.  
29, 30.*]

When Carhennes lent for Mahardates to act the business, telling him it would be very easy, if he came without delay; he, being led away with evil counsel, came not straight to Mesopotamia, but fetched a compass through Armenia, a place unreasonable

at that time, for that it was the beginning of winter. At last tired out with the sea and Marmaras, when they drew near to the Champaign Country, they joined forces with C. Antiochus, and passing the river Tigris, they marched over Adiabana, whose King Izates openly courted friendship with Mahardates, but privately and more treacherously was a friend to Gotarzes. Notwithstanding in their journey they took the City Nisibis, the most ancient seat of Assyria. [*Ibid. cap. 12. & 13.*]

Mitridates of Baphorus being brought to Rome by Cilones Procurator of Pontus, is said to have disputed with Caesar somewhat more highly than his condition required, and that he elevated his voice in these words, *I am not sent back to thee, but returned: which if thou believest not, let me go again and see.* His countenance also continued undaunted, when at the tribunal being heard on all sides with keepers, he was exposed to public view. Constant Enligues are decreed to Cilones and to Aquila Pretorian. [*Id. cap. 21.*]

When the Byzantines accused this Julius Cilones their Prefect for many and great bribes which he had taken, before Claudius, with very great clamours, and Claudius by reason of the multitude not understanding what they meant, asking those that stood by what they said, a voice being answered that they gave thanks to Julius; he believing it said, *Let him therefore be their President two years more.* [*Id. lib. 60. pag. 687.*] At this time Cadius Rutilus at the accusation of the same Byzantines, is condemned of bribery by law. [*Tacit. Annal. 12. cap. 22. & Hist. lib. 1. cap. 77.*]

The Lucians and Judeans, their Kings Sohemus and Agrippa being dead, are added to the Province of Syria. [*Tacit. lib. 12. cap. 23.*] Indeed the years of Agrippa the younger are hence to be deduced, and it appears out of Josephus, telling us that the beginning of the Jewish war (which fell upon the month May, according to our common account, the LXVI. year of Christ) was in the XVII. of King Agrippa. [*Ibid. 2. bell. cap. 13. sup. xiv. p. 1012.*] and out of the Grecian money to be taken notice of in the place, in which Judea was taken (about the month September, in the year of the same account LXX.) to be in the XXI. year of Agrippa. And indeed Claudius did not bestow his father's kingdom Judea upon Agrippa the younger, but his uncle Herodotus of Chalcis; together with the power of the Temple and holy Treasury, and to chuse High Priests, which was granted before to his uncle Herod. And his father's kingdom was also added to Syria, that it should have Procurators notwithstanding there, by Caesar's election: Ventidius Cumanus (as formerly) retaining still at this time the administration of Judea and Galilee, and Felix being sent Procurator of Samaria, which was between them; which Felix was a freed-man of Claudius and his mother Antonia, who from her had the surname *Antonius*, and from him, *Claudius*. He was the brother of another freed-man, Pallantes, whom Tacitus notes to have been most affectionately beloved by his Patron Claudius. [*Ibid. 11. cap. 29.*]

Gotarzes at the mountain Sambulon made vows to the god of the place with the especial religion of Hercules. But his army being not yet sufficiently stored, and increased, he made use of the River Corma for his defence. And although he was invited to battle by pursues and messengers, with challenges, he delayed, and changed his station, and sending bribes to corrupt the faith and loyalty of his enemies. Of whom A. habenus, and King Acbarus of the Arabians (of the Edesseniens) with their army revolted, with a gentile-like levity, and because by experience it is known that the Barbarians would rather seek a King at Rome than find him. But Mahardates being strip of his forces thus, and mistrusting those that remained, resolved to put it to the hazard of a battle. Nor did Gotarzes deny him battle, being grown high by the diminishing of his forces: and they fought with great slaughter and dubious event, until Carthanes having overcome his overbearing, wheeled about with a circumference and came upon the back of his enemies. Then Mahardates, past all hope, and trusting to the promises of Parthaces his father's client, is overcome by his deceit, and delivered up to the Conqueror. And he, blaming him not as a neighbour, or of the stock of Araces, but as a Roman and foreigner, cut off his ears in contempt of the Romans, and gave him his life to show his mercy. [*Tacit. lib. 12. cap. 14.*]

Joseph the son of Matthias at the age of fourteen, had attained to that perfect learning, that he was consulted about the more full sense and meaning of the Law, even by the High-priests and Primates of the City of Jerusalem: as he himself relates in the book of his Life.

Gotarzes being dead of a disease, Venones then President of the Medes being called to the rule there, had a short and most inglorious reign amongst them: and the Parthian kingdom was translated upon Volgases his son; who, being of his mother's side the son only of a harlot, by the disagreement of his brothers attained the reign. So Tacitus. [*Ibid. 12. cap. 14. & 44.*] Joseph also writes, that Gotarzes being killed by treachery, his son Volgases succeeded him, [*Ibid. 20. cap. 2.*] adding further, that he distributed the kingdom to two brothers by the same father: viz. to one of them, Pacorus

Pacorus being the elder Media, and to the other and younger Tiridates Armenia.

A war arose betwixt the Armenians and Iberians, which was the cause of very great commotions betwixt the Romans and Parthians. Phraortes escaped the Iberians by ancient possession, and his brother Mithridates, the Armenians, by the help of the Romans. Phraortes had a son called Rhadamistus, of a most handsome, proper complexion, of a very strong body, and much admired by the whole Country. When he began to assist his father's Kingdom, and Phraortes fearing now, being in his decaying years, seeks to give him, by putting another Phancy in his head, showing him Armenia, and telling him that he beat away the Parthians, and bestowed it upon Mithridates: but adding, That it was better to wave force and the cunning, and to taking him at unawares, they might easily catch him, and do what they pleased. So Rhadamistus disdained his discord to his father, which was not like that of a step-dame, goes to his Uncle, and by the sweetness of his behaviour, inticed many things of himself, and many of his Nobles, and the chief of Armenia to commotions. [*Tacit. lib. 12. cap. 44.*]

Rhadamistus, taking upon him the shew of reconciliation, returned to his father, and told him how far he had gone by fraud, and that the rest was to be performed by arms. In the interim Phraortes reigns calms of war, that he must war against the King of the Albanians, and that whilst he called the Romans to his aid, he should go and by his death revenge that injury of his brother. Also he delivered a great army to his son. He with a sudden eruption compelled Mithridates into the Castle Gorneas, much terrified, and deprived of the Country: the place was very fair, both by reason of the situation and the strong guard over whom Celsus Pollio was President, and Calperius was his Centurion. Rhadamistus in vain, and with great loss having attempted the fort, began to try if he could corrupt the President with money, Calperius opposing it, left the King and Aides; and left Armenia, the gift of the Romans, should be sold with money. At last, when Pollio urged the number of the enemy, and Rhadamistus his father's commands, having made a truce, he departs: saying, although he had afflicted Phraortes by wars, he should make T. Numidius Quadratus, President of Syria, acquainted in what state the affairs of Armenia stood. [*Ibid. cap. 45.*]

The Sixty Cilippick Period begins.

After the departure of Calperius the Centurion, Pollio the Prefect, being as it were, rid of his keeper, exhorts Mithridates to a league, with his elder brother Phraortes, relating to him also all other respects he was engaged in: as that he had his daughter in marriage, that he was Uncle to Rhadamistus, &c. Mithridates delaying the business, and suspecting the counsel of Pollio, for that he kept a hoar, and was given up to all manner of lust and luxury, and accounted Venal, or mercenary. Caparius in the interim requires of Phraortes, that the Iberians might be withdrawn from the siege. He incertaintly and often gently answers him: but in the mean while sends privately to Rhadamistus, to hasten the gaining of the Castle by any means. He augments the promise of reward for their treachery, and Pollio privately perwades the Souldiers by delivering it up to consult their own safety, and the Countries peace. In which necessity Mithridates appoints the day and place of the conference, and goes out of the Castle. When first Rhadamistus, countering obedience, falls to embrace him, calling him father in law, and father: adding by an oath that he would injure him neither by sword nor poison, and presently leading him into a grove hard by, told him he had provided to sacrifice there, that by the witness of the gods, their peace might be confirmed. But there was Mithridates cast down and bound with chains, and at length the commands of Phraortes being received, Rhadamistus, as if mindful of his oath, cast down his father in law and Uncle, together with his own wife, and beheading many and heavy packs upon them, they perished. His sons all, because they cried at their fathers death, he killed. [*Tacit. lib. 12. cap. 46. & 47.*]

Quadratus, when he heard Mithridates was betrayed and slain and Armenia possessed by his murderers, calls a council, propounds the business, and whether it were to be revenged. Having a while debated in the business, many were of opinion to desist in it. But least they should seem to assent to such a wickedness, and Caesar should command them otherwise: messengers are sent to Phraortes, to require him to depart from the coasts of Armenia, and recall his son. [*Ibid. cap. 48.*]

Julius Pelignus was Procurator of Cappadocia, equally contemptible for his ridiculous person, as the sluggishness of his disposition: but very familiar formerly with Claudius, when he was a private man, and most affected with ease and sloth. This Pelignus, gathering together the Auxiliaries of the Provinces, as if he would recover Armenia, and preying rather upon his friends than his enemies, by the defection of his forces, and the incursions of the Barbarians, being left destitute, comes to Rhadamistus



Rhadamistus, and being overcome by his bribes, exhorts him again to take up the King's Ensignes, and was the very author and abettor to him in it. Which being divulged in dishonourable terms, least the rest should be branded with Pelignus fault, Helvidius Priscus is sent Embassador with a Legion for a time, to take care of those disturbed affairs. He therefore passing the Mountain Taurus with all speed, composed more things by moderation than force. When he is commanded to return into Syria, left the beginning of a war against the Parthians should arise for Vologeses was supposed to have consulted the invading of Armenia; which having been enjoyed by his ancestors was wickedly compelled by a foreign King; he gathered an army, and prepared to bring his brother Tiridates into the Kingdom, that none of the family might be without a Kingdom. At the entering of the Parthians, the Iberians were overcome without a fight, and the Cities of Armenia, Artaxata, and Tigranocerta came under their yoke. Upon this a grievous sharp winter, and want of Provision ensued bewixt which there grew a languishing sickness amongst them, which compelled Vologeses to desist proceeding further in the business at present. [*Id. cap. 49. & 50.*]

Rhadamistus again invades Armenia, (it being void of a ruler) more cruelly than before, as if he came against revolters, and who in time would rebel. But they all, though accustomed to servitude, abandoned all patience, and ran to arms, inclosing the Palace, which put Rhadamistus to that that he had no other way to save himself, but by the swiftness of his horses, by which he conveyed away both himself and his wife Zenobia. And his wife being great with child, would notwithstanding (for that it was the first flight, and for fear of the enemy together with her love to her husband) endure it. Afterwards with continued halts, her belly began to be over much jogged, and her bowels to torment her with gripings and pangs: the prayers that the might rather dye honourable, than live with the disgrace of captivity. He, at first, embraces her, cherishes, and helps her, sometimes wondering at her courage, sometimes even sick with fear, if he should leave her, some body might light of her and wrong her. At last for the violence of his love, and being no baby in wicked exploits, he drew his sword, and having wounded her sufficiently, he drags her to the bank of the river Araxis, and flings her into it, least even her body should come into the enemies possession. He presently went through Iberia to his fathers Throne. In the mean time some shepherds found Zenobia, manifestly breathing and alive, and supposing that she was nobly born, by the comeliness of her person, they bind up her wounds, and apply illicit Country Medicines: and when they knew her name and chance, they carried her to Artaxata; from whence being brought to Tiridates by the public charge, he receives her courteously, and useth her as a Queen. [*Ibid. cap. 50, 51.*]

Certain professors of the Name of Christ, of the sect of the Pharisees, came down from Judea to Antioch, and said that the Christians of the Gentiles ought to be circumcised, and keep the Law of Moses, if they would be saved; disturbing the souls of many of the brethren in Syria and Cilicia, with their perverse doctrine, against who Paul and Barnabas stoutly oppose themselves. [*Acts XV. 1, 2, 5, 23, 24.*] Paul calls them some, *verbales Judaeos, brethren brought in unawares.* [*Gal. II. 4.*] Philastrius de Hæres. cap. 87. & Epiphanius. Hæres. 28. say, That Cerinthus, that arch Heretic: was the first broker of this opinion.

Paul, fourteen years after his going to Jerusalem, undertaken three years after his conversion, goes to Jerusalem with Barnabas, [*Gal. II. 1.*] both of them being sent from the Church at Antioch with some others, that they might ask the judgement of the Apostles and Elders at Jerusalem, (whose names those disturbers had abused, to bolster out their opinion) concerning the controversy newly risen. [*Acts XV. 2, 3, 24.*]

Paul goes up by Revelation, Titus a Grecian going up with him, whom he would not compel to be circumcised, least that he should seem to give place to the false brethren for a moment. [*Gal. II. 1, 5.*]

Paul and Barnabas in their journey through Phenicia and Samaria, declare the conversion of the Gentiles to the great joy of all the brethren, and when they came to Jerusalem, were received by the Church, and of the Apostles and Presbyters, telling what things God had done by them. [*Acts XV. 3, 4.*]

Paul communicated the Gospel that he had preached among the Gentiles, privately to the chief among the Apostles, James, Peter, and John, (who were thought to be Pillars) who when they saw that the Gospel among the Gentiles was committed unto him, as to Peter among the Jews, and perceived the grace that was given unto him, they gave the right hands of fellowship to him and Barnabas, that these should do the office of the Apostleship among the Gentiles, and they among the Jews, advising them only, that they should take care of relieving the poor at Jerusalem. [*Gal. II. 2, 7, 9, 10.*]

In a council of the Apostles and Elders, held at Jerusalem, when after much disputing, Peter had spoken his opinion, Barnabas and Paul declared what great miracles God had done by them among the Gentiles: then James concluding, that it seemed good by the common decree of the Apostles, Elders, and of the whole Church, that no other thing should be laid upon the believing Gentiles, but that they should abstain from things sacrificed to idols, fornication, things strangled, and blood, to which purpose the Synods letters were written to them of Antioch, and to the rest of the brethren in Syria and Cilicia: which they delivered to be carried to Antioch, to Judas, surnamed Barsabas, and Silas, chief men in the Church, with Barnabas and Paul: who when they came to Antioch, and had delivered and read the letters, the brethren greatly rejoiced. Judas and also Silas, being Prophets also themselves, confirming them with many words. [*Acts XV. 6, 31.*]

Somewhat after, Judas being returned to the Apostles, it seemed good to Silas to stay at Antioch, where Paul and Barnabas, with many others, preached the Gospel. [*Ibid. 33, 34, 35.*]

Josephus, the son of Matthias, in the sixteenth year of his age, began with great and heard labour, to make trial of all three, viz. of the Pharisees, Sadducees, and Essenes. [*Joseph. in his Life.*]

To Pallas, the freed man of Claudius, were decreed the Pretorian ornament, and 150000 Sesterces. [*Tacit. lib. 12. cap. 53.*]

When the Galileans go to the feast at Jerusalem, they must needs go through Samaria. [*John IV. 3, 4.*] It happened that there was a Galilean killed, at a Village of the Samaritans, called Nais, otherwise Geman) whereupon there arose a fight between the Passengers and Villagers, in which many of the Galileans were lost: the Rulers taking this very hainously, stirred up the Jews to arms, exhorting them to defend their liberty: that servitude was troublesome of it self, but then it was intolerable, when it was joined with the injuries of their Subjects. Wherefore at Jerusalem, they leaving the feast, the common people being armed, invade Samaria: neither would they surcease, do what the Magistrates could. There were also called into their aide Eleazar, the son of Dincus, and Alexander, the Captains of the Thieves, who making an incroade upon the Samaritans, that bordered on the Country of Acrabatena, made a confused slaughter, sparing no age nor sex, and burnt also the Town: but Cumanus knowing what was done, took with him one Troop of the Sebastian Horle, and four Cohorts of Foot, arming also the Samaritans, goes against the Jews; and when he had overtaken them, he slew many of them that followed Eleazar, but took more prisoners. Then the Rulers of Jerusalem, when they saw what calamity they were brought, put on sack-cloth and ashes on their heads, beseeching the rest of the multitude that went to destroy the territories of Samaria, that they would leave off their design: setting before their eyes, how their Country would be destroyed, the Temple burnt, and their wives and children taken Captives. Wherefore they prayed them that laying aside their arms, every man would betake himself to his own arms: to which the Jews yielded, and went home, but the thieves retired again to their strong holds, and from that time Judea was full of thieves. [*Joseph. lib. belli Judæicæ. 2. cap. 11. Antiquit. lib. 20. cap. 5.*]

The Governours of Samaria resorted to Numidius Quadratus, the President of Syria, who then dwelt at Tyrus, beseeching him that he would take vengeance of the Jews, who had plundered and fired their Towns. There were present at the same time some of the Jewish Nobility, as also Jonathan, the son of Ananus the High Priest: who answering what was objected against them, said, That the beginning of the tumult arose from the Samaritans themselves, who first committed a murder, but that Cumanus was the cause of all the calamities that followed; because being corrupted with money, he would not revenge that murder. Quadratus having heard them, deferred his sentence, saying, That then he would give his judgement, when he should come into Judea, and there more exactly know the truth of the matter; and so they departed and nothing was done. [*Id. Ibid.*]

In the mean time Felix, by his unseasonable remedies, provokes the Jews to offend the more. Ventidius Cumanus, who had part of the province, being his rival in all wickedness; which provinces they thus divided, that Cumanus should command the Galileans, and Felix the Samaritans, which Nations were always at odds, but then much more, through the contempt of their Governours. They therefore made incroades one on another, sent thieves and robbers to plunder, laid ambushes, and sometimes fought battles, and brought the spoils and preyes to the Governours; who were glad of it at the first: but when the mischief grew to an height, they sent Soldiers to quell it, who were all slain, and the province had been all of a flame, had not Quadratus redressed it in time. [*Tacit. lib. 12. cap. 54.*]



Neither did he long defer to put those Jews to death, that had killed the Roman Soldiers. Cumanus and Felix drew the matter at length, because Claudius when he had heard the causes of the rebellion, gave authority to him of determining even of the Governours themselves. But Quadratus let Felix among the Judges, (because he was the brother of Pallas, the great Favourite at Rome) and received him into the Tribunal to him, that he might daunt his accusers, and so Cumanus is alone condemned for the faults that both had committed, and by that means he let the Province in peace. [*Id. ibid.*]

The Nations of the Country, Cilicians, called Clites, having Trofoboros (or Aroforos) for their Captain, encamped upon rough Mountains, and from thence running down to the shores and Cities, plundered the husbandmen and Citizens, but most commonly the Merchants and Seamen. They besieged also the Cities of the Armenians, and also put to flight the horsemen sent from Syria, that were sent to their aid with their Captain Curtius Severus, because the places thereabouts were good to fight afoot, but nought for horsemen. Then Antiochus the King of that country, divided fair words towards the common people, and policy towards their Captain, dividing their forces: put to death Trofoboros, and some of the ring-leaders, and appealed the rest through his demerits. [*Id. ibid. cap. 55.*]

Peter the Apostle coming to Antioch, did eat and familiarly converse with the believing Gentiles: but when certain brethren of the Jews came thither from James, he withdrew himself from the Gentiles: whose example also some Jews of the Church of Antioch followed: inasmuch that Barnabas was carried away with their dissembling. This preposterous dissembling as being contrary to the Gospel, Paul not brooking, withstood him to the face; and sharply reproved his fearfulness before them all [*Gal. II. 11, 14.*]

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Quadratus coming to Samaria, commanded those that were accused to defend their cause, and found that the tumult began though the Samaritans fault. But going to Cefarea he knew that some Jews endeavoured an innovation, wherefore he hanged those that Cumanus had taken alive and kept prisoners: then going to Lydda a Town as big as a City, sitting in the Tribunal hearing again the cause of the Samaritans, he learned from a certain Samaritan, that Dorus a Ruler of the Jews had persuaded the Jews to a revolt; whom he put to death: and strook off the head of eighteen Jews, who had been in the fight. [*Jos. lib. 2. bell. cap. 11. & lib. Antiqu. 20. cap. 5.*]

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Quadratus sent to Cefar two of the chief Priests, Jonathan and Annanias, and his son Ananus, and some of the Nobility of the Jews, and likewise also some of the Nobility of the Samaritans; he commanded also Cumanus the Governour, and Celer the Tribune to go to Rome, to give an account to Cefar of that they had done in the country. [*Id. ibid.*]

This being done, Quadratus fearing the Jews might make some innovation, went from Lydda to Jerusalem; where he finds all things quiet, and the people busied about their Feast of unleavened bread, and offering sacrifice: thinking therefore that they would be quiet, he left them busied at their Feast, and returned to Antioch. [*Id. ibid.*]

Cumanus and the Samaritans being sent to Rome, at an appointed day, are commanded to defend their cause; but they had got the favour of Cefars freed-men and friends, and had gotten the day by their means, if King Agrippa the younger then living at Rome, and seeing the Rulers of the Jews over-powered by the favour of the great ones, had not by much intreaty obtained of Agrippina the wife of Claudius, to persuade her husband that he would fully hear the matter, and execute justice on those he found the authors of the sedition. Claudius yielded to their requests, and having heard the parties, and finding the Samaritans the beginners of the tumult, he put to death those that came before him to plead their cause. He punished Cumanus with banishment: and sending Celer the Tribune prisoner to Jerusalem, delivered him to the Jews to be punished, that he should be dragged through the City, and then have his head cut off. [*Id. ibid.*]

He then sent Claudius Felix the brother of Paulus, Governour into Judea, and that he should also command that Province, together with Samaria, and Galilee, [*Id. ibid.*] which Jonathan the High Priest had begged of Cefar for him. [*Id. ibid. cap. 6.*] Suetonius writes, That Claudius preferred Felix, one of his freed-men, to Cumanus both of horse and foot, and to the government of Judea, and that he was the husband of three Queens. [*in Claud. cap. 28.*] Tacitus writes, that being Governour of Judea, he thought he might do any wickedness securely, bearing himself upon his authority. [*Annal. lib. 12. cap. 54.*] and in the fifth book of his histories, he further adds concerning his tyrannical government in Judea. Antonius Felix exercised regal power with a cruel disposition by all cruelty and lust, having married Drusilla the niece of Cleopatra and Antonius: in that Claudius was the grandchild of the same Antonius and son of Felix.

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When King Agrippa the younger had commanded Chalcis four years, Claud us after the 12 year of his Empire, took that from him, and gave him a greater: viz. the Tetrarchy of Philippi, to wit, Batanea, and Gaulanitis, together with Trachonitis, and also added Abila the Tetrarchy of Lulianus, which Varrus had governed. [*Josephus lib. Antiqu. 20. cap. 5. Belli. Judaic. lib. 2. cap. 11.*]

The young man being thus advanced by Cæsars gifts, gave Drusilla his sister in marriage to Azazius the King of the Emisitanians, that was circumcised: for Epiphanes the son of Antiochus the King of the Commagenians had refused her, because changing his minde, he would not embrace the Jewish Religion, as he had promised her father. He married also Mariamne to Julius Archelaus the son of Chelcias, to whom she was betrothed by her father Agrippa. [*Id. ibid. lib. 20. cap. 5.*]

Josephus the son of Matthias began to imitate the manner of living of one Banus, who living in the Wilderness, clad himself with what the trees brought forth, and used for his food those things that grew of themselves: and to keep himself chaste did often walk himself in cold water; and thus he lived three years. [*Jos. lib. in his Life.*]

Nero undertaking the cause of the Illynes, in his speech rehearsed how the Romans were defended from Troy, and that Æneas was the author of the Julian Family, and many other old things not unlike to fables, and to got that the Illynes were freed from all public duties. [*Tacit. Annal. 12. cap. 58.*] Claudius also remitted to them all tribute for ever, as being the Founders of the Roman Nation, reading openly the Greek Epistle of the Senate and people of Rome, to King Seleucus, promising him friendship and alliance; but yet so, that he should acquit their kinsmen the Illynes from all charges. [*Sueton. in Claud. cap. 25.*]

To the Rhodians also repening of their old demerits, Claudius restored their liberty, which was both often taken away, or confirmed either as they had delivered in foreign wars, or offended by sedition at home. [*Sueton. & Tacit. ut supra.*] Suetonius writes that he pleaded for the Rhodians and Illynes in Greek before his father being Consul, viz. Claudius in his last Consulship, two years before [*in Nero cap. 7.*] Claudius remits all tribute to the Apameans for five years, because they were ruined by an Earthquake. [*Tacit. lib. 12. cap. 58.*]

After that Claudius propounded concerning the freeing the Coans from tribute. He alleged many things concerning their antiquity, as that the Argives even with Cæus the father of Latona (of whom the Island was named) were the ancient Inhabitants: then by the coming of Æsculapius the art of Physick was brought thither, and that he was famous to all posterity: naming them by their names, and in what ages they lived. Then saying that Zenophon his own Physician was a Coan, and descended from that Family: and that he had yielded to his entreaty, that they might hereafter be free from tribute, and be devoted to the service of that god. [*Id. ibid. cap. 64.*]

Paul asketh Barnabas to go again and visit the Churches where they had preached the Gospel: Barnabas determined to take John Mark with him, Paul thought it not good to take him, who had departed from them from Pamphylia, [*Acts XIII. 13.*] and went not with them to the work: which Barnabas took ill, that such an infamy should lie upon his sisters son, [*Col. IV. 10.*] that the contention was so sharp, that they departed one from the other, and Barnabas took Mark and sailed into his own Country of Cyprus, but Paul being commanded to the grace of God, having chosen Syllas went into Syria and Cilicia confirming the brethren. [*Acts XV. 36, 41.*]

Paul coming to Derbe and Lystra found there among the Disciples, Timotheus born of a Greek or Gentile father, but his mother was a believing Jew (Eunice) to whom all the brethren at Iconium and Lystra gave good testimony, Jew would Paul take with him, but that he might the sooner gain the Jews he caused to be circumcised. [*Acts XVI. 1, 3.*]

Paul and Silas as they passed through the Cities, delivered them the decrees for to keep that were ordained by the Apostles and elders that were at Jerusalem, and the Churches were established in the faith, and entreated in number daily. [*ibid. 45.*]

Now when they had gone through Phrygia, and the region of Galatia, they were forbid by the Spirit to preach the word of God in Asia, and when they had come to Mysia they assayed to go into Bithynia, but the Spirit not suffering them from Mysia they came down to Troas, then to his place there seems to stand a man of Macedonia before Paul, saying: come into Macedonia and help us. [*Acts XVI. 8, 9.*]

When he had seen this vision, we endeavouring to go into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel to them, saith Luke, [*Acts XVI. 10.*] who speaking from henceforward of Paul and his companions in the

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the first person whereas always before he had spoken in the third person, he doth sufficiently shew that from that time he was a companion of Pauls in the preaching of the Gospel.

Paul and Silas with Luke and Timothy, loosing from Troas, came with a straight course to Samothracia, and the next day to Neapolis, and from thence to Philippi, the chief City of that part of Macedonia, and a Colony belonging to Italy; and they abode there certain days. [Acts XVI. 11, 12.]

On the Sabbath day they went out of the City to the Rivers side, where was an house of prayer, and there spake unto the women that resorted thither; among which was Lydia one that worshipped God, a seller of Purple in the City of Thyatira, attending unto the things that were spoken by Paul, the Lord opening her heart, believed in Christ: who when she was baptized and her household, entertained Paul and his companions. [Ibid. 13, 14, 15.]

As they went afterwards to the place of prayer, an unclean spirit out of a servant that had the spirit of divination, cried after them many days; *These men are the servants of the most High God, which shew unto us the way of salvation*: at which Paul being grieved, commanded the spirit in the name of Jesus to come out of her. And when the Masters of the maid saw that the hope of their gain was gone, they drew Paul and Silas into the Market-place, and did so much with the Rulers by their clamours, that both of them were publicly scourged, and cast into prison: where in the mid-night as they were praying and singing Psalms, there was a great Earthquake, and all the doors of the prison were opened, and all the prisoners bands were loosed: when therefore the Jaylor being in desperation, would with his naked sword have killed himself, he is converted to the Faith by Paul and Silas, and baptized the same night with all his family. When it was day, the Magistrates sent them word that they might go out free, they expolulated the matter with them, concerning the shame and injury done them, because they had publicly scourged them and cast them into prison condemned. Whereupon the Magistrates came themselves and let them at liberty with honour, and brought them to depart the City: who entering into Lydias house, comforted the brethren that came unto them, and so went out of the City. [Ibid. 16, 40.]

As they journeyed through Amphipolis, and Apollonia, they came to Thessalonica, the chief City of Macedonia, where was a Synagogue of the Jews; [Acts XVII. 1, 2, 3.] There Paul writes, [1 Thess. 1. 1.] after he was shamefully entreated at Philippi, he preached the Gospel with much contention: for as his custom was he went into the Synagogue of the Jews three Sabbaths together, and reasoned with them concerning Christ out of the Scriptures. Of whom some believing, there were joined to Paul and Silas of religious Greeks, a great multitude, and of the chief women not a few. [Acts XVII. 2, 3, 4.]

Paul taught the Thessalonians not only concerning Faith in Christ, but also concerning the future Apostasy of Antichrist, and his revelation. [1 Thess. II. 5.]

When Paul stayed long at Thessalonica, he received once and again relief from the Philippians for his necessities. [Phil. IV. 16.] But the Jews which believed not, took unto them certain lewd fellows of the baler sort raised an uproar in the City, they drew Jason (with whom Paul and his companion lodged) and certain brethren to the Magistrates, and accused them with great clamours. And when they had taken security from them, the brethren sent away Paul and Silas by night to Beroa. [Acts XVII. 5, 10.]

Here also when they had entered into the Synagogue of the Jews, they diligently preached Christ out of the Scriptures, and the auditors comparing the things preached with the Scriptures, which when they found altogether to agree, many of them believed; both honourable women that were Greeks, and men not few. And when the Jews of Thessalonica came thither, they stirred up the multitude against Paul; but then immediately the brethren lent them away, to go as it were to the Sea; but they brought him to Athens: receiving a commendment to Silas and Timothy lest at Beroa that they should come unto him with all speed. [Ibid. 10, 15.]

The Jews by the intigitation of Christus continually tumulting, Claudius expells them to Rome, [Sueton. in Claud. cap. 25.] Suetonius, if I mistake not, mentions only Christus for that Christ our Lord (of whom the Christians in another place by the same are denominated) is here meant I cannot yet persuade my self.

Paul whilst he waits for Silas and Timothy at Athens, did dispute in the Synagogue, with the Jews and devout men, and daily in the market-place with such as met with him, disputing also with the Philosopher of the Epicurean and Stoick sect concerning Christ and the resurrection, then being brought into Marshall, as a fester forth of strange gods, he to defend his cause in a most learned oration flows, both from the Altar dedicated to the unknown God, as also from the testimony of Aratus the Poet, confirming that we are the offspring of God, that that God whom they ignorantly worship was he that was declared

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declared by him, [Acts XVII. 16, 31.] for the God of the Jews among the Gentiles was called the unknown Gods in the same sense, the uncertain God by Lucan in his second book of Pharsalia, the uncertain power by Trebellius Pollio, in the life of Claudius, and unnamed God, by Caius Caligula, in Philo in his legatio, to the same Caius, to whom the inhabitants of mount Carmel, [in Tacitus in the 2 book of his histories cap. 78.] did attribute neither image nor temple, but only an Altar and reverence, to the Athenians made an Altar to Mercy in the middle of their City without any image, Statius in his twelfth book of Thebais thus relates it.

*Nulla autem effigies, nullis commissa metallo.  
Forma Deæ, mentes habere et pectora gaudet.*

Gods form by pictures cannot be express'd,  
He loves to dwell within the heart and breast.

Among those that were converted at this time by Paul, was Dionysius the Areopagite, and a woman, (or his wife as it seems to Ambrose, Chrysostom and Augustine) called Damaris, and some others with them. [Acts XVII. 34.]

Felix the Governour of Judea, when he saw Drusilla the sister of King Agrippa, fell in love with her, and sent his friend Simon, a Jew by nation a Cypriot, that was a footlayer, to persuade the woman to leave her husband, and marry him, promising that she should be happy if she did not refuse him, the unadvisedly, and willing to escape the troubles of her sister Bernice, who envied her for her beauty, consented to forsake the Jews religion and to marry Felix. But Bernice the widow of her Uncle Herod, when there was a report that she had lien with her brother King Agrippa, persuades Polemon that being circumcised he might marry her, thinking hereby that she might so prove it to be a lie, neither did Polemon refuse the match, being induced the rather because the was rich, but this marriage lasted not long, Bernice (as it was reported) through her intemperance departing from him, who being forsaken by his wife he immediately left the Jews religion. [Joseph. lib. 20. cap. 5.]

At the same time also Mananthe the third sister of King Agrippa, (coming Julius Archelaus the son of Chelcias, went and married Demetrius a chief man among the Jews of Alexandria both for birth and riches, and was at that time the Alabarcha. [Ibid. 14.]

Paul sending back Silas and Timothy who had come to him from Beroa, again into Macedonia, stays alone at Athens, and he had a great mind once and again to go to Thessalonica, but could not compile it, being hindered of Satan. Wherefore he sent Timothy thither, that he might confirm in the faith, and comfort the Thessalonians. [Acts XVIII. 5. 1 Thess. 1. 17, 18. III. 1, 2.]

In the mean time he left Athens and went to Corinth, where he found Aquila a Jew, and his wife Priscilla, who came lately from Italy, because Claudius had made a decree that all Jews should depart from Rome: and because he was of the same craft of making tents with them, Paul abode with them and laboured, and he reasoned in the Synagogue every Sabbath, and persuaded both Jews and Greeks. [Acts XVIII. 1, 5.]

Here Paul with his own hand baptized the family of Stephanus, [1 Cor. 1. 16.] who were the first fruits of Achaia, and addicted themselves to the ministry of the Saints. [Ibid. XVI. 15.]

As Silas and Timothy came out of Macedonia, when the Jews withstood Paul preaching Christ with great zeal, and blasphemed: making his garments against them he turned aside unto the Gentiles, going into the house of one who was first named Jesh, one that worshipped God and lived near unto the Synagogue. [Acts XVIII. 6, 7.]

Christus the ruler of the Synagogue believed in the Lord with all his family, and many of the Corinthians hearing believed and were baptized, [Ibid. 8.] of whom Paul baptized Crispus a villon to Paul by night, he was afraid but speak, and hold not thy peace, for I am with thee, and no man shall for thee so hurt thee, for I have much people in this City, and he stayed there a year and six months, teaching the word of the Lord among them, [Acts XVIII. 9, 10, 11.] together with Sylvanus (or Silas) and Timothy. [1 Cor. 1. 19.]

After the return of Timothy from Macedonia, Paul with the same Timothy and Sylvanus (or Silas) wrote the first epistle to the Thessalonians, [1 Thess. II. 6.] in which when he had spoken something obscurely concerning the day of judgment, as it were now at hand, [cap. 1. 5, 10.] he wrote a little after another epistle unto them, wherein he more clearly expounds that business, [1 Thess. II. 2, 3.] written verily when he had Sylvanus and Timothy for his companions in the ministry of the

the Gospel, [cap. I. 1.] and after he had been with the Thessalonians, and they had embraced the faith of Christ, [cap. II. 5.] for that Grotius was extremely mistaken, in thinking that it was written under Caius Caligula.

The Parthians broke in and wasted Armenia, having driven out Rhadamistus, who had often enjoyed the Kingdom, and been often a fugitive, had now also forsaken that war, [Tacit. *Annal. lib. 13. cap. 6.*] But when Bardanes for began to contend with Vologesus the King of the Parthians, the Parthians forsook Armenia, as if they deferred the war. [Id. *ibid. cap. 7.*]

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Claudius died the III Ides of October, Afrius Marcellus, and Afrius Aviola being Consuls. [Seneca. in *Lud. de Mori. Claudii. Sueton. in Claud. cap. 45. Dion. lib. 60. pag. 688.*] When he had reigned thirteen years, eight month, and twenty dayes. [Dion. *ibid. cum Joseph. lib. 20. cap. 5.*] And in the middle of the same day, the gates of the Palace being suddenly thrown open, Nero, both the son in law and adopted son is declared Emperour. [Tacit. *lib. 12. cap. ult.*]

In the beginning of his new principality, Junius Silanus, Proconsul of Asia, a Noble man, and descended of the Cæsars, unknown to Nero, being scarce out of his childhood, and innocent: was taken away by the treachery of his mother Agrippina. The Ministers were P. Celer, a Knight of Rome, and Ælius, a freed man, they both had the charge of the Princes revenues in Asia: by these the Proconsul was poisoned at a feast. [Tacit. *lib. 13. cap. 1.*]

The Embassadors of Armenia pleading the cause of their Nation before Nero, his mother would needs come up into the seat of Audience, and sit with him: but that (the rest surprized with fear) Seneca advised him, to meet his mother, and so under colour of doing his duty, prevented the discredit. [Tacit. *lib. 13. cap. 5.*]

The report being brought to Rome, that the Parthians had possessed themselves of Armenia, Nero commanded the youth of the neighbour Provinces to be mustered, to supply the Legions of the East, and the Legions themselves to be planted nearer Armenia, and also the two old Kings, Agrippa (of Judea) and Jocchus (or Antiochus, rather Commagenus) that they should prepare their forces, to enter the bounds of the Parthians, and that bridges should be made over Euphrates: and he committed to Aristobolus the charge of Armenia the Less, and of the Country of Sophene to Sohemus, with the ornaments of a King. He set Domitius Corbulo to keep Armenia, and so divided, the forces of the East should remain in the Province of Syria, with Quadratus the Lieutenant thereof: and the like number of Citizens and Allies with Corbulo, with other Cohorts and Troops of Horse that wintered in Cappadocia, and gave command to the confederate Kings to be ready, as occasion of war should require. [Ibid. *cap. 5. 7. 8.*]

In the fifth year of Nero's Empire, Azizus, King of the Emisenians, being dead, his brother succeeded him in the Principality. But Aristobolus, the son of Herod, King of Chalcis received of Nero the Principality of Armenia the Less, (as it is already said out of Tacitus) and to the Kingdom of Agrippa he added four Cities, with all the land belonging to them: in Galilee, Tiberias, and Tarichea: in Iturea beyond Jordan, Abila and Julias, with the land that was inhabited with fourteen Villages. [Joseph. *Antiquit. 20. cap. 6. Belli. 2. cap. 12.*]

Domitius Corbulo, making all speed, at Egge, a City of Cilicia, met Quadratus, who went thither on purpose, lest if Corbulo had entered Syria, to receive the forces, all means might have been cast upon him. Both of them sent messengers to Vologeses the King of the Parthians, that they desired peace rather than war, and therefore he should give hostages, and continue the like reverence to the people of Rome, as his Ancestours had done: and Vologeses, either that he might the better prepare for war, or that he might remove all competitors by the name of hostages, delivered the most noble of the family of the Arsacide, and the Centurion Hostorius (or Histius) sent from Quadratus for the same purpose receives them. Which being known unto Corbulo, he commanded Arrius Varus, the Captain of a foot company, to go and receive the hostages. Hereupon grew a quarrel between the Captain and the Centurion: and because they would not be a scorn to the strangers, the business is put to the Arbitrament of hostages, and the Lieutenants that conducted them: and they both for his new honours, and by a certain inclination of the enemies themselves, preferred Corbulo. Hereupon grew a jarre between the Commanders, Quadratus complaining that that was taken from him that was compassed by his advice. Corbulo on the other side protesting, that the King was never drawn to offer hostages, until that he being chosen General, the Kings hopes were turned into fear. Nero, that he might compose the differences, published this order, That Quadratus and Corbulo, for their prosperous successes should have bayes added to their bundle of rods. [Tacit. *lib. 13. cap. 8. & 9.*]

In the beginning of Nero's reign, all Judea is filled with thieves and enchanters, and seducers of the unskillful multitude, whom Felix every day put to death as many as he took: but Eleazar, the son of Dinaz, who had a great band of thieves about him, he persuaded him to come unto him, giving him his word, that he should suffer no hurt from him, and when he came, he bound him and sent him to Rome. [Joseph. *lib. 20. cap. 6.*]

When Felix could no longer endure Jonathan the High Priest, to often and so freely admonishing him concerning his better government of the Common-wealth of the Jews: He persuaded Dora, a great friend of Jonathan's, by promising him a great sum of money, to kill Jonathan by some assassins. Certain therefore of them came into the City, under colour of religion, with thore [swords] hid privately under their garments, and mingling among his family, killed Jonathan: and because that murder was unpunished, invited by this licentiousness, came at every feast, hiding their swords after the same manner, being in the crowds, they freely killed some for private enemies, some being hired thereunto for money, not only in other parts of the City, but also in the Temple it self. [Id. *ibid.*]

And thus was the City infested with thieves: and as touching deceivers and Magicians, they enticed and drew multitudes into the desarts, promising them that they would show them signs and wonders done by the power of God: but the multitude being thus persuaded, suffered the penalty of their folly, being recalled back by Felix, and put to death. [Id. *ibid.*]

At that time there was a certain Egyptian came into the Province, who termed himself a Prophet, who gathered together almost thirty (or rather four [Acts XXI. 38.] thousand men, and brought them from the wilderness, unto the Mount of Olives, there he told them, That by his command they should see the walls of Jerusalem fall down, by which way they might enter into the City: which being reported to Felix, he brake in, and invaded this seduced multitude, with his Roman Horse and Foot: a great multitude also of the Jews helping him: he killed 400, and took 200, prisoners alive. The rest of the multitude being dispersed into their own Countries: but the Egyptian, with a few that escaped from the fight, was not known what became of him. [Id. *ibid. & lib. 2. bell. cap. 12.*] Of whom, Lyfias the Captain speaks to St. Paul, [Acts XXI. 38.] *Art not thou that Egyptian which before these dayes madest an uproare, and leddest out into the desarts 4000 men that were murderers?*

When Gallio was Proconsul of Achaia, the Jews of Corinth brought Paul before his judgement-seat: but he refusing to be Judge in these matters, and driving them from the judgement-seat, the Greeks took Sothenes, the Ruler of the Synagogue, and beat him: but Gallio cared for none of these things. [Acts XVIII. 12. 17.]

This Gallio was the brother of L. Annæus Seneca, (who together with Burrhus, commanded all things at Rome, under his young Scholar Nero) who deciding the dissenting of Claudius, that was taken away by poyson, said, That he was taken up to Heaven by a hook, as Dion laith in the end of his 60 book, there is extant the book of Controversies, of Marcus Annæus Seneca, the Father to the three *Sons, Novatus, Seneca, and Melai.* The second of these L. Seneca in his consolation to his Mother Helvia reacheth, that one of his brothers by his industry got honours, the other contemned them. By the first understanding Novatus, who being adopted by Junius Gallio (who was banished by Tiberius, as we have declared at the end of the year the of World, 4035, out of Tacitus) was also called Gallio, and was by the same Seneca called *Lord*, as being his elder brother, as Lipsius notes up in the place of the Epistle 104. *This was wont to be the speech of my Lord Gallio, who began to have a fever, being in Achaia, and presently took shipping, crying, That it was not the disease of the body but of the place.*

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When Paul had stayed many dayes at Corinth, after the tumult that was made before Gallio's Tribunal, after he had taken his leave of the brethren, he sets saile from the port of Cenchrea; and failing into Syria, he came first to Ephesus, where entering into a Synagogue, he reasoned with the Jews: and when they desired him to tarry longer with them, he consented not, saying, That he must by all means keep the feast that cometh at Jerusalem: but promising that he would returne to them again, if God will: and bidding them farewell, leaving Aquila and Priscilla there, he sailed from thence to Ephesus, with the rest of his companions. [Acts XVIII. 18. 22.]

Paul going from Cæsarea (Stratonic) to salute the Church of Jerusalem, went down to Antioch, (of Syria) and when he had stayed there some time, he departed, and went over in order all the regions of Galatia and Phrygia, confirming all the Disciples. [Ibid. 22. 23.] where he is received by the Galatians, as an Angel of God, or Jesus Christ himself. [Galat. IV. 14.] Among other things he appointed that the collections

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collections for the poor should be set apart every Lords day. [I. Corinth. XVI. 1, 2.]

Josephus, the son of Matthias, after the three years that he had lived with Barus in the wilderness, returns to Jerusalem, being now fourteen years old, he began to meddle with publick affairs, following the Sect of the Pharisees, which comes nearest to the Sect of the Stoicks among the Grecians. [Joseph. in his Life.]

A certain Jew named Apollos, born at Alexandria, an eloquent man, and powerful in the Scriptures, came to Ephesus, and being instructed in the way of the Lord, and fervent in the spirit, he spake and taught diligently the things of the Lords knowing only the baptism of John: and he began to speak freely in the Synagogue; whom when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the way of the Lord more fully. And when he was disposed to passe into Achaia, the brethren exhorted him, and wrote to the Disciples to receive him: who when he was come helped them who had believed, for with great contention he convinced the Jews publicly, shewing by the Scriptures that Jesus was the Christ. [Acts XVIII. 24, 28.]

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When Apollos was at Corinth, Paul having passed through the upper coasts, (viz. Galatia and Phrygia) came to Ephesus, where he found twelve Disciples, which knew only the baptism of John, but had not yet received the Holy Ghost, by the imposition of hands: who being farther instructed by him in the doctrine of Christ. When he had laid his hands on them, the Holy Ghost came in them, and they spake with tongues and prophesied. Then he went into the Synagogue, and spake freely, disputing and persuading the things concerning the Kingdom of God. [Acts XIX. 1, 8.]

When some Jews were hardened and belived nor, but spake evil of the way of the Lord, Paul in the view of the multitude, departing from them, separated the Disciples, daily disputing in the School of one Tyrannus: and this he did by the space of two whole years; so that all that dwell in Asia, both Jews and Greeks heard the word of the Lord Jesus: and many miracles were done by the hand of Paul: so that handkerchiefs and aprons were brought from his body to the sick, and the diseases departed from them, and evil spirits went out of them. [Ibid. 9, 12.]

Asia accusing P. Celes, because Caesar could not absolve him, he delayed his trial, till he should dye by old age; for Celes having killed Syllanus the Proconsul, cloaked all his other wickedness, by the greatness of that villany. [Tacit. lib. 13. cap. 33.]

The Cilicians accused Cossutianus Capito, as one bespotted and defiled with all vices, and thought that he had the same authority, to do wickedly in the Province, as he had exercised in the City: but he being turmoiled with this overhwart accusation, let fall his defence, and was condemned of extortion. [Id. Ibid.] to whom (according to Lipsius) is to be referred that of Juvenal in the eighth Satyre.

—quam fulmine iusto  
Et Capito & Tutor vnerint damante Senatu,  
Pirata Cilicum.

—How th' Senates just thunder strook  
Sutor and Capito for making prize,  
As Pirates, of th' Cilician Merchandize.

And that of Quintilian, [lib. 6. cap. 1.] The accuser of Cossutianus seemed to us young men to speak bravely, it was in Greek, but to this sense, He was ashamed to be afraid of Caesar.

Great suits prevailed so much for Epirus Marcellus, of whom the Lycians demanded restitution, that some of the accusers were banished, as though they had endangered an innocent man. [Tacit. lib. 13. 33.]

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The war about the getting of Armenia, that was drawn at length between the Romans and Parthians, by mild beginnings, was now hotly pursued, because neither would Vologeses suffer his brother Tiridates to be deposed of that Kingdom, that he had invested him with, or let him accept it as the gift of another: and Corbulo thought it worthy the greatness of the people of Rome, to recover what was in former time gotten by Lucullus and Pompey. Corbulo, to prepare his army to this war, fashioned it after the old severity and discipline; and entering Armenia, dismantled some Castles, and burnt Artaxata, Tiridates not daring to give him battle. [Tacit. lib. 13. from cap. 34. to 41.]

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Seven exorcists of the Jews, the sons of Sceva a chief Priest calling over them that had unclean spirits, the name of the Lord Jesus, did adjure them by Jesus whom Paul preached, on whom he that had the unclean spirit leaped, and compelled them to fly out of the house wounded and naked, which when it was known both to the Jews and Greeks which dwell at Ephesus, fear fell on them all, and the name of the Lord Jesus was magnified, and many that believed came and confessed and shewed their deeds, many also of them that used curious arts, brought their books together and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver, so mightily grew the word and prevailed. [Acts XIX. 13, 20.]

The Galatians, immediately after the departure of Paul from them [Acts XVIII. 23.] being seduced by false brethren, thought that they were to be justified by the works of the Law, whom he calls from their error by a vehement Epistle written unto them concerning that matter. [Gal. 1. 6, 7.]

4062.

Paul thought in his mind, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, after I have been there, I must see Rome also. [Acts XIX. 21.] And first he purposed to come to Corinth, and from thence to go into Macedonia, and again from Macedonia to Corinth, and to go to Judea, [1 Cor. 1. 15, 16.] whether he had conformed the collections for the poor Saints at Jerusalem to be sent: from thence he appointed to go to Rome, and so to take a journey into Spain. [Rom. XV. 24, 28.]

Paul agitating these things in his mind, sent Timotheus and Erastus into Macedonia, but he himself staid in Asia for a season. [Acts XIX. 22.] viz. of Lydia, in which he seems to have preached the Gospel, to the Cities that were near to Ephesus, by the space of nine months, which with the two years that he taught in the School of Tyrannus, and the three months being added that he taught in the Synagogue of Ephesus, will make up the three years that he saith he laboured in Asia. [Acts XX. 15, 31.] a great door being opened unto him although there were many adversaries. [1 Cor. XVI. 9.]

Campania perceived the eclipse that happened the last of April, Vipsianus and Fonteius being Consuls between seven and eight of the clock in the morning, Corbulo the general in Armenia wrote that it was seen between ten and eleven, [Pliny. lib. 2. cap. 70.] at Rome the eclipse was seen in the middle of their sacrificings, that were made by the decree of the Senate, for the cause of Agrippina that was killed by her son, so that the stars were seen, [Xiphilin. out of Dion. with Tacitus. lib. 14. cap. 12.]

4063.

Then arose a Schism in the Church of Corinth, which was shewed unto him by those that were of the house of Chloe, some saying that they were of Paul, some of Apollos, some of Cephas, and some of Christ. [1 Cor. 1. 11, 12, & III. 3, 4.] Apollos with some other brethren went from Corinth to Paul into Asia, [Ibid. XVI. 12.] by whom the Corinthians write to Paul and ask his advice, about the matter of Marriage and Single life. [Ibid. VII. 1.]

Paul together with Sothenes the Ruler of the Synagogue at Corinth, being converted to the Faith of Christ, [Timothy being then absent.] [1 Cor. XVI. 10, with Acts XIX. 22.] from Asia, (of Lydia, where he then was) wrote the first Epistle to the Corinthians by Stephanus, Fortunatus, and Achaicus, that were sent from them to visit the Apostle. Apollos refusing to return so suddenly back with them. [1 Cor. 1. 1. & XVI. 13, 17, 19.]

In that Epistle he commended the incestuous Corinthian that had married his fathers wife, to be delivered to Satan, [Chap. V.] and corrected the error that had crept into the Church; as well the errors of practice, as that chief error of opinion, (taken out of the link of the Sadduces) denying the Resurrection to come, [cap. XV.] signifying unto them, that he will come unto them, and set in order the things that remain, [cap. IV. 18, 19, & XI. 34.] as he passed by into Macedonia; but first he will tarry at Ephesus until Pentecost: [XVI. 5, 6, 7. cap. XVI. 5, 8.] which his purpose, some unlooked for occasion suddenly hindered.

For Demetrius a Silver-smith, who made silver Shrines for Diana, fearing that he should lose his profit, calling together the workmen of the same craft, raised a tumult against Paul, as he that would persuade not only the Ephesians, but almost all the whole multitude of Asia, that they were not gods that were made with hands. Who having caught Gaius and Aristarchus Macedonians, Pauls companions in travel, they rushed into the Theatre: and when Paul would have gone in thither, the disciples and some of the chief men of Asia (that provided for the Playes to be seen in the Theatre) his friends would not suffer him to go out unto the people; and when Alexander the Jew would have made his defence to the people, there was a great cry among the people almost for two hours: Great is Diana of the Ephesians. At length the tumult

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59.

being appealed by the wisdom of the Town-clerk, Paul calling the brethren together took his leave, and departed for to go into Macedonia. [A.D. XIX. 24, 41. and XX. 1.]

Aquila and Priscilla going from Ephesus returned to Rome, after they had laid down their own necks for to save Paul: [Rom. XVI. 3, 4.] with [1 Cor. XVI. 19.] the Jews every where returning to Rome, the Edict of Claudius for their expulsion after his death wearing out of date. [A.D. XXVIII. 17, 21.]

Paul coming from Ephesus to Troas, although there was a door open unto him of the Lord to preach the Gospel, yet being troubled because he found not Titus there (whom he had sent to the Corinthians with another brother,) he failed from thence into Macedonia, [II. Cor. II. 12, 13, with XII. 18.] which after he had gone over, he exhorted the brethren with much exhortation. [A.D. XX. 2.]

And when his affliction there did not remit, but without were fightings, within were fears, the coming of Titus brought comfort unto him, and the joyfull message that he brought concerning the state of the Corinthians, [II. Cor. II. 5, 16,] by whose example he provoked the Macedonians to provide collections for to be sent to Jerusalem, saying that Achaia was ready a year ago, [ibid. IX. 2.] by whose example they being moved, in much trial of affliction, yea, and beyond their power, they threw themselves liberal. [ibid. VIII. 1, 5.]

The Apostle having learned from Titus the success of his first epistle, wrote together with Timothy the second epistle to the Corinthians, in which after he had reckoned up the great affliction that he had suffered in Asia, by the procurement of Demetrius, he protests that he came not unto them as he had intended, only that he might spare them, [cap. I. 8, 9, 17, 23.] and desires them that they would pardon the incontinent Corinthian upon his repentance, [cap. VI. 3, 11.] he sent Titus unto them again, with another brother whose praise is in the Gospel throughout all the Churches, (who is thought to be Luke) that their collections to be sent to Jerusalem, might be in readines when he came thither himself, [cap. VIII. 16, 19, & IX. 3, 4, 5.]

Paul went from Macedonia into Greece, where he staid three months; [A.D. XX. 2, 3.] within which time coming to Corinth, he received the collections in Achaia for the relief of the believers at Jerusalem, [I. Cor. XVI. 3, 4, 5, with II. Cor. IX. 4.]

That that famous epistle to the Romans was written from Corinth, Origen confirms by many reasons in his preface to the exposition of that epistle, it was indited by Paul, written by the hand of Tertius, and sent by Phoebe a servant of the Church of Cenchrea near Corinth, [Rom. XVI. 1.] at what time the Apostle was about to take his journey to Jerusalem with the collections of Macedonia and Achaia. [Rom. XV. 25, 26.]

When the Apostle thought to goe directly from thence into Syria, that he might carry the collections to Jerusalem, he was laid wait for by the Jews, whereupon he thought it best to return into Macedonia, from whence he came, and from thence to passe into Asia properly to called. [A.D. XX. 3, 4.]

Paul sent away before him from Philippi in Macedonia into Asia, the companions of his journey, Sopater or Sopater, [Rom. XVI. 11.] of Berea, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, and Timotheus, with Tychicus and Trophimus of Asia: who expected him at Troas, but he himself with Luke and the rest, saying away from Philippi, after the daies of unleavened bread, came unto them within five daies to Troas, and tarried there seven daies, [ibid. 4, 5, 6.]

On the eighth day which was the first of the week, the Disciples being gathered together to break bread. Paul preached unto them, he being to goe away the next day, and continued his discourse unto midnight, where he resorted to life Eutychnus a young man that fell down from the third loft in the room where they were gathered together. [ibid. 7, 12.]

From hence Paul went a foot unto Assos, where Luke and his other companions going by ship, took him in and came to Mytilene: and when they had layed from thence, the day following they came over against Chios, and the next day arrived at Samos, and when they had tarried at Trogyllium, the day following they came to Miletus. [ibid. 13, 14, 15.]

And Paul made haste that he might possibly be at Jerusalem at the feast of Pentecost willing therefore to passe by Ephesus, he sent messengers from Miletus to Ephesus, and called the Elders of the Church, whom he in a most grave speech warned of their duty, and seriously exhorts them to the performance of the same, then kneeling down he prayed with them, and they all wept, but forrowing most of all because he had laid (as he then thought it would come to passe) that they should see his face no more. [ibid. 16, 17, 18.]

After

After they had lanchd from Troas, they came with straight course to Coos; and the day following to Rhodes, and from thence to Patara: then going into a ship that sailed to Phenicia, they discovered Cyprus, and leaving it on the left hand, they came to Tyrus. [A.D. XXI. 1, 2, 3.]

There having found Disciples they tarried seven days, who laid unto Paul by the Spirit, that he should not go up to Jerusalem; but he kneeling down on the shore, prayed with them: then taking ship, he came from Tyrus to Ptolemais; and there having saluted the brethren, the next day he came to Cæsarea, (Stratonis) Where he staid many daies with Philip the Evangelist, who was one of the Seven. [A.D. VI. 5.] and had four daughters, Virgins, that did prophesie; and there came a Prophet from Judea called Agabus, who binding his own hands and feet, foretold the bonds that waited for him; who when he could not be perwaded by the brethren, that he should not cast himself into such imminent danger, he came to Jerusalem: the Disciples accompanying him from Cæsarea, and bringing with them one Mnaso of Cyprus, an old Disciple, with whom he should lodge. [ibid. 4, 16.]

Here being most gladly received of the Church, by the advice of James and all the Elders of Jerusalem, to wash off the calumny that was spread of him, (to wits that he taught and exhorted the Jews that believed in Christ, (of whom there were then many thousands) to forsake the observation of the Law of Moses) he joynd himself to four men that were believing Jews that had made the vow, of the Nazarite: and purifying himself with them according to the command of the law. But all this did no good: for when some of the unbelieving and rebellious Jews of Asia, (which came to Jerusalem to the feast) saw him in the Temple, with great clamour and noise they stirred up the people, leigued this crime, that he had brought Trophimus, a Gentile of Ephesus, into the Temple, and had prophesied the Temple. And as they were about to kill him, there came the chief Captain (Claudius Lyfias) with a band of men, and took Paul out of their hands, and led him into the Castle: where, by the permission of the chief Captain, he spake unto the people as they were in the tumult, a speech in the Hebrew tongue. [A.D. ibid. 17, 40.]

The Jews being enraged, and more vehemently crying out against him, by reason of his speech, the chief Captain commands him to be examined by scourging: from which punishment he is freed, by his declaring that he was a Roman; and when the chief Captain desired to know of what crime he was accused by the Jews; the next day he commanded the chief Priests and all their Council to come together, and set Paul before them, having looked him from his bands. [A.D. XXII.]

As Paul was beginning to plead his cause before the Council, Ananias the High Priest (the son of Nebidus, who, although he was deprived of the High Priesthood, yet seems to be President of the Council) as before him Annas, or Ananus was, that was the father in law of Caiphas) commanded him to be smitten on the mouth; wherefore he is severely rebuked of Paul, by the name of whited wall. Then Paul proclaiming openly that he was a Pharisee, and that he was called into judgement for the hope of the resurrection. Then arose a disension between the Sadducees that accused him, and the Pharisees that excused him: but the chief Captain fearing lest he should be torn in pieces by them, as they were contending, took Paul from among them with his souldiers, and brought him into the Castle to whom the Lord appearing the next night, comforted him as he was sad, and animates him to greater things, foretelling him that he must bear witness of him at Rome also. [A.D. XXIII. 1, 11.]

And when it was day, more than fourty of the zealous Jews bound themselves under a curse, that they would neither eat nor drink till they had killed Paul: which they laying in wait, the chief Captain knowing from Pauls sisters son, in the third hour of the night, he sent Paul with a guard of Souldiers to Felix, the Governour of the Province; by whom he is brought in the night to Anipartris, and the next day to Cæsarea: where he is commanded by Felix to be kept in Herods judgement-hall. [ibid. 12, 35.] All which things are to be acted within the space of one week; as may be understood, from A.D. XXIV. verses 1. and 11. compared together.

Five daies after Paul being accused by Ananias and the Elders, by the mouth of Tertullus an Orator, before the Governour at Cæsarea, clears himself from their false accusations; twelve daies after the violence that was offered him in the Temple, when as now Felix had governed the Jews many years, for this was now the tenth year of his government, he having heard them, defers his sentence to another time, commanding a Centurion that Paul should be kept, and to let him have liberty, and that none of his acquaintance should be forbidden to minister or come unto him. [A.D. XXIV. 1, 23.]

XXXXX

After

After some dayes, when Felix came with his wife Drusilla which was a Jew, (the sister of King Agrippa) another Drusilla besides that was the wife of Felix, that was the daughter of Juba, the King of Mauritania, the Neice of Antony and Cleopatra, he called for Paul: and heard him trembling, reasoning of faith in Christ, righteousness, and temperance, and judgement to come; and he spake with Paul the officer, hoping that he would redeem himself with money, having him in bonds two whole years. [*Ibid.* 24, 27.]

Corbulo had Tigranocerta yielded unto him, who also subdued all Armenia. [*Tacit.* lib. 14, from the 13 chap. to the 26.]

Tigranes the son of Alexander (the son of that Alexander that was put to death by his father Herod the Great) and of Glaphira (the daughter of Archelaus the King of Cappadocia) who was kept Hostage at Rome a long time, even unto servile Patience was sent by Nero to take that Kingdom, he was not received there by a general consent, the ancient love they bare the Artaxiads remaining still amongst some of them; but the most hating the pride of the Parthians, desired a King to be given them rather from Rome. He had also a guard given him, a thousand Legionary soldiers, three Bands of allies, and two wings of Horse: to the end he might more easily defend his new Kingdom. Part of Armenia as it lay nearest to every one, was commanded to obey, part Nipolis (Thrafolis) part Aristobulus and Antiochus. [*Id.* *ibid.* cap. 26, with *Joseph.* lib. 18, cap. 7, fin.]

Corbulo went into Syria, that wanted a Governour by reason of the death of Ventidius (Numidius) Quadratus the Lieutenant there, and it was committed to his charge. [*Tacit.* lib. 14, cap. 26.]

In the same year Laodice one of the most famous Cities of Asia, destroyed by an Earthquake, recovered again by her own wealth. [*Id.* *ibid.* cap. 27.]

Tarquinus Priscus was condemned for extortion, at the suite of the Bythinians, at which the Senator greatly rejoiced, remembering that his Proconful Statilius Taurus, was condemned by him. [*Id.* *ibid.* cap. 46, with *lib.* 12, cap. 59.]

There arose a contention at Cesarea Stratonis, between the Jews and the Syrians about the equality of power in the City. The Jews being rich, reproached the Syrians, who though they were poorer in respect of wealth; yet they bore themselves high, by reason that many that served the Romans in their wars about those places, were country-men of Cesarea and Sebaste; and so gave the Jews as good as they brought. Afterwards they began to throw stones one at another, so that many were slain and hurt on both sides; but yet the Jews had the Victory: whom when Felix required to leave off their debate, and they obeyed not, he sent souldiers among them who killed many, and took many prisoners; and granted also to his souldiers the plunder of many rich houses: but the more honourable and fuller of modesty of the Jews fearing the like misery might befall themselves, besought Felix that he would send a reuerate, and to spare that which yet remained, and that he would pardon them upon their repentance: to which the Governour yielded at their intreaty. [*Joseph.* lib. 20, cap. 6.]

At the same time King Agrippa conferred the High Priesthood on Israel the son of Phabius. There arose also a dissention between the chief Priests and the rest of the Priests and Rulers of Jerusalem, and they each went guarded with a company of most bold and seditious men, who decided their debates with reproaches and throwing stones. Neither was there any to restrain them, as though the City wanted Magistrates: and the impudency of the High Priest grew to such an height, that they durst send their servants to the very corn-flores to take away the Tithes that were due to the Priests: so that many poor Priests died for want of food. So much did the violence of the seditious prevail above justice. [*Id.* *ibid.*]

Marke the Evangelist who first preached Christ at Alexandria, died in the 8 year of Nero, and was buried at Alexandria; [*Peterson. Scripser. Eccles. Catalog.*] after whom the Elders of Alexandria chose one from among themselves, whom they placed in a higher degree, and called him a Bishop: after the manner, as if an army should chuse a General, or the Deacons chuse one from among themselves whom they know to be industrious, and should call him Arch-Deacon. [*Id.* in *Epist.* 85, ad *Enagrium.*] And they chose Anianus a man both dear unto God for his piety, and also admirable in all things: who was the first bishop of the Church of Alexandria after Marke, and was there twelve years. From the eighth year of Nero, to the fourth of Domitian, [*Id.* in *Catalog.* with *Enstich.* in *Chron.* & *Eccles.* *Hist.* lib. 2, cap. 23, & *lib.* 3, cap. 12.]

Vologeses the King of the Parthians, endeavours to restore his brother Tiridates that was thrust out of Armenia, to which end he sent one army into Armenia, and another into Syria. Corbulo sends part of his army to Tigranes King of Armenia, and he himself drives the Parthians out of Syria, and so threatens the Parthians, that they

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they leave off the war, and send Embassadors to sue for peace; who are dismissed by Nero, without their suit being granted: and Calpurnius Patus is preferred to be General for the defence of Armenia. [*Tacit.* lib. 15, cap. 1, to the 7.]

Felix seeing this sedition between the Jews and Syrians at Cesarea still to continue, sent some of the Nobility of both sides as Embassadors to Nero, to argue their cause before him. [*Joseph.* lib. 2, *bell.* cap. 12.] He also sent prisoners to Rome for a very small fault, some Priests, good and honest men, to plead their own cause before Nero. [*Id.* in his own Life.] He also left Paul the Apostle, whom he had kept prisoner two whole years at Cesarea, to shew the Jews a pleasure, still a prisoner there, when he had received Portius Festus from Nero his succellour, in the Province. [*Acts* XXIV, 27.]

Festus when he was come into the Province, after three dayes he ascended from Cesarea to Jerusalem: before whom when the High Priest, and the Rulers of the Jews accused Paul, desiring that he might be brought from Cesarea to Jerusalem, with an intent to lay wait and kill him in the journey. Which Festus refusing, commanded Pauls accusers to come to Cesarea: and having tarried there not above ten dayes, he goes down to Cesarea; and the next day sitting in his Tribunal, he heard the Jews accusing Paul, and Paul clearing himself from their accusations: and Festus being willing to pleasure the Jews, asked Paul if he would be judged at Jerusalem before him, of that matter that he was accused of: Paul, who knew with what intent, and by what advice he asked that question, and fearing some treachery from the Jews, denied to go thither, and appealed to Caesar: whose appeal, Festus, after he had conferred with the Council, admitted. [*Acts* XXV, 1, 12.]

After certain dayes, Agrippa the King, and Bernice his sister, came to Cesarea, to salute the new Governour: and when they had tarried there many dayes, Festus, not knowing what to write to Caesar concerning Paul, consulted with Agrippa about that business: who when he had said that he would willingly hear him himself. The next day Agrippa and Bernice with much pomp came into the place of hearing, together with the Captains, and the principal men of the City, and Paul, at Festus command, is brought out before them, being bound with a chain. [*Ibid.* 13, 27.] Who in an eloquent oration, so clears his innocency, that although to the Governour, who was ignorant of these things, he seemed to be mad; yet the King, who was exercised in the Scriptures, he had almost persuaded to be a Christian: and by the judgement of the whole Council, he was thought to have done nothing worthy of death or bonds, and that moreover he might have been let at liberty, if he had not appealed unto Caesar. [*Acts* XXVI.]

The Rulers of the Jews that dwelt at Cesarea, went to Rome to accuse Felix, and he had suffered punishment for the injuries he had done the Jews, unless Nero had pardoned him at the intreaties of his brother Pallas, who was in great favour at that time with his Prince. [*Joseph.* lib. 20, cap. 7.] Although afterward the same Pallas, because he kept from Nero an huge deal of money by his living so long, may be thought to be poisoned by him this same year. [*Tacit.* lib. 14, cap. ult.]

Two principal men of the Syrians of Cesarea, with a great sum of money, bribed Beryllus, who had been Nero's School-master, but was then his secretary for the Greek tongue, that he would get the Emperours letters patents, by which the Jews might be deprived of all authority in the City, which they had in common with Syrian inhabitants; which thing he easily obtained. Which when the Jews of Cesarea understood, they continued in their seditions, even unto the beginning of the wars of the Jews, which took their beginning especially from hence. [*Joseph.* lib. 20, cap. 7.]

Festus coming into Judea, found it grievously afflicted with thieves, every where spoiling the Villages, of whom the most cruel were called cut-throats, of which there were a great number, from their short crooked Iwords, like the Persian Cymeres, with which thrusting themselves into the precise of people (as it is said) that came to Jerusalem to celebrate, as God commanded, their festival daies, they might easily kill as many as they would; who also being armed, went to the Villages of their enemies, and having plundered them, burnt them. [*Ibid.*] These Festus carefully pursued, and took great store of the thieves, and put not a few of them to death. [*Id.* lib. 2, *bell.* cap. 12, and beginning of 13.]

When it was decreed that Paul should be sent to Caesar, he was delivered to Julius, a Centurion of Augustus band, with some other prisoners: who put him into a ship of Adramyttium, that was to go to Asia, Aristarchus of Macedonia, besides Timothy and Luke accompanying him; the next day they touched at Sidon, where Julius courteously entreating Paul, permitted him to go visit his friends, and to refresh himself: going from thence they sailed by Cyprus, because the winds were contrary. And when they had sailed over the sea of Cilicia and Pamphylia, they came to Myra, a City

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City of Lycia : where when the Centurion had found a ship, whose signe was Castor and Pollux, going into Italy, he put the Captives in her : and when they had sailed slowly many dayes, were scarce come over against Cnidus, they failed under Crete, over against Salmone, and hardly passing by it, they came to the fair Havens in the life of Crete. [*Act. XXVII. 1, 8.*]

4066.

When the last (that Iohannist of the expiation, used to be kept every year by the Jews on the seventh month, and tenth day) was past, and that laying began to be dangerous, Paul foreseeing the damage to come, advised them to winter there ; but when that port seemed inconvenient to winter there, they determined to winter in another port of Crete called Phenice, and as they were laying thither the fourthwind at the first favouring them, but a little after there arose a tempestuous wind called Euroclydon, by which they were carried to a little island called Claudia; then being caught and tossed by the great tempest, they lightened the ship, and the third day with their own hands they cast out the tackling of the ship, neither sun nor stars appearing for many daies, but when all hope of safety was taken away, it was revealed to Paul by an Angell in the night, that he must be brought before Caesar, and that God had given him all that layed with him in the ship in the fourth watch of the night, as they were driven up and down in Adria, the shipmen deemed that they were nigh some country, which they found afterwards to be the island Melita, and as they strove to make in thither, the ship was broken by the violence of the tempest, but the men some swimming, and some on the planks and broken pieces of the ship were all saved and came safe to land. [*ibid. 9, 44.*]

After they had escaped they were curiously received by the inhabitants of Melitus, who making a fire to dry their cloathes; and Paul standing in the chimney, shook off a viper from his hand and had no hurt, they were wrapt into admiration of him, and said he was a god, here they lodged three daies with Publius a chief man of the island, whose father lying sick of a leaver and the bloody flux was healed by Paul, others also which had diccales in the island were healed. [*XXVIII. 1, 9.*]

Cecilius Pæus, not having sufficiently fortified his wintering camps, nor provision of corn made, marcheth with all hast over the mount Taurus, and took a few Castles and some prey, and by long journeys having overrun the places he could not hold, and the provisions which he had taken, being corrupted, he came back again, and wrote letters to Cæsar in high words, as though the war had been finished, but void of matter. [*Tacit. lib. 15. cap. 8.*]

In the mean time Corbulo had a special care to furnish the bank of Euphrates with more Garisons, and frighted Vologeses from entering Syria. Whereupon Vologeses turned against Pæus, and pressed him to fight, that he forced him to a dishonourable peace, of which Monobazus, King of Adiabena, is called to be a witness. The Fortresses that Corbulo had built on the other side of Euphrates were demolished, and the Armenians left to their own wills. But at Rome there were Trophees and Tryumphal Arches set up in the midst of the Capitoline Mount, for honour of the victory over the Parthians, which were done by the decree of the Senate, the war being yet fresh, neither were they taken down, only for a fair shew, not regarding the truth. [*Id. ibid. from cap. 9. to 18.*]

Paul and his companions being highly honoured by them of Melitus, and furnished with all things necessary, after three month that they had been there, they went in a ship of Alexandria, that had wintered in the Island, and came to Syracuse: where they tarried three dayes ; from whence fetching a compass, they came to Rhegium, and within one day the South wind blew, and the next day they came to Puteoli, where they found brethren, who desired them that they would stay with them seven dayes, and so they went toward Rome. [*Act. XXVIII. 10, 14.*] in the ninth year of Nero's reign.

The brethren went from Rome to meet Paul as far as Appii Forum, and the three Taverns: and when they came to Rome, the Centurion delivered the prisoners to the Captain of the guard: but Paul was suffered to dwell by himself with a Souldier that kept him. After three dayes, calling together the chief of the Jews that were at Rome, he declared unto them the cause, why he was sent prisoner to Rome, and that he was compelled to appeal unto Cæsar. And when they denied that they had received any letter from Judea concerning him, but said, That this heretic was every where spoken against: and when they had appointed him a day, there came unto him to his lodging, to whom he expounded Christ out of the Law and the Prophets, from morning unto evening: and some assented unto the things that were spoken, and believed not: to whom after he pronounced their judgement out of Elaias: leaving them, he turned to the Gentiles, and he remained in his own hired house two whole years, and received all that came to him, preaching the kingdom of God, and teaching those things that concerne the Lord Jesus Christ, no man forbidding him. [*Act. XXVIII. 14, 31.*]

Onesiphorus

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Onesiphorus very diligently sought out Paul at Rome, and found him, and refreshed him. [*II Tim. 1, 16, 17.*]

In the beginning of the Spring, the Embassadors of the Parthians brought to Rome the messagers and letters of King Vologeses, desiring that Armenia (which they had already taken) might be given unto them, and that a peace might be confirmed. But both these things being denied, the government of Syria is committed to Cincius (as Governour) the management of the war to Corbulo: and the fifteenth Legion is brought out of Pannonia under the conduct of Marius Cællus. Allo the Tetrarchs and Kings; and Prefects and Governours, and those that ruled the neighbour Provinces, are commanded to obey Corbulo, in as high a manner, having his power enlarged, as Pompey had given him by the people of Rome, when he undertook the war against the Pirates. Pæus being commanded home; Nero thought it enough (when Pæus feared greater matters) to scoff at him, saying, That he would presently pardon him, lest he that was so ready to be afraid, should fall sick with too much penitence. [*Tacit. lib. 15. cap. 24, & 25.*]

Corbulo, after he had mustered his army, went into Armenia, where the Embassadors of Vologeses met him, and desire peace: but Tiridates being compelled to come into the Roman Camp; took off his Crowne, and laid it at Cæsar's Image, and agreed to go to Rome to him to take it of him again: but with this condition, that he might first go visit his family and friends: in the mean time he leaves his daughter at Hostage, and delivered supplicatory letters to Nero. As he went away, he found Patrons with the Medes, and Vologeses at Ecbatana. [*Tacit. lib. 15. cap. from 26. to 31.*]

In Judea Festus sent forces both of Horse and Foot against a certain impostor a Magician, who drew men after him into the Wilderness, being deceived by his promises, that they should be freed from all their misfortunes; but those that went, and the seducer himself are killed by the soldiers that were sent. [*Joseph. lib. 20. cap. 7.*]

At the same time King Agrippa built a stately house near the porch in the Palace of Jerusalem, which in time past belonged to the Hasmonæans, and was situate in an high place, from whence a fair prospect lay open to all Jerusalem: which the chief men of Jerusalem taking ill, that for a private house the sacrifices and all things that were done in the Temple might easily be seen, built an high wall, which not only hindered the prospect of the Kings house, but of the west porch also without the Temple, in which the Roman souldiers kept guard on the Feast dayes, for the keeping of the Temple. At which act not only the King, but also Festus the Governour of the province was offended: and commanded to pull it down: But ten chief men (by his permission) were sent Embassadors to Nero about this business, together with Ismael the High Priest, and Chelcias the keeper of the holy Treasure. Nero having heard their Embassie, not only forgave the Jews, but suffered the way to stand as it did, gratifying herein his wife Poppæa, who favouring the Jews Religion became their intercessor, who also suffered the ten men to return, but kept Ismael and Chelcias as Hostages with her; which when Agrippa knew, he took away the High Priesthood from Ismael, and gave it to Joseph surnamed Cabis, the son of Simon, sometime High Priest. [*Id. ibid.*]

Josephus the son of Manthias, hearing that some Priests his familiar friends that were sent prisoners to Rome by Felix, had not in their calamity cast off the care of their Religion, but that they lived on Nuts and Figs; that he might find some way to deliver them, in the 26 years of his age went to Rome, having passed many dangers in his journey by sea: for their ship being sunk in the middle of the Adriaticke sea, for 600 that had swam all night, about 80 that swam more fortunately were taken into a ship of Cyrene and so saved. Among whom was Josephus, who being set a liberty came to Dicarchia, (or Puteoli, as the Italians call it) where he falls into the acquaintance of one Aliturus a Player, who was a Jew, and in reputation with Nero: by him he was made known to Poppæa the Emperrix, and by her means presently got the Priests free. [*Id. in his Life.*]

Felix dying in the Province, Nero sent Albinus his successeur into Judea. But King Agrippa took away the High Priesthood from Joseph; and gave it to Ananias, the son of Ananias, or that Ananias who had enjoyed formerly the High Priesthood even to satiety, he had five sons that enjoyed that dignity, which had never happened to any of the High Priests before. [*Id. lib. 20. cap. 8.*]

Ananias the new High Priest of the sect of the Sadducees, a bold and heady man, thinking it a fit time seeing Festus was dead, and Albinus on his way, called a Council of the Judges, and brought James the brother of Jesus before them, who with some other accused of transgressing the Law, he delivers to be stoned. [*Joseph. lib. 20. cap. 8.*]

This James the brother of the Lord, in the time of the Passover was thrown down from

from a pinnacle of the Temple and stoned, and one of them was a Fuller, with a bar with which he was wont to prelie his cloaths, strook him on the head with it and killed him. This Eusebius relates in the fifth book of the History of Hegeſippus, [*lib. 2. Hiſtor. Eccleſiaſt. cap. 22.*]

This murder of James much displeased all the good men, and obſervers of the Law. Whereupon they lent a meſſenger privately to King Agrippa, deſiring him that he would command Ananus that no ſuch thing ſhould be done any more. Some alſo met Abius as he came from the City of Alexandria, and informed him that Ananus had no power to call a Council without his leave. He being perſwaded by their words, wrote a ſharp letter to Ananus, wherein he threatened to puniſh him: and Agrippa alſo for the ſame cauſe within three months took the High Prieſthood from him, and gave it to Jeſus the ſon of Damaceus, [*Joſeph. lib. 20. cap. 8.*] But among the Chriſtians, after the death of James, Simon the ſon of Cleophas is conſtituted Biſhop of the Church of Jeruſalem. [*Euseb. lib. Hiſtor. Eccleſiaſt. cap. 26.*]

Albinus as ſoon as he came to Jeruſalem, he employed all his care and ſtudy, that he might keep the Country in quiet, by putting to death many thieves: and Ananus the High Prieſt (the ſon of Nebedeus) increaſed every day more and more in the love and eſteem of the people, and he was honoured of all men for his liberality: and Albinus alſo daily honoured the High Prieſt for his gifts. But Ananias had very bad ſervants, who getting a company of headstrong men, went from ſame to ſame, and took away the Tithes of the Prieſts, and beat thoſe that reſuſed to render them. Some of the Prieſts alſo did the ſame, no body being able to refrain them: and many of the Prieſts that were maintained by the Tithes, were even ſtarved for hunger. [*Joſeph. lib. 20. cap. 8.*]

The thieves at the Feaſt that then was (of Pentecoſt) entred Jeruſalem by night and took alive the Secretary of Caprain Eleazar the ſon of Ananias the High Prieſt. Him they carried away, and then lent to Ananias, one that ſhould promiſe in their name, that if he would perſwade Albinus to free ten of theiſt that he had taken captive, they would deliver the Secretary: which thing Ananias obtained of Albinus, meer neceſſity compelling it. This was the beginning of greater calamities; for the thieves always found ſome trick to intercept ſome of Ananias his kindred, whom they would never deliver, until they had freed ſome of their own: wherefore being increaſed both in boldneſſe and number, they ſpoiled the whole Country, [*Joſeph. lib. 20. cap. 8.*]

At this time King Agrippa enlarged the walls of Cefarea Philippi, and changing the name, called it Neromus: at Berytus alſo he built a Theatre at huge charges, and let forth every year ſports, for which he aſſigned a great ſum of money. He alſo gave to the people of Berytus corn, and oil to each man: and he adorned that City with Statues, ſet up in divers places, and with Images of antick work, and transferred almoſt all the Ornaments of his kingdom into that City: for which cauſe his ſubjects began to hate him, becauſe he diſmiſſed them of their Ornaments, to adorn a ſtrange City. [*Id. ibid.*]

Four years before the Jewiſh war, (that was managed by Veſpaſian) when the City of Jeruſalem enjoyed both peace and plenty, one Jeſus the ſon of Ananus, a country man, and one of the common people, coming to the Feaſt of Tabernacles, began ſuddenly to cry out: *A voice from the Eaſt, a voice from the Weſt, a voice from the four Winds; a voice againſt Jeruſalem and the Temple, a voice againſt new married men and women, a voice againſt all this people:* and crying thus night and day, he went thorough all the ſtreets of the City. Some of the Nobility diſdaining any token of adverting, took the fellow and ſcourged him with many ſtripes: but he ſpoke nothing ſecrecly for himſelf, nor unto them that ſcourged him, but continued ſtill in the ſame cry. But the Magiſtrates thinking it rather to be ſome motion in him from God, brought him to the Roman Captain, where being beaten till his bones appeared, he neither made intreaty, nor ſhed a tear: but as well as he could framing a weeping voice, at every ſtroke, he answered, *Wo, Wo, to Jeruſalem.* Albinus then asked them, who he was, and where he was born, and why he ſhould cry after this manner: but he answered nothing: yet he ceaſed not to bewail the City, till Albinus thinking he was mad, ſuffered him to depart. He cried thus moſt on the Feaſt dayes, and that for 7 years ſpace (or rather 6, as it is in Phot. Biblioth. cod. 47.) and five months, and yet was neither hoarſe nor weary: at laſt he was killed by a ſtone thro' out of an Engin, in the time of the ſiege. [*Id. lib. 7. bell. cap. 12.*]

At the command of King Agrippa, Jeſus the ſon of Gamaliel ſucceeded in the High Prieſthood, Jeſus the ſon of Damneus very unwillingly yielding it up. Whereupon there aroſe a diſcord between them; for having gotten to them companies of reſolute young fellows, they came from words, to throwing of ſtones; but amongſt the reſt Ananias was richeſt, and by his bounty got moſt of his ſide. Coſtobarus alſo and

and Saul got each of them a band of rascally people, theſe were of the Blood-Royal, and beloved for their nearneſſe of blood to Agrippa, yet were violent, and as ready as any too in ſpoiling the weaker fort. [*Joſeph. lib. 20. cap. 8.*]

From this time eſpecially began the Common-wealth of the Jews every day to grow worſe and worſe, [*Id. ibid.*] and the ſeeds of the ſure destruction were then ſown, through multitudes of Commanders that then governed. [*Id. lib. 2. belli. cap. 13.*]

But Albinus the Governour did not only take away from private men their goods, under colour of juſtice, but burdened the Nation in general by exaction of greater tribute; but even thoſe thieves that the ſoldiers of the City had taken, and thoſe whom the former governours had let in priſon, he ſet free, if their kindred would give him money; and he that did not give him money was kept in priſon as a moſt heinous offender. [*Id. ibid.*]

At the ſame time alſo, the intolence of them that deſired innovation in the City of Jeruſalem increaſed; of whom thoſe that were rich, beſide Albinus to wink at their moving ſedition, and the common people that could not be in quiet, joyined themſelves with Albinus his party. Each of them had a troop of rascally people about him; and Albinus himſelf was over them all as a Tyrant and a Prince of the Thieves, and uſed the help of his guards to rob the meaner fort: and ſo it was, that thoſe whoſe houſes were ſanfected, held their peace, and thoſe that eſcaped were glad to be officious to them, that they knew deſerved death, for fear they ſhould ſuſſer the ſame things. [*Id.*]

Nero, Rome being on a fire, beheld the burning of it from Meeenas tower, and being much delighted with the beauty of the flames, lang'ed the destruction of Troy in his pleaſure habit, likening the preſent evil to the old ruines, [*Tacit. lib. 15. cap. 38, 39, 42. Sueton. in Nerone. cap. 38. Xiphilin in Dion.*] ſome there were that noted, that this fire began on the XIV. Kalends of July, on which the Seniores after they had taken the City ſet it on fire, others went ſo far in their curioſity, that they reckoned the very daies and months that were between the two burnings, [*Tacit. ibid. cap. 41.*] as if they had ſaid there were juſt between them 443. years, 537. months, and 166632. daies.

For to extinguish the rumour, Nero ſaſſely accuſed, and puniſhed moſt grievouſly with exquisite torment, thoſe whom the vulgar called Chriſtians, firſt therefore they were apprehended, who confeſſed themſelves Chriſtians, then a huge multitude are convicted by their detraction, not to much for ſetting the City on fire, as for the hatred of all men againſt them, ſometimes alſo were added to their ſufferings, ſome were covered with beaſts ſkins to be torn with dogs, ſome were crucified, and ſome burnt, and when the day failed, they were burnt to give light by night. Nero made his garden fit for that ſpectacle, and ſet forth ſhews in the Circuses, when he himſelf was among the common people in the habit of a waggoner, or ſtanding in a ring whereupon pity was taken on them, ſeeing they ſuffered not for any common good, but to ſatiſſie one mans cruelty, [*Tacit. lib. 15. cap. 44.*] for the illuſtrating of which the words of an old Scholiaſt are brought, upon that of Juvenal in his firſt Satyr.

Pone Tigellinum: ceda laceris in illa,  
Qua ſcintille ardere qui ſuo gutture ſomant.

Thou ſhalt be made a torch by night to thine  
And burn impal'd: name thou but Tigilline.

If thou ſomeſt Tigellinum, thou ſhalt be burnt alive, as it was in the ſhews of Nero, of whom he commanded torches to be made, that they might give light to the ſpectators; and they were ſuſtained through their throat that they might not bow themſelves. Nero clothed Malefactors with pitch paper and wine, and ſet them to the fire.

This was the firſt perſecution that was raiſed againſt the Chriſtians by the Roman Emperours, of which Suetonius as an heathen man ſpeakes in *Nerone. cap. 16.* The Chriſtians are puniſhed a kind of men of a new and pernicious ſuperſtition, but Tertullian as a Chriſtian in his Apologetic cap. 5. Search your records, then you ſhall find, that Nero was the firſt that uſed Caſars ſword againſt this ſect at that time much increaſing at Rome: but we glory in ſuch a dedication of our condemnation, for he that underſtands himſelf, cannot but underſtand that nothing can be condemned by Nero but ſome great good.

4068. Cæſius Gallus is by Nero ſent Governour into Syria and Geſſius Florus into Judea, this Florus was a Clazomenian by birth, he married Cleopatra a wicked woman: by

g. whole

whose means, as being a friend of the Empreſſe Poppæa, he got this government for him. [*Joſeph. lib. 20. cap. 9.*]

Alonius hearing that Florus was come to ſucceed him, and willing to gratifie the Citizens of Jeruſalem, he called before him all the priſoners, and thoſe that were notoriously guilty of any capital crime he put to death, the reſt, who for ſmaller offences were caſt in priſons, he remanded them to priſon again, and delivered them upon their ſiſes, and alter this manner the priſons were emptied, but Judea was filled with thieves. [*Joſeph. lib. 20. cap. 8.*]

In the mean time, the Levites whoſe office was to ſing hymnes in the Temple, went to King Agrippa, and by their entreaty perſwaded him, that he would call a council, and permit unto them the uſe of the linen roab, which was then onely granted, to the Priests, for ſaid they, this new cuſtome would conduce much for the perpetual memory of his reign. Wherefore the King by the advice of his council, permitted to thoſe that ſang the hymnes, that laying aſide their former habit, they ſhould wear a linen garment as they deſired, at their entreaty alſo he allowed another part of the ſame tribe, that was addicted to the ſervice of the temple to learn to ſing the ſacred hymnes. [*ibid.*]

The Philippians ſent Epaphroditus with money to Rome, to viſit Paul in priſons and to miniſter to him in his neceſſities, who joining himſelf to Paul, as both an helper and fellow ſouldier for the work of Chriſt, making no account of his life, put himſelf in danger of death, for he fell into a grievous diſeaſe. [*Philip. II. 25, 30, with IV. 10, 14, 18.*]

Paul being aged and in priſon gained to Chriſt, Onesimus a ſervant that fled from Colofe from his Maſter Philemon. [*Philem. 9, 10, 15. with Colof. IV.*]

Timotheus, that was kept priſoner with Paul, is ſet at liberty. [*Hebrews XIII. 25.*]

Paul wrote the Epiſtle to the Philippians by Epaphraditus, after he had recovered his health, hoping alſo that in a ſhort time he ſhould ſend Timotheus unto them, as ſoon as he ſhall know their ſtate, truſting alſo that he himſelf ſhall come ſhortly unto them. [*Philip. II. 25, 29, 29.*] at which time Pauls bonds for Chriſt were famous in them, all the Court, ſome even of Cæſars Palace being converted to the faith. [*Cap. I. 13, 13, & IV. 12.*] For being ſent into priſon by Cæſar, he was more known in his family, and ſo made the houſe of perſecution the Church of Chriſt. [*Jerom. in Comment. to Philemon.*]

Paul writes an Epiſtle to Colofe to Philemon, by his ſervant Onesimus, in which he reconciles and commends him to his Maſter, ſignifying that he hopes he ſhall be freed from priſon, and deſiring him to prepare him a lodging; and by the ſame Onesimus and Tychicus, Paul wrote an Epiſtle out of Priſon, to the Coloſſians, whom he had never ſeen, but were inſtructed in the doctrine of Chriſt by Epaphra. [*Colof. I. 7, 8, & II. 1, IV. 9, 18.*] At that time beſides Timothy (whoſe name is preſent in both the Epiſtles) there were with Paul at Rome) of the circumciſion, his ſiſter ſon, in bonds, Ariſtarchus of Theſſalonica. [*Acts XX. 4.*] Mark, Barnabas his ſiſter ſon, concerning whom he gives the Coloſſians command to receive him, if he come unto them, and Jeſus which is called Juſtus; of the others, Luke the beloved Phyſician, Demas and Epaphra, whoſe great affection the Apoſtle commends not to the Coloſſians onely, (with whom Archippus ſupplied his miniſtry, now he was abſent) but alſo towards them that are of Laodicea and Hierapolis. [*Col. IV. 10, 14, 17. Philem. 23, 24.*]

The ſame Tychicus, the companion of his travel from Aſia. [*Acts XX. 4.*] Paul ſent them alſo into Aſia, that from him the brethren might know his affairs, with an Epiſtle wrote by him to the Ephesians. [*Eph. VI. 21, 22.*] Which Tertullian [*lib. 5. againſt Marcion. cap. 21. & 17. and Epiphanius in Harcl. 42.*] ſhews was ſaid by Marcion the Heretic, to be that that underwent the name of the Epiſtle to the Laodiceans; which Grotius thinks to be credible enough to be done by him out of the credit of the Church of Laodicea, affirming that there was no cauſe why he ſhould tell a lie in this buſineſs: and gathers from thence that the Epiſtle to the Ephesians, and alſo to the Laodiceans, was written in the ſame words: where it is to be noted in ſome old books (as it appears cut of the ſecond lib. of Baſil, againſt Eunomius, and of Jerom. Commentary upon this place of the Apoſtle) it was generally intitled *his ad omnes sanctos, & omnes in Christo sanctos*, or (as it was wont to be done in the copies of letters that were to be ſent to divers places, *To the Saints which are at o o o o o o o o, and to the faithful in Chriſt Jeſus*, as if it had been ſent firſt to Ephesus, as the Metropolis of Aſia: and thence to be ſent to the reſt of the Churches of that Province, (the name of each Church being interlocked) to ſome of which, whom Paul never ſaw, thoſe words of his ſeem eſpecially to look. [*After I heard of your faith in Chriſt Jeſus, and love unto all the Saints.*] [*cap. I. 15.*] and, if ye have heard of the diſpenſation of the grace of God which is given us to you,

ward, &c. [*cap. III. 24.*] which perhaps Marcian thought might rather agree to the Laodiceans, who had not ſeen the Apoſtle preſent in body, [*Colof. II. 1.*] than to the Ephesians, with whom he converted ſo long together. [*Acts XIX. 8, 10, XX. 31.*]

About the ſame time Paul wrote the Epiſtle to the Hebrews, Timothy being ſet at liberty, but gone from him ſome whither for a time, with whom if he come ſhortly, he promiſeth to ſee them; in the mean time he ſent them ſalutations from the brethren from Italy. [*Heb. XXII. 23, 24.*]

The building of the Temple being now finiſhed, and the people ſeeing that about 180000 workmen lived idly, that were heretofore wont to get their living by working in the Temple; and being loath that the Holy Treſure ſhould be reſerved for a prey to the Romans, and deſiring alſo to provide for the workmen, ſo that if they wrought but one hour they were preſently paid: they perſwaded King Agrippa, to repair the Eastern Porch; this Porch hung over a deep and narrow valley, and was upheld by a wall of 400 cubits high, the length of every ſtone being 20 cubits, and the thickneſſe fix. This was the work of King Solomon, who firſt built the Temple. But the King, to whole care claudius Cæſar had committed the charge of the Temple, thinking with himſelf that any great building might eaſily be pulled down, but hardly let up, eſpecially this Porch, that would coſt much time and much money, denied their requeſt; but yet forbade them not to pave their City with white ſtone, if they would. [*Joſeph. lib. 20. cap. 8.*]

Paul, the two years in which being detained in free cuſtody, he taught the Goſpel at Rome, being ended, [*Acts XXIII. 30.*] he ſeems to have gone from thence into Aſia, and at Colofe to have lodged with Philemon. [*Philem. 22.*]

In the ſeaf day of unleavened bread, which fell this year on the eighth day of Xanthicus, or April, about nine of the clock at night, between the Altar and the Temple, there ſhined ſuch a light, that it might have been thought to be midday, which continued half an hour. In the ſame feaf day alſo, a Cow that was led to ſacrifice, brought forth a Lamb in the middle of the Temple. The Eaſt Gate alſo of the Temple, being braſſe and mighty heavy, and at evening could ſcarce be ſhut by twenty men, and was locked with bars of Iron, and had bolts that were let down deep into a threshold, made all of one ſtone, was ſeen, about fix of the clock in the night, to open of its own accord. Theſe things being told the Magiſtrate by the keepers of the Temple, as they went their round, he came up himſelf, and could ſcarce ſhut it. [*Joſeph. lib. 2. bell. 12.*]

On the 21 day of Artemiſus, or May, before Sun ſet, there were ſeen in the aire Iron Chariots all over the Country, and armies in battle array, paſſing along in the clouds, and beſieging the City: and in the Feaſt of Penecchoſt, the Priests going into the inner Temple by night, according to their cuſtom, to celebrate diurnal ſervice, at fiſt they found the place to move and make a noyle, and afterwards they heard a ſudden voice, which ſaid, *Let us depart hence.* [*Joſeph. lib. 2. bell. 12.*]

Paul preacheth the Goſpel in the Iſle of Crete, where he left Titus, that he might ſet in order the things that were wanting, and ordain Elders in every City there. [*Titus I. 5.*]

King Agrippa having taken the Prieſthood from Jeſus, the ſon of Gamaliel, gave it to Matthias, the ſon of Theophilus, the beginning of the Jewish war was when he was High Prieſt. [*Joſeph. lib. 20. cap. 8.*]

Joſephus having received many gifts from the Empreſſe Poppea, and returning into his own Country, found among them perfect ſignes of innovations, and rebellions, whom he in vain endeavours to diſſwade from their unhappy undertakings. [*Id. in his Life.*]

For Geſſus Florus ſo outrageouſly abuſed his authority, that the Jews deſired Albius again, as one that was their benefactor; for he was wicked and injurious as privately as he could poſſibly. But contrariwiſe Florus, as if he had been ſent to make open ſhew of his villanies, bragged publicly of the injuries he did the Nation, leaving nothing undone to the height of iniquity in rapines and puniſhments: he was inflexible to any mercy, unſatiable in his gainings, equally ſnatching at ſmall and great things, ſo much that he went ſhares with the thieves, for many uſed that trade, and paid part of the booty to him; there being no means or end of their injuries, ſo that the miſerable Jews not able to endure the ravening inſolencies of the thieves, were conſtrained to abandon both their houſes and religious, and to fly to ſtrange Countries, judging that they might more commodiouſly live any where, even among Barbarians. [*Id. lib. 20. Antiquities, cap. 9. & lib. 2. bell. 3. cap. 13.*]

Poppea Nero's wife, being great with child and ſick, upbraided Nero, as he returned late from driving his Chariot, whom in his anger he killed, with a kick of his foot; this was after the end of his quinquennial paſtime celebrated the ſecond time, for Nero

his first prize was instituted in the LX. year of Christ. [Sueton. in Nero, cap. 35. Tacit. lib. 16, cap. 2, 6.]

Paul having staid sometime at Ephesus, left Timothy there, whilst he went thence into Macedonia, that Timothy might govern that Church in his absence, [1 Tim. 1. 3. II. 14, 15.] being in Macedonia he carried with the Philippians, as he had formerly promised them. [Phil. 1. 25, 26. & II. 24.]

4069.

Paul wrote his former Epistle to Timothy, in which he declares that he had delivered Hymeneus and Alexander, making shipwreck of the Faith, over to Satan, that being chastised they might learn not to blaspheme, [1 Tim. 1. 20.] for Hymeneus did deny the Resurrection to come, as did Phileus, saying, that it is past already, [II Tim. II. 17, 18.] and Alexander was that Coppersmith, that did Paul so much evil, and so greatly withstood his preaching. [II Tim. IV. 14, 15.]

Paul also wrote another Epistle to Titus into Crete, desiring that when he shall send Artemus or Tychicus unto him, he would come to him to Nicopolis, (shewled for the Victory at Actium) where he appointed to winter, and also that he should bring diligently Zenas the Lawyer, and Apollon their journey, that they should want nothing. [Tit. III. 12, 13.]

Winter being past, Paul returned to Ephesus to Timothy: and went to Troas and there left his cloak. Erastus abode at Corinth, of which he was Chamberlain, [Rom. XVI. 23.] Paul left Trophimus at Miletum sick. [I Tim. III. 14. II Tim. IV. 13, 20.]

Cestius Gallus coming from Antioch to Jerusalem, desiring to signify to Nero the strength and flourishing estate of the City, who contemned the Nation, desired of the High Priests, if it were possible, that they would number the multitude: and they (for it was the day of the Passover) killed sacrifices from the ninth hour to the eleventh, and there were 25600 sacrifices, to the eating of which, ten, and sometime twenty, met to each sacrifice. [Joseph. lib. 7. belli, cap. 17. Latin. Edit. in lib. 6, cap. 45. Edit. Græc.]

There came about Gallus a multitude, not less than 300000 Jews and besought him, that he would take pity on the calamities of their Nation, calling upon him that he would remove Florus that plague of their Common-wealth. Who although he was in the sight of the people, and in Gallus his presence, was not only not moved, but laughed at their cries against him. Cestius at that time appeasing the rage of the people, promising that he would make Florus more gentle unto them, went back again unto Antiochia. Florus brought him as far as Cesarea, deceiving him with lies, devising with himself to make a war upon the Nation of the Jews, by which way only he thought he could best hide his own villanies; for as long as the peace continued, he should always have the Jews his accusers to Cesar: but if he could make them revolt, that then the envy of his lesser impieties would be taken from him by their greater offence: and to the end that the Nation might revolt from the Roman Empire, he more earnestly every day increased their calamities. [Idem. lib. 2. belli, cap. 12.] Paul coming to Rome the second time, is heard and quitted by Nero: of which thus himself in [II Tim. IV. 16, 17.] In my first answer, no man stood with me, but all forsook me: I pray God it be not laid to their charge. Nowwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the Lion. So that as before for two years, to now a gain for an whole year, he preached the Gospel to all Nations that came from every place flocking to Rome, as their common Country.

Demas left Paul, embracing the present world, and went to Thessalonica: Creteus into Galatia, Titus to Dalmatia, only Luke remained with Paul at Rome. [II Tim. IV. 10, 11.]

There was an old and constant opinion that was commonly talked of over all the East: that there was a Prophecie, that there should come from Judea those that should be masters of all. It was afterwards manifest by the event that this was foretold of the Roman Emperours. The Jews applying this Prophecie to themselves rebelled, Saith Suetonius [in Vespasiano, cap. 4.] The Jews patience endured [Saith Tacitus lib. Hist. 5, cap. 10.] until Cestius Florus was Governour: under him the war began, to wit, in the Artemisian month, or our May: in the twelfth year of Neros Empire, the 17 of the reign of Agrippa, the second of the government of Cestius Florus. [Joseph. lib. 2. belli, cap. 13. & lib. 20. Antiquit. cap. ult.] We have fully described by Josephus in the later part of the second book, and the five following books, the History of that war: a breviary of which we have hither transferred, taken out of the abridgement of the Jewish History of that most eminent man Ludovius Capellus.

Nero passing into Græcia, carried there till winter. [Xiphilin. ex Dion.]

King Agrippa in a long Oration exhorts the Jews from war, but in vain; for a little while after he was gone from Jerusalem, some of the seditious possesse themselves

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of the strong Castle Maslada unawares, and put to the sword all the Romans they found there. At Jerusalem also Eleazar the son of Ananias the High Priest, and Commander of the souldiers of the Temple, a bold and factious young man, persuaded the Priests that they should not offer any sacrifices, but only of the Jews, nay not those that were to be offered for Cesar or the Romans. Which rash act when the Governours of the City, being peaceable men, judged to be intolerable, and saw that it was an argument of open rebellion, yet could they not diswade the seditious from this opinion, whereupon they sent messengers to Cesarea to Florus, and to King Agrippa, desiring them that they would presently send forces, and repress the rebellion in the beginning. Florus, who did desire there should be a revolt, neglected it: but Agrippa sent a thousand horsemen, who together with the rulers and Priests, and the rest of the multitude that loved peace, seized upon and held the upper City against the seditious who kept the temple and the lower City, there were continual skirmishes between them for seven daies together, but upon the least day of their carrying word into the temple, many murderers were received into the temple, who with the rest, set upon the Kings souldiers, and forcing them from the upper part of the City, drove them into Herods palace, and burnt the place where the records were kept, and the palace of the Haimonæans (which was then Agrippa's court) and Ananias the High-Priests house, the next day which was the 15. of August, they take the Castle of Antonia after two daies siege, kill all the Roman souldiers there, and set the Castle on fire. A little after they set upon the Kings palace, (Manahemus the son of Judas Galileus being then Captain, who after he had taken the Castle of Maslada, and plundered Herods armory, brought his murderers armed into Jerusalem,) which having taken and burnt, Manahemus seizeth upon the tyranny, but immediately after he is killed in the Temple as he was at his prayers, by Eleazar the Captain of the Temple, his guard also are thrust out, vvhio return to Maslada, Eleazar the son of Jairus being their Captain, vvhio vvas a kin to Manahemus, the seditious also of Jerusalem upon the very Sabbath day put to death the Romans, who after the palace was won by assault, had retired into the Castles of Hippico, Phasaelus, and Mariamme, where being besieged, and yielding upon composition, and delivering their armes, yet against their oath, were put to death.

The same day at Cesarea, all the Jews that dwelt there; at the instigation of Florus are massacred by the heathens of Cesarea to the number of 40000, by which the Jews through the whole Country are so vexed, that they wait all the villages of the Syrians and the neighbour Cities as Philadelpia, Gerasa, Ptolemais, Pella, Scythopolis, Gadara, Hippo, Gaulanitis, Scabell, Alcon, Anthedon, and Gaza. Then there was a general slaughter by the Syrians, of the Jews that went through all Syria, partly out of the old hatred against the Jews, and their religion, and partly for the love of plunder, and desire of revenge, only they of Antiochia, Apamea, and Sidonia spared the Jews that dwelt amongst them, but at Alexandria the Metropolis of Egypt, upon a sedition that was raised there were in one day 50000 Jews killed, by two Roman legions that were let in upon them.

Cestius Gallus, the Governours of Syria being vexed with the commotions, comes from Antioch into Judea with the 12 Legion and the King Agrippa's souldiers, and other forces, and from Ptolemais invades Joppe and burnes it, he sends Celenius Gallus into Galilea, which he pacifies being entertained at Sephons, and comes to Cesarea.

Peter and Paul are warned by revelation from the Lord, of their approaching departure out of this life. [II Pet. 1. 14. II Tim. IV. 6, 7.]

Peter wrote his second epistle to the Hebrews dispersed through Pontus, Galatia, Cappadocia, Asia, and Bythinia. [II Pet. II. 1. with I. Pet. 1. 1.]

Paul sent his second epistle to Timothy to Ephesus; by Tychicus, where the family of Onesiphorus was: after Aquila and Priscilla having left Rome, were returned thither again, [II Tim. IV. 12, 19.] in which he desires Timothy that he would come to him before winter; and bring with him Mark, as very profitable for him to the ministry, [ibid. 9. 11, 21.] and sends him salutations from Eubulus Pudens, and Linus, and Claudia. [ibid. 21.]

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Cestius Gallus in the feast of Tabernacles, after he had burnt Lydda, marcheth towards Jerusalem, whom the men of Jerusalem meet about sixty furlongs from thence, and there fight a perious battle near Bethoron, but fresh forces coming to Cestius, he forceth them into the City, into which he also brake, the fourth of October, and held the lower part of the City, (as also Bezetha, and Cæropolis) then he assaults the Temple and the upper City, and had easily taken it, if he had more valiantly continued the assault, the people favouring the Romans, and the seditious only withstanding them.

But Cestius when he was near taking the Temple, without any good reason why, raised the siege, and retreats to Antipatris, having lost in his march many both Romans and auxiliaries, and many also killed by the Jews who pursued them with a great part of their baggage and ammunition, and engines and slings, and other arms that the Romans threw away in their flight, which afterward the Jews made use of for their own defence against the siege of Titus. And this was done on the eighth of November in the twelfth year of Nero : (to wit, being ended) for the thirteenth year of Nero had begun on the thirteenth of the precedent October.

The Jews put up with this Victory being returned to Jerusalem, create Joseph the son of Gorion, and the High Priest Governors of the City, and send many Commanders into each Province, and Governments of places : and among the rest they send Joseph, (the writer of this war of the Jews) into Galilee : in which after he had fortified many Towns, and walled them, and ordered all things for to endure a war, he expected the invasion of the Romans.

In the mean while there are many commotions, and many and frequent rebellions of the Cities against him, by the subtilty and fraud of John the son of a certain Levi, and by the envy of some of the Governors of Jerusalem, who desired to have the government of Galilee taken from him; but Joseph brake the neck of all their endeavours, arts, and counsels, and avoided them by his prudence and patience : who also forced that John to flee to Jerusalem with his forces out of Gilecala a Town of Galilee which he had fortified. But at Jerusalem Ananias the Governour of the City, prepares all things necessary for the sustaining of the war, repairs the walls, and provides that warlike instruments, and darts, and armes, be made thorough the whole City. He endeavours to reconcile those that they called the Zelots, but in vain. He endeavours also to apprehend Simon the son of Giora, who exercised thevery, and affected the Tyranny, by sending souldiers against him; but he with his party fled to the thieves that kept Massada, from whence they with their robberies infested all the Country of Judea and Idumaea.

Moreover Cestius having sent messengers to Nero (who was then in Achaia) declares unto him the troubled state of Judea. Nero being much moved with this news, commands Vespasian thither, and Vespasian having received this command, sent his son Titus to Alexandria, to bring from thence the fifth and tenth Legion into Judea, and he himself goes by land from Achaia into Asia, and from thence comes into Syria and Antiochia.

Peter and Paul had foretold at Rome, that it should come to passe that after a little time, God would send a King that should overcome the Jews, and that should lay their City equal with the ground, and should besiege them being pined with hunger and thirst : and then it should come to passe that they should eat one the other, and consume one the other : and at last, that they should come into their enemies hands, and should see their wives most greivously tormented in their sight, and their virgins to be violated and prostituted; their sons to be torne asunder, and their little ones to be dashed a pieces : and to be short, all things to be waisted by fire and sword, and themselves never banished out of their own lands, and all this because they exalted themselves above the most loving and approved son of God. [Lactant. lib. 4. cap. 21.]

Vespasian at Antioch gathers together the Roman forces and the aides from the Kings, from whence he comes to Ptolemais, and recovers Sepphoris that favoured the Romans.

Titus came to his father to Ptolemais sooner then could have been hoped for, by reason of winter; their own forces and the auxiliaries being come together, are in number three score thousand of Horse and Foot, besides their servants and the baggage.

Vespasian intruding Galilee, burnt and waisted the City of the Gadarens, which he took at the first assault; thence coming to Jotapata on the 21 day of May, he fights against it.

On the 29 of June (which last day of that month falls to be within the reign of Nero) Paul was beheaded at Rome : as the Records both of the Eastern and Western Church confirm : whereupon Chrysostom undoubtedly affirms, that the day of his death was more certainly known, then that of Alexander himself, [in II Cor. Hemil. 26.] Dionysius the Bishop of the Corinthians affirms in an Epistle to the Romans that Peter also suffered Martyrdom at the same time with him, [in Enchiridion, lib. 2. Hystor. Ecclesiast. cap. 24.] whom also Origin relates in the third Tome of his Commentaries upon Genesis, that at Rome he was crucified with his head downwards (as he had desired) [Ibid. lib. 2. Hyst. cap. 1.] the prediction of Christ therein fulfilled which he made upon him, [John XXI. 18, 19.] When thou art old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

Vespasian

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Vespasian after fourty dayes siege takes Jotapata by force, and overthrowes it, and burns it, after it was valiantly defended by Joseph, who was Governour then, on the Kalends of June, in the 13 year of Nero, he takes Joseph as he lay hid in a Cave, gives him his life, but keeps him prisoner.

Jotapata being destroyed, Vespasian retires with his army to Cesarea, and there places two Legions, to retrench themselves after the siege, a third to the same end, and purpose he sends to Scythopolis : he himself goes to Cesarea Philippi, where he with his army is feasted by King Agrippa for twenty daies : there he prepares for the sieges of Tiberias and Tarichea, they of Tiberias immediately yield, and at the intreaty of King Agrippa it is granted that the City shall not be rated, but Tarichea, after it had suffered a siege, is taken by storm.

These Cities being recovered or overthrown, almost all Galilee inclined to the Romans, except Gamala in Gaulanitis, and Gilecala, and the Mountain Itaburium.

4071 Gamala, after an whole months siege was taken the 23 of October, and overthrown : and a little after also the Mountain Itaburium was taken by the Romans. Titus sets upon Gilecala, which was kept by John, with his party of the seditious. John seems to like of the conditions of peace that were offered by Titus, but in the night he with his party fled out of the City, and betakes himself to Jerusalem. Titus spares the City, but puts a Garison there, and comes to Cesarea, but Vespasian going from Cesarea to Iamnia and Azotus, conquers them both, and returns again to Cesarea.

In the mean while there was a great dissention thorough all Judea, some desiring war, others being willing to remain under the protection of the Romans. Whereupon there were whole troups of thieves gathered together all over Judea, who plundered them, that were desirous of peace; and being loaded with their plunder, were received into Jerusalem, and there fill all things with murders, dissensions, discords, and rapines, and first they cast Antipas, and a great many Noble men, and the chief of the City into prison, and shortly after put them to death, without any trial, falsely accusing them, that they would have delivered the City to the Romans : and when the people would have risen up against them, they seize upon the Temple, and use it as a Bull-work against the people, and there create an High Priest by lots, one Phannius, (or Phannas) a rude and unskilful man, and one that was not of the order of the Priest-hood.

Against these Zelots, (for so they called themselves) Ananus, and the Nobler Priest, stir up and arme the people, and set upon them in the very Temple, and force them into the inner Temple. The Zelots sent letters privately to the Captains of the Idumeans, wherein they accuse Ananus of treachery : and complain, that whilst they are fighting for liberty, they are besieged in the Temple, and call the Idumeans to their assistance. They presently fly thither with 20000 men, and being privately let into the City and Temple by night by the Zelots, there is great slaughter, and burnings, and rapines made by both sides upon them of Jerusalem. For there were 80000 killed that night, and in the following dayes they killed Ananus, and others of the nobility, to the number of 12000, besides an infinite number of the common people. But a little after the Idumeans began to repent themselves, when they saw the wickedness of the Zelots, and could perceive no signe of treachery in the Nobility, (of which they were accused) and so setting at liberty 2000 which they held in prison, the Idumeans left Jerusalem, and returned home : they being gone, the Zelots began to use more cruelty against the Nobility than formerly, but they would not suffer the Noble men, after they had slain them, to be buried, but those especially, who they suspected, that they would fly to the Romans : for they kept all the passages, and diligently observed them that would fly, whom they killed, and let them lie unburied.

In the mean time there arose a dissention amongst the Zelots, that John who fled from Gilecala to Jerusalem, affecting their Tyranny, and others not incurring him to be their superiour, who they before had accounted their equal : but they thus disagreeing amongst themselves, were very unanimous, in the robbing of the common people, nay all Judea, as it followed the example of the Metropolis, to wit, Jerusalem, was very full of thieves, and most miserably vexed.

With these discords, by which the Jews destroyed each other, and by the cries of those that fled to him, intrincating to preieve and free their Country from this sedition, Vespasian was incited, and prepares for the siege of Jerusalem, and that he might leave nothing behind him, to trouble him, whilst he was at the siege at Jerusalem : he comes with his army to Gadara, to quench those relics of war and tumult, in the Country beyond the River, he being called thither by the moderate men of the City, who had rather have peace than war; and presently takes the City, the seditious being fled : and sending Placidus with his horse to pursue them, and put them all to the sword, and to possesseth himself of all the Country beyond the river, even to the lake



lake Asphaltis, except the Castle of Macheron, and so having appointed Garrisons through the Towns and winter quarters for his soldiers, he comes to Cafarea and there winters.

Vespasian having received news of the stirrs that were raised in Gallia by Vindex, who had armed the Gauls against the Romans, made him more earnest to finish the war against the Jews, wherefore in the beginning of the spring, he leads his army out of Cafarea, and runs through all Judea, and Idumea, and waisting it, brings back his army, and leads them through Samaria to Jericho, from whence the inhabitants fly into the mountain Countrey opposite to Jerusalem, but he pursues them, and bearing them from the hills, by setting citadels at Jericho and other places, begins the Jews on every side.

Some promised to themselves (Nero being forsaken) the government of the East, some the Kingdom of Jerusalem, but most the recovery of their ancient fortune. [Sueton. in Nero. cap. 40.]

Nero pronounced of himself that he was undone, when he heard that Galba and Spain had revolted from him, [id. ibid. cap. 42.] and at length he flew himself on the ninth day of June, when he had reigned thirteen yeares and eight months.

On the Kalends of January in Germany, the images of Galba are thrown down, and on the third day Vitellius is saluted Emperour by the army, and on the 25. day of the same month Galba is killed, seven months after the death of Nero. [Tacit. Histor. lib. 1.]

Galba being taken out of the way, Otho is created Emperour by the soldiers, not knowing that Vitellius had taken upon him the Empire. Dio writes that he was killed the 90. day of his reign, and Suetonius that he was buried the 95.

Tiberius Alexander the Governour of Egypt was the first that swore the Legions to Vespasian on the Kalends of July, which day of his entrance into the empire was afterwards kept a festival, then the Jewish army on the V. Ides of July swore to him, [Suet. in Vespasian. cap. 6. with Tacit. lib. 2. hislor. cap. 79.] Dio notes that there was but one year and 22. daies between the death of Nero and the beginning of the reign of Vespasian.

When Vespasian, being returned to Cafarea, prepared to goe with his whole army to besiege Jerusalem, news was brought him of Nero's death, which news having received, he deterrs the war against the Jews, and sends his son Titus to Galba, who had succeeded to Nero, to know his pleasure concerning the Jewish war. Titus going by ship to Achaia, heard there that Galba was killed, whereupon he presently returns to his father to Cafarea, they being in suspense, (and the Empire as it were cowering) deferred the wars of Judea, and being afraid lest some hurt should come unto their own Countrey, they thought it not a convenient time to invade a strange Countrey.

In the mean time Simon the son of Giora, (concerning whom something is spoken formerly) a bold and valiant young man went from Massada, whither he had fled to the murderers into the mountain Countrey of Judea, and by promises of liberty to servants, and rewards to the freemen, in short time got a band of thieves, and by little and little increasing his forces, he waisted not onely villages, but invades Cities, he came also in short time to that power, that he conquered all Idumea, and waisted Judea, and at last came before Jerusalem, where pitching his tents, he became a terror both to them of Jerusalem, and to the Zelots also, and thus were the Citizens of Jerusalem grievously oppressed on both sides, within by the Zelots whom John commanded, and without by Simon a most cruell man, in the mean time the Idumeans who were of Iohans party, and were among his forces, falling at variance with him and fighting with him killed many of the Zelots, and then, taking Iohans palace and burning it, forced him with his party to fly into the temple, but then they feasting, as also did the Citizens, lest that by night he should make an excursion into the City, and burn it, they took counsell, and send for Simon, and admit him into the City, that they might defend themselves against him, whom having received they assault the temple, but the Jews fighting valiantly, they seek to win it by assault.

Vespasian having left Cafarea, comes to Berytus and Augiack, from whence he sends Murianus with forces into Italy; but he himself goes to Alexandria.

In Media Antonius Primus that followed Vespasians party, leads the third Legion into Italy against the party of Vitellius, and in a fight at Cremona against the Vitellians, he puts them to flight, and beates them, then coming to Rome and being joyned with Murianus in the midst of the City, he overthrowes Vitellus's army, and dragging

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dragging Vitellius himself thorough the Market-place, there cuts his throat. Murianus makes Domitian the son of Vespasian Prince of the Empire, in the mean time that his father came out of Syria.

Vespasian hearing these things at Alexandria, sends his son Titus with forces into Judea, for to finish the rest of the war of Judea; but he himself saileth into Italy.

Moreover whilst Titus stayed at Alexandria, the City of Jerusalem was divided into a threefold faction. For Simon whom the Citizens of Jerusalem had sent against John, and admitted into the City, kept the higher City, and some part of the Tower: and John with his Zelots had possessed the Temple and the other part of the lower City: and the last faction is divided again into two; For Eleazar who was the first Commandant and Captain of the Zelots, taking it in dudgeon that John by his boldness and subtilty got the government to himself, and to do all things at his own pleasure, departs from him, and taking some followers with him, possessed himself by them, of the inner part of the Temple, and from thence fights against John. Eleazar was inferior to John in number of men, but his superiority in the fire and quality of the place: and so upon John who held the outward circuit of the Temple and the Porches there lay a double war, one against Eleazar, and the other against Simon: and so some fighting against others, they burnt many things about the Temple, and spoiled the corn, and many necessaries for victual, which might have sufficed them a long time; which things being spoiled and consumed, they were oppressed with famine afterwards, when they were besieged by the Romans.

Titus coming from Alexandria to Cafarea, and there gathering his forces together, to wit, four Legions, and the auxiliaries of the neighbour Kings, marcheth towards Jerusalem, and pitcheth his Camp some six or seven furlongs off the City, a little before the Feast of unleavened bread, and by that means shut up within the City an infinite multitude of men, that had after the custom gone up to the Feast, by which in a short time a most cruel famine oppressed the City; where all food and nourishment is in short time consumed, a most horrid and memorable example whereof happened at that time there, of a mother that devoured her own child: and in the Feast day of unleavened bread, being the 14. of April, whenas Eleazar, who had seized upon the inner Temple, had opened the gate of the Temple that the people might sacrifice, John taking hold of this opportunity, sends privately many of his party armed privately with swords under their garments, who being admitted into the Temple with the rest of the multitude, set upon Eleazar, and seize upon the inner Temple, together with the slaughter of many of the Zelots; and so the faction that was threefold, is now made twofold: to wit, one of Johns who were in number 8400. and the other of Simons, with whom were 10000 men, besides 5000. Idumeans.

Titus coming near the walls, pitched his Camp near the Tower Psephina, and presently raising a mount, shakes the wall with a Ram, and beates it down by force: and on the seventh of May breaks into the City, the first wall being beaten down, and the Jews retiring inwards, he possessed himself of the North quarter of the City, even to the Castle of Antonia, and the valley of Cedron. On the fifth day, after a certain Tower of the second wall being shaken and beaten down with the Ram from the North quarter, he gets the new lower City; from which he is repulsed again by the Jews: but on the fourth day after he reposeth it, and addresseth himself for the assault of the third wall. And on the 13. of May, commands four mounts to be raised, two at the Castle of Antonia, by which he hoped to gain the Temple, and two at John the High Priests Tomb, by which he hoped to gain the upper City; but John resisted the Romans at Antonia, and Simon at Johns Tomb. Those mounts being perfected on the 29. of May which were making 17. daies, and the Romans beginning to shake the walls John by a mine from Antonia calls down one mount, and burns it, and Simon the second day after in a fall that he made, sets on fire two mounts opposite to him, together with the Rams and other Engines, and the Jews set upon the Romans in their Camp; but by Titus his coming from Antonia, they are again forced into the City.

The former mounts being spoiled and burnt, Titus thought fit to raise new ones, from which he might assault the City, and also to compass the City with a wall that none might flee out of it, nor any thing be brought into it. Whereupon in three daies space he built a wall about the City, of the circuit of 39 furlongs, and about the wall he built 23 Castles, each Castle containing ten furlongs: whereupon famine prevailed in the City, and so cruelly raged, that not onely the common people died of it, but the tedious also were mightily oppressed by it: and so great was the number of them that perished by famine and pestilence, that from the 14. of April, (on which day the siege began) to the Kalends of July, that thorough one gate (as

Mannus

4783. 70.



Mannas one that fled, and was to take the account reported ) there were carried out 115 800 carcases of poor people that were buried at the common charge, besides those that were buried by their kinsmen and friends : a little after it was known from them that fled, that there were 600000 that were carried out of the gates to burial : and whereas afterwards there were not enow to bury the poor, they cast them in great heaps together in empty houses, and shut the doors upon them : and the manner of burial of them was no other, then throwing them over the walls and filling up the ditches with them.

In the mean time Simon within the City refrained not from murders and rapines ; for he put to death Matthias the High Priest, being accused of treachery, as though he would have fled to the Romans, (and by whose means he was let into the City) with three of his sons, and fifteen of the noblest of the people, all of them uncon- demned : and moreover he raged with such cruelty, that Judas, one of his Captains, hating his cruelty, had a consultation of delivering a Town to the Romans, of which he had the charge : but being prevented by Simon, he with ten that were of counsel with him, were put to death : and John being compelled by necessity, converts to his own and to prophane uses the holy things of the Temple, as Vessels of Gold and Silver, and the money of the Temple : nay, he was compelled to distribute to his Souldiers the very Oyl and Wine which was dedicated for divine service.

Titus also fetching materials from every place, and cutting down woods, and all trees, even to 90 furlongs off, with great labour within 21 dayes, caused new Mounts to be raised, and he made four about Antonia, one upon every side of the Castle. Which when John had cowardly and in vain attempted, they were repulsed by the Romans : and the Romans, on the Kalends of July, began to bring the Ram to the wall of Antonia, by which a breach being made on the fifth of July, they brake into Antonia, and pursue the flying Jews, even into the Temple. But after a long skirmish the Romans being for some time repulled ; on the 17 of July (on which day the continual sacrifice termed by the Greeks *ἱεράματα*, was not solemnised for very want of men.) Josephus (by Titus his command) in vain exhorts the seditious to a yielding : and on the twentieth day after, he brings his Mounts nearer, the materials of which were brought an hundred furlongs off, and overturning the foundations of Antonia, made an easie ascent unto the Temple, and breaking in by Antonia, seizeth upon the North and West Porches of the outward range of the Temple : part of which Porches, especially that that was joynted to Antonia, was burnt and overthrowen by the Jews, and two dayes after, the other part was burnt by the Romans, Sc. 24. of July, the Jews not quenching the fire, but letting it run on, that for the porch might be clearly separated from Antonia.

On the 27 day the Jews again burn the West Porch to the bridge that leadeth to the Gallery, whither many Romans getting up were burnt, (the Jews flying for the nonce) But on the day after, the Romans burnt all the North Porch, even to the Eastern Porch.

And on the eighth of August, when as Titus prevailed nothing by battering with the Ram the wall of the inner Temple, neither by undermining the foundations of the gates, by reason of the great steele and strong cementing of the stones ; neither could the Romans by their ladders get up into the Porches, the Jews still beating them back from above : at last, that that he had deferred to do for the reverence of the place being compelled by necessity he did : Sc. He commanded the gates of the inner Temple to be let on fire : which being on fire, the Porches which were joynting to them were all on a flame also : The Jews beholding and wondering at it, but not endeavouring to stop and quench the fire for very amazement, and so the Porches burnt all that day, and the following night. And whereas Titus and his Captains had determined to keep the Temple from firing, he could by no means bring it to pass. For on the tenth of August, when as the Romans which kept Corps due guard in the outward range of the Temple, being provoked by the Jews, had made a charge upon them who quenched the fire of the inner range, and had driven them into the very Temple, a Roman Souldier took a flaming fire brand, and getting upon his fellows shoulders, casts the fire through the golden window into the houles and chambers that were built on the North side of the Temple, which immediately taking fire, burnt the Temple also which joynted unto them, Titus in vain commanding his his Souldiers to quench the fire. And this was done in the second year of Vespasian, in the same month, and the same day of the month that it was formerly burnt by Nebuchadnezzar.

After the Temple was pillaged and burnt, and the Ensigns set on the East gate of the Temple ; and having done sacrifice, Titus is proclaimed Emperour by the army ; and then he from the bridge, by which the Temple is joynted to the City upon a Gal- lery

lery exhorts by an interpreter, the seditious to yield, who had fled into the upper City who when they refused, although he offered them their lives, to commit themselves to his arbitrament, and asked that they might have leave to depart the City with their wives and children, and to go into the wilderness : at which Titus taking scorn, threatens them with utter destruction, commanding all the lower City to be let on fire, and the Palace Acra which he had seized on : but the higher City which was seated on a steep Rock, he began to assault, and beginning to arie his mounts on the 20 of August, and portecting them on the seventh of September, he brings his Engines to the walls, wherein having made a breach, the Tyrants flee with their guards for fear and amazement, and on the eighth of September, the Romans brake in and defire off all with fire and sword.

Dio notes that Jerusalem was destroyed on a Saturday, which day the Jews most religiously observe ; whether having respect to the day of the Cities being taken, (for the eighth of September fell this year on a Sabbath-day ) or of the Cities being destroyed : for Titus commanded all the Citie and Temple to be rased to the foundation, and to be laid plain, (and also to be ploughed according to the customs) except the West part of the wall onely, and three Towers, Hippicon, Phaelus, and Mariamne, which for their great beauty and strength, he had a mind to leave for a monument to posterity, of the magnificence of that City.

When as Titus had thus taken the City, and had filled all places with dead bodies, the neighbour Nations would needs have him crowned, but he answered them, that he was unworthy of that honour : for it was not he that was the author of the work, but that he had given his hands to God, that had shed his anger against the Jews. [*Philostratus in vita Apollonii, 6. c. 14.*] Yet there are coins of Titus, marked with a Trophy, and a Tryumphal Chariot : as also of Vespasian, with the image of a woman sitting fortowill under a Palm Tree, and with the inscription, (I) U D E A C A P T A S, C. ) as also money was coined about the end of the 21 year of King Agrippa, with an inscription in Greek, ΑΥΤΟΚΡΑΤΩΡ ΟΥΡΩΝ ΑΡΙΑΝΟΝ ΚΑΙ ΑΓΓΙΟΥ ΔΑΔΙΑΣ ΕΑΔΕΚΥΙΑΣ ΕΤΕΙ ΚΑ ΑΡΙΠΗ Ν. (i. e.) Vespasian Emperour and Cæsar, Judea was taken in the year 21 of Agrippa.

4074.

Titus having finished the war, rewarded the Souldiers, and commits the custody of Jerusalem to the tenth Legion, but the twelfth Legion which had fought unsuccessfully under Cestius he banished out of Syria, and sent them to Euphrates, in the confines of Armenia and Cappadocia, he himself with the fifth and sixteenth Legion, came to Cæsarea on the sea coast, whither he gathered together all the prey and spoiles and the Captives, because the winter season torowd him to saile into Italy.

The two Tyrants, John and Simon, were taken as they lay hid in the vaults of Jerusalem ; of whom John was condemned to perpetual imprisonment, and Simon was reserved for the Triumph. In the same vaults were found 2000 men, who either perished for hunger, or each killed the other, rather than they would yield themselves to the Romans.

Titus tarried at Cæsarea, where he celebrated the birth-day of his brother Domitian, (which fell on the 30 of December, where the number of the Jews that perished with fighting with wild beasts, and that burned with fire, and that fell by fighting against the other, exceeded the number of 2500.

Afterwards Titus came to Brytus in Paenicia, where he tarried longer, and solemnised the birth-day of his father, (Sc. of his Empire) which as we have taught out of Suetonius and Tacitus was wont to be observed on the Kalends of July) with great magnificence, there a multitude of Captives also perished in the like manner as before.

Titus going to see Antiochia and other Cities of Syria, and then by Judea and Jerusalem, being accompanied with the fifth and sixteenth Legion, goes into Egypt to Alexandria, and from thence sailes to Rome, where he was welcomed home by all men, and together with his father, Tryumphed for the conquest of Judea.

The two Captains of the seditious, John and Simon, were led in that : Triumph, and 700 other Jews that excelled in strength and beauty, of whom Simon onely suffered death, (called by Dio Barporos) The law also of the Jews was carried in this Tryumph, as the last of the spoils, which, together with the purple vailles of the Sanctuary were laid up in the Palace.

From this victory both father and son got the name of Emperours, yet neither of them was called *Judaicus*, although many other things, and especially Tryumphal Arches were decreed for them, [*Xiphilin. ex Dion.*] and there remain yet at the foot of the hill Palatine, a Marble Tryumphal Arch, erected to the honour of Titus, one of which there is a copy expressed by Villapandus of the instruments of the Temple that were carried in Triumph. [*Tom. 2. explanat. on Ezechiel, lib. 5. cap. 7. pag. 587.*]

Lucilius Bassus was sent Lieutenant into Judea, who receiving the army from Censil Vitellianus, had the Castle Herodian with the Garrison yielded unto him: and shortly after, he took the strong Castle Macheron beyond Jordan by assault.

It happened even in our time, that neither Sun nor Moon were seen, for 12. (Others say 15. days) the Vespasians being Emperours, the Father the third time (perhaps the fourth) and the son the second time being Consuls: [saith Pliny, lib. 2. cap. 13.] which some think was foretold by our Saviour. [Mathew, XXIV. 29.]

Cæsar wrote to Tiberius Maximus the Governour of Judea, that he should tell all the land of the Jews. He imposed also a tribute upon all the Jews wheresoever they lived; and commanded them to bring in every year into the Capitol two drachmes as they were wont to pay in former time to the Temple of Jerusalem.

In the fourth year of Vespasian, Cefennius Petrus, Governour of Syria, drove Antiochus the King of Commagene out of his kingdom, who himself fled into Cilicia, and his son unto the Parthians: but both of them being afterwards reconciled to Vespasian, he is restored to his kingdom. [Joseph.]

The Abani brake into Media, and waste it all over, the King Pacorus fleeing before them; they afterwards passe into Armenia, to whom Tiridates the King opposing himself, he is almost taken in the very battle. [Id.]

Amongst the Jews, Bassus being dead, Publius Silva succeeds in the government of Judea. He on the 15 day of April wins by force that impregnable Castle of Maslada, that was seized upon by Eleazar, the Nephew of Judas Galileus, the Captain of the thieves: all the thieves that were in the Castle to the number of 900, with their wives and children, at the perswasion of Eleazar putting each other to death, having first burnt the Castle with all the household stuff, lest they should come into the power of the Romans: and so all the reliques of the Jewish wars are taken away, and all Judea is quieted.

Many of the thieves that escaped from Judea, fled & came into Egypt to Alexandria, where they solicit the Jews to revolt: but the common people being perswaded by their Rulers fell upon those thieves, and took 600 hundred of them, whom they deliver to the Romans to be punished: the rest that escaped into Egypt and Thebes were also taken. Concerning which business, Cæsar having advice, he commandeth Lupus, then Governour of Alexandria, that he should pull down the Temple of the Jews (that was built along while ago in Egypt, by Onias the brother of the High Priest). But Lupus did no more than take away some gifts out of the Temple, and so shut it up: but Paulinus his successor in the government, having taken away all the gifts, and shutting up the doors, made an order that none should come thither; so that there was not so much as any foot-step of Religion left there.

A certain Jew, a weaver, Jonathan by name, escaped to Cyrene, where raising a tumult, he drew 2000 Jews into the Wildernesse: when Catullus (or Canulus) the Governour of Libia Pentapolis, sending Horic and Foot, easily overthrew them. Jonathan being brought before him, he falsely accused the most wealthy of the Jews to be the chief authors of this project: so whose accusations Catullus willingly giving ear, he put 3000 of them to death at once. And this he did the more securely, because he confiscated their estates to Cæsar's revenues. Jonathan also is sent prisoner by him with others that were taken to Rome to Vespasian; that he might accuse the most honest of them that lived at Rome and Alexandria of innovation. Who affirmed also amongst others, that Josephus the Writer of the Jewish History, lent to him both arms, and money. But Vespasian, knowing that this accusation was not lawfully brought against these men, he at Titus his intreaty acquitted them: but deservely punisheth Jonathan; for having first scourged him, he was burnt alive. Catullus also through the mercy of the Princes suffered then no chastisement, but not long after he was taken with a complicated and incurable disease, and he was tortured and tormented in his mind (for he thought he saw the ghosts of them that he had killed always before him) at last his guts and bowels rotting and issuing out of him, he died. [Joseph, lib. 7. belii, cap. ult. and in his Life.]

Here Josephus endeth the History of the destruction of Judea: who being taken in this war, and made a freeman by Flavius Vespasian the Emperour, took the name of Flavianus from his Patron.

Cornelius and Suetonius relate that there were 600000. Jews killed in this war, but Josephus a Jew, and a commander in that war, and who deserved thanks and pardon from Vespasian for foretelling him he should be Emperour, writes that 1000000. perished by sword and famine, and of the rest of the Jews that were dispersed all the world over, and put to death divers waies, the number is said to be 900000. So Orosius [lib. 7. cap. 9.] but I find not the number of 600000, of them that were killed in Suetonius, in Josephus [lib. 6. belii, cap. 17.] the number of captives is 97000, but other

other number of 1100000 is onely of them that perished in the six months siege of Jerusalem, but of those that perished out of Jerusalem, through the whole seven years, Iustus Iulius made this catalogue out of Josephus. [in lib. 2. de Constantia. cap. 21.]

|                                                                                        |         |
|----------------------------------------------------------------------------------------|---------|
| At Hierusalem, first killed by the command of Florus.                                  | 630.    |
| By the inhabitants of Cæsarea in hatred to them and their religion.                    | 20000.  |
| At Scythopolis (a City of Syria.)                                                      | 30000.  |
| At Alcalou in Palestine by the inhabitants also.                                       | 35000.  |
| Likewise at Ptolemais.                                                                 | 1000.   |
| At Alexandria in Egypt under Tib. Alexander the President.                             | 50000.  |
| At Damalcus.                                                                           | 10000.  |
| At the taking of Joppe by Cæsus Florus.                                                | 8400.   |
| In a certain mountain called Cabulo.                                                   | 2000.   |
| In a fight at Alcalou.                                                                 | 100000. |
| By an ambuscado.                                                                       | 8000.   |
| At Aphaca when it was taken.                                                           | 15000.  |
| Slain at mount Garizim.                                                                | 11600.  |
| At Jorapa, in which Joseph himself was                                                 | 30000.  |
| At Joppe when it was taken were drowned                                                | 4200.   |
| Slain at Tarichea.                                                                     | 6500.   |
| At Gamala as well killed as that threw themselves down                                 | 9000.   |
| Neither was any one that was of that City saved, but only two women that were sisters. |         |

|                                                                      |        |
|----------------------------------------------------------------------|--------|
| When they forsook Giskala, killed in the flight                      | 2000.  |
| Slain of the Gadarens, besides an infinite that leapt into the river | 13000. |
| Slain in the villages of Idumea                                      | 10000. |
| At Gerialium                                                         | 1000.  |
| At Macheron                                                          | 17000. |
| In the wood of Jades                                                 | 3000.  |
| In the Castle of Maslada, that slew themselves                       | 960.   |
| In Cyrene by Canulus the Governour                                   | 3000.  |

Which number of the dead, being added to the 1100000. that perished at the siege of Jerusalem, makes up the number of 1337490. an innumerable company being omitted that perished through famine, banishment, and other miseries. Iustus Tiberienus in his Chronicle of the Kings of the Jews, shews that Agrippa the last King of the race of Herod, had his Kingdom augmented by Vespasian, [apud Photi. in Bibliotheca. cod. 33.] Dio relates that he had Prætorian honours given him, his sister Berenice that came to Rome with him dwelt in the Pallace: for Titus was so in love with her that he made her believe he would marry her, and the carried all things as if she had been his wife, but Titus when he knew that the people of Rome did not take it well, he put her away, [Sueton. in Tit. cap. 7. & Xiphilin. ex Dion.] Of the rest of Herods progeny, the observation of Josephus is very memorable, [lib. 18. Antiquit. cap. 7.] That they all failed, although it was very numerous, within an hundred years. And this was the Period of the Jewish affairs.

F I A C I S.

READER,

**I***N the third Columnne of the Numbers, being the  
Title over the pages, [ The year before Christ ]  
bath escaped in stead of [ The year after Christ ]  
from page 792. to the end : Which over-sight  
be pleased courteously to mend with your pen.*

# A Perfect INDEX TO THE WHOLE WORK.

Wherein you have all the several Heads referred to their particular years, either of the Julian Period, or the Year of the World; betwixt which you may distinguish by *A. M.*: alwayes placed before that number that points to the Year of the World, and *J. P.* before those that lead you to the year of the Julian Period: with the distinctions of the time of the year by the four letters, *a, b, c,* and *d*; according to the direction in the end of the Epistle to the Reader.

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|----------------------------------------------------------------------|------------|-------------------------------------------------------------------------------------------|------------------|
| <b>A</b> <i>Aron born.</i>                                           | J. P. 3140 | <i>Acenchres, daughter of Orus, Queen of Egypt</i>                                        | 3806             |
| <b>A. B</b>                                                          |            | <i>Acenchres son of Rotbolet, King of Egypt.</i>                                          | 3107             |
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| <i>Vanquisheth Jeroboam.</i>                                         | J. P. 3759 | <i>Assaulting Ramoth Gilead he is slain.</i>                                              | 3817             |
| <i>Abimelech slays his 50 brothers.</i>                              | 3478       | <i>Achaz the son of Jotham is born.</i>                                                   | 3952             |
| <i>He spoils the City Sichem, is slain.</i>                          | 3481       | <i>He succeedeth his father.</i>                                                          | 3975             |
| <i>Abraham is born.</i>                                              | J. P. 2718 | <i>Is vanquish'd.</i>                                                                     | 3973             |
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| <i>Is circumcised.</i>                                               | 2817       | <i>Falling sick consults Baal-zebub.</i>                                                  | 3818             |
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| <i>Dyes.</i>                                                         | 2993       | <i>Achaz.</i>                                                                             | 4496 4497        |
| <i>Abraham after 3 years banishment returns to Jerusalem.</i>        | 3687       | <i>The Achaeans condemn Atram and Alcibiades.</i>                                         | 4530             |
| <i>After two years is admitted to his fathers presence.</i>          | 3689       | <i>Achiabus prevents Herod (the Infanticide) designing his death.</i>                     | sup. A. M. 4001  |
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| <i>Attempted his fathers Crown.</i>                                  | 3691       | <i>Acme the maid of Livia sends feigned Epistle to Herod.</i>                             | J. P. 3710       |
| <i>And is slain by Jonathan the same year.</i>                       |            | <i>Is slain by Herod.</i>                                                                 | An. M. 4001      |
| <i>Abdars besieged and taken.</i>                                    | 4513       | <i>Addo, or Addins, wounds Cains.</i>                                                     | J. P. 4716       |
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*Being about to relinquish the Empire, is by many arguments persuaded he alone might have it, A. M. 3977*

*Retaining those Provinces that lay in most danger, he delivered those to the Senate that were most safe, and by this means arms, soldiers, and takes them to himself, he is called The same year.*  
*Is freed from all tie of laws, by the vote of the Senate.* J. P. 4690

*Sperates M. Agrippa and M. Marcellus, being at odds.* J. P. 4691  
*Marches into Sicilia.* A. M. 3983  
*Hence going into Greece, takes Egina, and Eretria from the Athenians.* J. P. 4693  
*Going into Asia, deprives the Ciceronians of their liberty.* J. P. 4694  
*Does as much for the Tyrians and Sidonians, id.* ib.

*Returning to Rome, builds a Temple to Mars, for the Engines he regained from the Parthians.* A. M. 3985

*When the first Quinquennial of his Empire was at an end, he prolonged it for five years more.* A. M. 3987

*Restores the Ciceronians to liberty.* A. M. 3989  
*Takes up the High Priesthood.* A. M. 3991  
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